

ANTI
ARMINIANISME
OR
THE CHVRCH OF ENG-
LANDS OLD ANTITHESIS TO
NEW ARMINIANISME.

Wherein seven Anti-Arminian Ortho-
dox Tenets, are evidently proved; their seven oppo-
site Arminian (once Popish and Pelagian) Errours, are ma-
nifestly disproved, to be the ancient, established, vndoubted
Doctrine of the primitive and moderne Church of *England*; (as
also of the primitive and present Churches of *Scotland*, and
Ireland :) By the concurrent testimony of sundry ancient
Brittish, English, Scottish, Irish Authours and Records,
from the yeare of our Lord 430. till about the yeare 1440:
and by the severall Records and Writers of these
Churches, from the beginning of reforma-
tion to this present:

By WILLIAM PRYNNE, an utter-Barrester
of Lincolnes Inne.

The second Edition much enlarged.

GALATIANS I. 9. 2 IOHN IO.

*If any man preach any other Gospell vnto you, then that you haue recei-
ued, let him be accursed.*

*If there come any vnto you, and bring not this Doctrine, receiue him not
into your house, neither bid him, God speede.*

Vincentius Lerinensis contra Hæreses, Cap. 39.

*Quicquid omnes, vel plures vno eodemq; sensu, manifeste, frequenter,
perseueranter, velut quodam sibi consentiente magistrorum Concilio,
accipiendo, tenendo, tradendo firmaverint, id proindubitato, certo,
ratog; habeatur.*

Imprinted, 1630.

ay



REVERENDISSIMO
ET VENERABILI VIRO, IOANNI
TOLSON, SACRÆ THEOLOGIÆ
DOCTORI, COLLEGII ORIELLEN-
SIS IN CLARISSIMA ACADEMIA
OXONIENSI, PRÆPOSITO, CUNCTIS-
QUE EIVSDEM GYMNASII SOCIIS:

GVLIELMVS PRYNNVS HVIVS
COLLEGII QVONDAM ALUM-
NVS, HAS SVAS MINVTVLAS
ET INCOMPTAS LVCVBRATIONES,
(EPISTOLÆ DEDICATORIÆ, HAUD CA-
PACES,) GRATITVDINIS, ET AMORIS
SVI TESTIMONIVM, (QVAM-
VIS PER EXIGVVM)
DICAT, DONAT, DEDICAT.

Cicero: Orat: pro Cn. Plancio.

*Cum omnibus virtutibus me affectum esse cupiam, tamen nihil
est quod malim, quam me et gratum esse, et videri.*

DICT. DONAT. DEDICAT.
 VIS PEREXIGVAM
 SVI TESTIMONIUM. (QVAM
 PACES, GRATITVDINIS ET AMORIS
 EPISTOLAE DEDICATORIAE, HAVD CA-
 ET INCOMPTAS EXCERATIONES
 VVS, HAS SVAS MINVTVLAS
 COLLEGII QVONDAM ALIUM
 GALLIUMVS PERXINVS HVIVS
 QVE EIVSDEM GYMNASII SOCIVS
 GYMNASII PERXINVS ET SOCIVS
 VVS IN CLARISSIMA ACADEMIA
 DOCTORIS COLLEGII ORIENTIS
 TOLLER, SVAS THEOLOGICAE
 ET VENTRARIUM VIROLOANNI
 REVERENDISSIMO

Cuiusmodi vultus me afflicto esse cupiam, tamquam nihil
 est quod malum, quam me esse vultum esse, et videri.

TO THE HIGH AND
Honourable Court of Parli-
ament now assembled.

Right Christian, Honourable, and Religious
Senators ; that all-disposing Prouidence
of our euer-blessed GOD, which hath
lately Conuented, and since that Centered you,
with an vnanimous and inflexible resolution, vp-
on the examination of the seuerall Innouations,
Restraints, and Pressures of our much endangered
Religion, to the great content and ioy of all good
Christians : hath at this time directed me to pen,
and inuited me to publish, this *ANTI-ARMI-
NIAN Index*, (which here lies prostrate at your
feete, imploring your most gracious and free *Pro-
tection*,) to further your religious and happy Pro-
ceedings, in the discouery and suppression of those
Hereticall and Grace-destroying Arminian nouel-
ties, which haue of late inuaded, affronted, and al-
most shouldred out of doores, the ancient, esta-
blished, and resolued Doctrines of our Church ;
to the intolerable grieve of all true Christian
hearts ; the exultation and triumph, of our Ro-
mish Aduersaries ; the prouocation of Gods heauy
A 2 wrath

The Epistle Dedicatorie.

wrath and curse against vs, (who hath blasted all our publike Enterprises, since these Arminian Errors haue crept in among vs :) and to the great endammagement and disturbance of our Church, and State; which are like to sincke and perish vnder them, vnlesse your medicinall and helping hands forthwith support them. For me, or any other now to question: (as I feare too many doe) Whether Parliaments haue any true, or legall right, in the reformation, establishment, and rescue of Religion; in the explanation of our Articles, or in Church affaires; were but to dispute; nor onely our *Non-Predaching, Pluralitie, Commenda, and Non-resident men*, (the chiefe Fomenters of Popery and Arminianise, and the onely Cauellers at Parliamentary proceedings in matters of Religion,) (4) out of all their *Benefices and Ecclesiasticall Promotions*, (a happy and much desired worke :) but euen all our *Bishops, our Ministers, our Sacraments, our Consecration, our Articles of Religion, our Homilies, Common-Prayer Booke*, yea, and all *Religion out of our Church*, which are no other way publicly receiued, supported, or established among vs, but by *Acts of Parliament*, as I haue more largely proued in a (*) *former Epistle*. Hee who hath seriously suruayed the Statutes of our Kingdome, shall finde Religion and Church-affaires, determined, ratified, declared, and ordered by Act of Parliament, and no wayes else; euen then when Popery, and Church-men had the greatest sway, ingrossing all Ecclesiasticall Iurisdiction to themselves alone: and shall wee then doubt, whether

Parlia-

* Pluralities, Nonresidents, & Commendes which are tollerated and admitted by the Statute of 25. H. 8. cap. 16. 20. & by 1 & 2. Phil. & Mary cap. 8. 21 H. 8. c. 13. et 28 c. 13. are disallowed by the Common Law.

* Epistle Dedicatory to Mr Cozens his cozening Denunciations.

The Epistle Dedicatorie.

Parliaments haue any Conufance of Religion now? It is the pofitiue Refolution of all the Fathers, of all Proceftant, (and I thinke of moft Popifh) Diuines: (b) *That Kings, and temporall Magiftrates, ought to bee the chiefe Defenders and Patrons of Religion; the fuppreffors of Herefies, Idolatries, and false Doctrines: the principall Reformers of the Church:* and they produce the Examples of *Moses, Iofhua, David, Iehofaphat, Solomon, Hezechiah, Iofiah, Constantine, Charles the Great, Iuftinian, Theodofius, William the Conquerour, Henry the firft of England, Canutus, Edgar, Edmund, Richard the fecond, Henry the fifth, King Iue, Alured, Ercombert, Ethelbaldus,* and others: together with the Prophefie of *Ifay, cap. 9. 13. Kings fhall bee thy nurfing Fathers, and Queens thy Nurfes:* the *17. of Deutr. 18. 19. Psalm. 2. 10. the 1 Tim. 2. 1. 2. Rom. 13. 1. 2. 3. Iude 1. 2.* and other Scriptures for to prooue it. Why then may not our King, our Parliament, and Temporall Magiftrates now, as well as heretofore, intermedle with Religion, if all thefe examples, this conelufion paffe for currant? Is it from any difability in their perfons, becaufe they are but Laicks? Why fuch were all thefe Kings and Magiftrates: Such were all the Ancient and Moderne Reformers of the Church, that euer I could read of: Such were all our Parliamentary men in former Ages, (c) *who eftablifhed Poperie, and fince that* * *abolifhed it, by publike Acts of State, confirming that Orthodox and true Religion in our Church* which now we all profefle: yet none findes fault with them. Such a one was (d) *Valdo, that Ci-*

b See Mr. Iohn Northbrooke his Poore mans Garden. cap. 48 BB. I. welles Defence of the Apologie part 2. c. 2. Diuifion 1. v. 522. &c BB Bilfon of Christian fubiection, and Antichristian Rebellion. part 3. neere the the end, where this point is largely prooued.
c 2. H. 4. c. 15.
2. H. 5. cap. 7.
25. H. 8. c. 14.
31. H. 8. c. 8. 14.
32. H. 8. c. 15 25
34. H. 8. c. 1.
1. Maria Seff.
2. c. 2. 1. & 2.
Phil. & Mar.
cap. 8.
* 28. H. 8. c. 10
34. H. 8. cap. 1.
1. Ed. 6. c. 1.
2. & 3. Ed. 6.
cap. 1. 19. 21.
3. & 4. Ed. 6.
cap. 10. 11. 22. 3.
5. & 6. Ed. 6.
cap. 1. 3. 12. 13.
1. Elia. c. 1. 2.
13. 2. H. 2. c. 12.
8. Elia. cap. 1.
d See the Hiftory of the Waldenfes, Booke 1. c. 1. 2.

The Epistle Dedicatorie.

tizen of Lions, the Father of the renowned *Waldenses*, or Protestants in France, and the originall Author of the first open defection from the Antichristian Church of Rome : yet all good Protestants applaud this Act of his. Such are the Maior part of our Ecclesiasticall Commissioners, who yet determine of Hæresies, false Doctrines, Scismes, and the sense and meaning of our Articles, yet no man quarrels or excepts against them. Why then should they deny this power vnto Parliaments, because they are but Lay, which they acknowledge, and admit in these? Especially, since all our Churchmen are virtually included in our Parliament, and so suffragate to its Conclusions in our Prelates (the vnquestionable Iudges of Points and Controuersies in Religion) who are chiefe Members of this mixt Assembly, compacted both of Church and State, and so not wholly Lay or Ciuill, as some vainely fancy. Is it because Parliaments want Conusance or power to deale in Church affaires, and matters of Religion? How then was Popery heretofore implanted, since that exiled, and our present Orthodoxe Religion, with all its seuerall circumstances, and adiuncts, estated, and lawfully settled in our Church by Act of Parliament; if Parliaments haue no Legall, but onely an vsurped Iurisdiction in Matters, Articles, Rites, and Tenents of Religion, as some *Papists* haue auered, and the (e) fore-quoted learned Prelates and Writers of our Church refelled? Certainly if our Parliaments haue such a transcendent power, as to
authorize

e BB. Jewel,
BB. Bilson, and
Mr. North-
brooke letter
(B) and Mr.
Tyndall, Obe-
dience of a
Christian man
pag. 137. 138.

The Epistle Dedicatorie.

authorize (f) Sheriffes in their Turnes, and Stewards in their Lectes and Wapentakes, to enquire of heresie and heretiques : as to enable (g) Iustices of the Peace and Quorum, to indite and punish Scismaticques : as to (h) associate an equall number of the Temporality with the Clergie, in collecting, ordering, and composing Ecclesiasticall Canons, Lawes, and Constitutions, for the regulating of Ecclesiasticall Courts and persons, and the better ordering of the Church : As to (i) authorize his Maiesties Commissioners in causes Ecclesiasticall, though Lay-men (as many of them are) to exercise all Spirituall and Ecclesiasticall Iurisdicktions, Priuiledges, Superiorities, Preheminences and Authorities, as by any Spiritual or Ecclesiastical power or authority hath heretofore beene, or may lawfully be exercised or used, for the visitation of the Ecclesiasticall State and persons, and for reformation, order, and correction of the same, and of all manner of Heresies, Errors, Scismes, and Ecclesiasticall Abuses, Offences, and Enormities : much more haue they Iurisdiction of these things themselues ; else they could not collate, or transferre such Iurisdiction vnto others. Is it then because the worthy, iudicious members of our present Parliament, want learning, iudgement, or sufficiencie, to discerne of Spirituall Truthes ? to vnderstand the sense and meaning of our Articles which themselues long since (k) confirmed ? to distinguish Popish and Arminian Errors, from receiued, from vndoubted Orthodox conclusions ? or because they are so barbarously illiterate, or irreligiously ignorant, as not to know the obuius, professed, established, and long continued Doctrines of our Church, which euery catechized

f 25. H. 8. c. 14.

g 1 Eliz. c. 2.

h 27. H. 8. cap. 15. 3 & 4. Ed. 6. cap. 11.

i 1 Eliz. c. 1. 13. Eliz. c. 12. See 32. H. 8. cap. 15. 31 H. 8. c. 14.

k 13. Eliz. c. 12.

The Epistle Dedicatorie.

l See Doctor
Whites way
to the True
Church. Di.
grosse 2.

m Acts 17. 11.
Iohn 7. 17. ca.
Io. 4. 10. 15. 27
1 Cor. 12. 10.
1 Thes. 5. 21.
1 Iohn 4. 1. 2. 3
2 Iohn 6. 7. 10.
Gal. 1. 7. to 11.
Math. 7. 15.
2 Pet. 3. 17.

techized Country Peasant, or Schoole-boy can
repeate? Alas, what English, Spanish, Romish
spirit, can be so impudently absurd, so prodigi-
ously intoxicated, as thus to idiotize, yea quite
vnchristen the Piety, and all-sufficiencie of our
selected Senate, the most iudicious and supream
Counsell of our King and State? Can any man
who knowes their most accomplished abilities;
their dexterity and insight in Religion, so much as
once conceiue, such a grosse stupidity, or more then
damnable and vnchristian ignorance in these very
flowers of our Church, and Pillars of our State, as
that the proper sence of our receiued Articles, or
the long-continued, plaine, and oft-resolued Do-
ctrines of our Church, are yet kept sealed from
them? What is this, but to brand them all for igno-
rants, or to stitch the Colliers, or Papists blinde im-
plicit faith *upon them*, *(l)* to beleue onely as our Church
beleuees, and yet to know no distinct particular Te-
nants which she doth beleue? What, but to aduance
our Ecclesiasticall Commissioners aboue our Parlia-
ment, in admitting them to bee competent and
able Iudges of Hæresie, Scisme, and of the sence
and meaning of our Articles, when as the Parlia-
ment which confirmed them are not such? and to
denie that priuiledge *(m)* of iudging Doctrines; try-
ing spirits; prouing all things, distinguishing the voyce
of Christ, and of his Spirit, from the voyce of Strangers,
Theeues, and false seducing Spirits, to the prime and
choycest of Christs Flocke, which is common to, in-
seperable from, the very meanest of his Lambes and
Shrepe? If then Parliaments haue alwayes ancient-
ly

The Epistle Dedicatorie.

ly intermeddled with matters of Religion, by a constant, iust, and Legall right: If there bee now no sufficient disability, either in the Members, Iurisdiction, Skill, or requisite Abilities of our present Parliament, to censure or examine the Violations of our established Articles, and Religion, or to settle, protect, define, declare, and ratifie the proper sense and meaning of our Articles, and the vndoubted Doctrines of our Church: I see no cause why any Clergy men (vnlesse they are guilty of Sophisticating, or betraying the Truthes, and Doctrines of our Church; and therefore feare the doome of Parliaments, from which there is no euasion) should quarrell, or except against your pious progresse in matters of Religion, (which most of all concerne vs) nor yet repine at Laicks (as they do) for writing in their iust defence.

This stumbling-blocke of Parliamtary Iurisdiction in causes of Religion, (which stickes and takes with many) being thus in briebe remoued; and your present Honourable proceedings in the examination of the innouations, and violations of the ancient Religion, and the resolved Doctrines of our Church, absolved from the vniust exceptions of ignorant, obnoxious, or ill-affected Spirits, who only censure and dislike them: It may be here demanded, what Doctrines, what Religion are now to be established? Surely no other but those Ancient, Orthodox, and Dogmaticall Conclusions, which the Church of Enlgand, since her Reformation, hath alwaies constantly embraced, ratified, and defended as her owne; but those especially,
a which

The Epistle Dedicatorie.

which Popery and Arminianisme haue of late inuaded. Yea, but how may Parliaments infallibly discern what Tenents are our Churches genuine Doctrines, when as both sides lay equall claime, and title to our Church? Arminians now appealing to Her, aswell as their Opposers.

For resolution to this *Quere*, I shall first of all take two things as vndoubted Theories.

1 First, that the Church of England hath some certaine, positiue, particular, establisht, receiued, yea resolu'd Doctrines, which shee may truely call her owne: in which, all necessary Truthes, (especially such, wherein the very marrow, efficacy, life, and power of grace, and all true Christian comfort doe subsist) are actually, euidently, and fully comprehended: Else it will ineuitably follow, that as yet shee hath no sound Religion in her, and is as yet no true, no Christian Church.

2 Secondly, that all these seuerall Doctrines, are, not onely cognoscible in themselues; but likewise publicly, indiuidually, and distinctly known in our Church: else all our Articles, Preaching, writing, and Disputes, (together with the blood shedde of our famous Martyrs, and all Apologies for our Religion) from the beginning of reformation to this present, are in vaine; and wee haue yet no other, but an indefinite, confused Religion: an ambiguous, implicit, Popish Faith, (which in truth is no Religion, no Faith at all:) and so our danger is, (a) *our condemnation shall be greater, then euer Sodom's or Gomorrabs were*, who neuer had such meanes, such light as we.

Math. 11. 21
to 25 Luke
10. 12, to 16.

These

The Epistle Dedicatorie.

Thesetwo irrefragable Conclusions being thus
præmised: This *Quere* may be thus resolved: The
onely infallible way to determine, to finde out
the ancient, the vndoubted Doctrines of our
Church, is to compare them with the Rules of
triall: The originall Touch-stone by which all
Theologicall Conclusions must bee examined, is
the Scriptures: and these, (together with the An-
cient Fathers, and approued Councils) wee dare
to challenge as our owne, if the naked truth of
our Assertions were the thing in Issue: But our
present inquirie being of a different nature, to dis-
couer the true Ancient Doctrines of our Church,
and distinguish them from pestilent vpstart Er-
rors; wee must heere proceed by other Triers;
euen the *Articles, Homilies, Common Prayer Booke,* the
publike *Evidences, Records, and Declarations;* with
the concurrent Testimony of all the learned *Wri-
ters* of our Church: the onely Grand-Jury-men to
try, the best Evidences, the sole Witnessees to proue,
the most imparciall and able Iudges to determine
the Doctrines of our Church. That which all
these doe ioyntly, cleerely, fully vote, confirme,
approue, and testifie, a Parliament may safely de-
clare, and ratifie to bee; that which they all, or
most disclaime, a Parliament may iustly censure
not to bee; the vndoubted and resolved Doctrine
of our Church.

If then all these giue vp their ioynt and seuerall
suffrages for our Anti-Arminian Conclusions; If
they all passe Sentence against their opposite Ar-
minian Errors, (as this present Treatise will vnde-

The Epistle Dedicatorie.

nably prooue them to haue done) you may confidently declare, resolue, re-establish the one, as being; exile, yea damne the other, as not being, the Ancient, receiued, and vndoubted Doctrine of our English Church.

And why should you now make any doubt or scruple of passing such a sentence? Neuer were there any truthes more copiously confirmed; more constantly defended; more posit.uely resolved; more abundantly propagated; more generally Preached; more vnanimously imbraced; more vncontrolably published, more peremptorily established in our Church, then these Anti-Arminian Tenents, which I heere present vnto you: There is scarce one publike (whether Ancient or Modern) Act, Record, or Euidence of our Church, since her Reformation hitherto, but doth *in terminis*, at least in substance, giue iudgement for them: Scarce a learned or godly Martyr of note or eminency in our infant Church, but hath planted them with his hand, watred them with his blood. Scarce one Diuinity Professor in either of our Vniuersities; hardly an Orthodox or renowned Writer in our Church, from the beginning of King Edward the 6. his Raigne till this very present: but hath subscribed them with his hand and seale, and transmitted them to posteritie in some publike Worke. Not one constant Preacher of a thousand, who hath not proclaimed them in the Pulpit. Scarce a Graduate in Diuinitie, but hath either in Lectures or Disputes, defended them in the Schoole. Scarce an Act, or Commencement hath
passed

The Epistle Dedicatorie.

passed in either of our Famous Academies, wherein all, or some of them, haue not bene publikely affirmed in Diuinity Exercises. Not one authorized or approued Writer of our Church (for I count not * *Barret, Thomson, Mountague, or Iackson* such, the only opposites to them, that I know off, and those generally opposed, by all our Orthodox Diuines) who did euer once oppugne them: Yea al such who haue formerly but barked against them in their inconsiderate Sermons, haue beene forced to sing a publike Palinodie for their paines: as the *Recantations* of *Barret, Sympson*, and others largely testifie: And shall wee now beginne to question, whether they are the Doctrines of our Church or no? because some pur-blinde, squint-eyed, ideall Arminian Nouellists, begin for to dispute it? What is this but to make a scruple, whether the day be light, or no; because Buzzards, and blind-men cannot see it? or sottishly to enquire, whether the Sunne stands centred in one constant climate, whiles the massic Earth wheelles round; because one brainesicke *Copernicus* out of the sublimitie of his quintessentiall, transcendentall Speculations, hath more senselessly, then Metaphysically, more ridiculously, then singularly auerred it? Shall others wilfull, gainefull, and aspiring blindnesse, make vs to doubt our eye-sight? or shall the absurd and idle *Quarrees* of some Romish or Temporizing Spirits, so vnsettle vs in our long-professed faith, as to cause vs now to question the most positue, palpable, and resolved Principles of our reformed Religion? Yea so farre to besot vs, as

* Three of their bookes were not licensed.

The Epistle Dedicatorie.

To read
of the
-V- the new
-holmes

* Gal. 1. 6.
cap. 3. 1. 2. 3. 4.

* The Articles
of Ireland co-
posed 1615. &
the Synod of
Dart: 1619.
1620. haue re-
solved al these
points in ter-
minis.

to put vs to this irrationall, this frantique scrutinie;
Whether that bee the vndoubted Doctrine of our
Church, which shee hath alwayes hitherto belee-
ued, embraced, professed as a truth: or that rather
which she hath alwaies Diametrically opposed, yea
censured as an Error? O let not vs be so vnchri-
stianly, so Atheistically wauering in the Funda-
men tall Tenents of our long-professed Faith, as
that this Apostolicall, Stigmaticall brand of an
admired subitane Galathian Apostasie; (* I mar-
uell that you are so soone remoued from him, that cal-
led you into the grace of Christ vnto another Gospell:
O foolish Galatians who hath bewitched you, that yee
should not obey the truth, &c.) With the disgracefull
and soule-pricking obloquies of our insulting Ad-
uersaries (who will be apt to vaunt, that we now
begin to doubt of our Religion, and fall backe to
them) should now iustly seize vpon vs, for our
halting in these oft, yea, *late resolved points, in which
both we and our Forefathers haue beene so long
instructed. Alas, why should Papists; why
Turkes, or Atheists thus reproach vs: Where
now is your reformed Religion, in which you haue
thus long reposed your Salvation, and imbarqued
all your soules? Where is the Faith, the Doctrines
of your Church, which you haue thus pertinati-
ously embraced since your reuolt from Rome?
Where is the precious bloud of all your glorious
mocke-Martyrs, in which you haue so long glo-
ried? Where the Orthodoxie, Learning, and So-
lidity of your much renowned Academies?
of your vnparallel'd Martyr, Bucer, Tyndall,
Latimer,

The Epistle Dedicatorie.

Latimer, Beacon, Cranmer, Iewell, Nowell, Vercy, Fox, Fulke, Reynolds, Whitakers, Hooker, Hutton, Cartwright, Hill, Babington, Willet, Perkins, Abbots, Field, Crakenthorpe, Whites, Vsher, Prideaux, Ward, Benefield, Sharpe, Sybthorpe, Ames, Featley, Wilson Carleton, Dauenat, Morton, Goad, Belcanckquall, Burtons, your incomparably learned King *James*, (the Phanix of his Age, and eminentest of his ranke for solid learning) with all your other Centuries of Writers in which you so much triumph? Where the Authority of your Church, you Parliaments, or your Articles; that you now begin to doubt, yea, question and re-examine the truth and verity of these dogmaticall Conclusions, which all these haue planted, watered, sealed, and settled thus among you? What a shame, a brand, a downefall will this bee to our Religion? What an inexpressible blemish, and intollerable disgrace to all our godly Martyrs; to these our famous Writers; to our learned Soueraigne of blessed memorie; to his two vnparalleld Predecessors *Queene Elizabeth*, and *King Edward*: to our whole glorious, and flourishing Church, since the beginning of her Reformation to this present? What a griefe, a heart-breaking to all faithfull members of our Church & State? yea, what a dangerous Præcipice, and fatall ouerture to all our soules: if wee should now beginne to plucke those foundations vp, on which wee haue thus long built, the hopes, the structure of our eternall happinesse: or to call that into question, which wee haue so oft resolved for the vndoubted Orthodox beleefe and Tenent
of

The Epistle Dedicatorie.

of our owne; yea, of the Catholike and Apostolike Church of Christ, frō age to age, which can neuer totally, nor finally erre in Fundamentall truthes?

Memorable is the answer of that blessed ancient (b) Martyr, Polycarpus, when hee was urged by the Pro-consul to blasphemie and denye Christ, that so hee might escape: Fourscore and sixe yeeres (saith hee) haue I serued him, neither hath hee offended me in any thing; and how can I now reuile or denie that King, which hath thus kept mee? Surely not to ascend to Wickcliffe, Bradwardine, Bede, or Anselme (who all concurred with vs in our present Tenents) but to confine our selues vnto the Ages of those latter Martyrs, and Writers of our Church, which I haue heere recorded: I can safely say, (and I hope I haue sufficiently euenced it in the ensuing Catalogue: that our Church hath * this fourscore and sixe yeeres, and more; euen constantly embraced, and defended these Anti-Arminian Theses, neither did they euer offend, or doe her harme in any thing: (yea, they haue beene so farre from preiudicing, or offending, that they haue accumulated her with all varieties of blessings, of contentments, making her (c) as the very Eden, and Paradise of God, while they dwelt in peace within her, whereas now shee ebbs and sinckes together with them:) And shall shee now proue so vngratefull to her gracious God; so iniurious to these blessed truthes, (wherein the very marrow of all true Christian comfort, yea the strength, the ground and certainty of our Saluation rest, though some haue sleited them as meere curious, and nice Disputes,)

b Eusebius
Eccles. Hist. l.
4 cap. 15. Ni-
ceph: Calist.
Eccles. Histor.
l. 3. c. 34.
* Mr. Tyndall
with whom
we begin our
Catalogue
was Martyred
in the yeere
1536. Iohn
Frish in the
yeere, 1533. Dr.
Barnes in the
yeere 1541.
King Edward
was crowned
in the yeere
1546. So that
these points
haue continu-
ed in our
Church well-
nigh an 100.
yeares.
c Isay 51. 3.

The Epistle Dedicatorie.

putes,) as now to question, yea silence and re-
straine them, when they haue thus long kept her
in such peace and glory, as * *no former age hath euer
matched, nor subsequent dayes haue hopes to parallell?*
What, shall we thus requite the Lord for these his
documents, wherein his incomprehensible Wif-
dome, Freedome, Mercy, Iustice, Power, Grace,
and glory, shine foorth in greatest luster; as af-
ter all the good they haue brought vpon vs, to
dis-inherit them of their ancient Freedome, and
by certaine Politike, and insensible gradations to
shoulder them out of our Church; that so Po-
pery and Arminianisme (the fertile mothers of all
licentious dissolutenesse) may possesse their
throne? Shall wee thus repay our blessed Mar-
tyrs for all their glorious sufferings, as now for
to dis-martyr, yea, vncrowne, and tread them
vnder foot, by disputing, or doubting these The-
ologicall positions, which they haue canonized,
and sealed to vs with their bloud? Shall we thus
retaliate the very Pillars of our Church, and Pa-
trons of our Faith, euen all our learned Writers,
as to brand them for illiterate, erroneous, and se-
ducing Nouellers, to their eternall infamy, in
rooting vp these fundamental Truths which they
haue planted; or re-implanting those Pelagian,
Arminian, Popish Errors, which they all haue la-
boured to extirpate? Shall we now proue so vn-
naturall to our Mother Church, as to rip vp her
wombe that bare, or cut off her duggs that nou-
rished vs, in offering violence to these her sacred
Assertions, which did at first begette vs vnto

* *Prisca par-
nescit, aqua-
lem postera
nullum Exhi-
bitura dies:
praterita me-
lior maiora;
futurū. Cāb-
deni Brittan.
pag. 160.*

The Epistle Dedicatorie.

grace, and now cheerish and prepare vs vnto glory? Or shall wee bee so iniurious, so destructive to our owne distressed soules, as to strippe them naked of all coelestiall comforts? to vn-bottome them of all their hope and stay? or to leaue them destitute of Saluation, in depriuing them of all these sweete and rauishing cordials? in dis-lincking that Golden, that Adamantine chaine of Gods immutable and free Election; whereon their very happinesse, comfor, and Saluation are alone suspended? Let this, let this, bee far from all our thoughts; at leastwise from our practise. Farre be it from any of vs, especially, from you right *Christian Worthies*, intrusted with the care and safety of Religion, as to question or doubt of these Orthodox, these sweet Conclusions, so long estated, so oft resolved in our Church, without any retractation, or controll.

Your onely care, your worke is now, to defend, to settle them, not dispute them; to damne, yea, quite extirpate their opposite Arminian Errours, (which like Tares spring vp apace among vs, and ouergrow our Wheate,) not to honour, countenance, or equalize them with them, by putting them both to triall: to question, censure, and condemne, their audacious open Aduersaries, their secret dangerous Master-vnderminers, (d) who are of different rankes, and must be dealt with in a va-

d Sunt enim quidam qui iustissime damnatas impietates, adhuc liberius defendendas putant: et sunt qui occultum penetrant domos, et quod in aperto non clamare metuant, in secreto seminare non quiescunt. Sunt autem qui omnino siluerunt magno timore compressi: sed

adhuc corda retinent, quod ore iam proferre non audent, qui tamen possent fratribus ex priore ipsius dogmatis defensione esse notissimi. Proinde alii seuerius coercendi, alii vigilantius restringendi: alii tractandi quidem lenius, sed non segniter sunt docendi, ut si non timeantur ne perdant, non tamen negligantur, ne pereant. Aug. Epist. 105. Sixto. It was his speech of the old, I may as truly apply it to our new Pelagians.

The Epistle Dedicatorie.

rious manner ;) not to diseusse their verity, of which our Church was neuer yet suspitious, in the least degree. Proceede, therefore as you (Gods name be blessed) haue already done: to inquire out the Heads, the Nurseries, rootes, and grand Protectors of our Popish, our Arminian mungrell rabble, (which swarme like Locusts in our Church of late) combining both together (as is iustly feared) to eate out our Religion by degrees, to spoile vs of these temporall immunities, of those coelestiall treasures of Gods sauing truth, which are farre dearer to vs, then our dearest soules: and when you haue once discovered them (as you may quickly doe, since practise, fame, and iealousie haue made them so notorious,) it will be worth your labour to hew them downe with speede, both root and branch, at once; else all your superficiall hacking of some smaller Issues, will but increase their growth, augment their strength, and multiply their fruit, their branches, and al-daring practises, when the time, the feare of lopping are but passed ouer. Trampling we know on Camomile stalkes, doth but make them grow the thicker, spread the faster: it is the breaking, not the bruising of the roote that kills it. The mowing down of weedes, of grasse; the lopping off of lesser branches doth neuer hinder, but aduance their growth; not lessen, but augment their number: The rootes must first bee stocked vp, or else the blades, the stalkes, the branches will not, cannot wither, or

The Epistle Dedicatorie.

giue ouer budding. Strike therefore at the roots, as well as at the branches of these preuailing Factions, else all your lopping, will turne but into pruning: your launching into festrings; your medicine into poyson, to kill our Church the Patient, but strengthen her diseases, which haue hitherto got ground vpon vs, by all those former Parliamentary lenities and verball purges, which your Medicinall skill applyed to them.

*e Illustratissim
protulit Bri-
tannia dog-
ma hoc super-
bius, &c. Fe-
stus Hommius
in Coronidem
Gulielmi A-
mesij.*

*f Hierom. ad-
uersus Pelagi-
um ad Crispi-*

*phonem: Ar-
gumentum:*

*Proppers. Cro-
nichon. Biblio-*

*thecha Patru:
Tom. 5. pars 3.*

*pag. 192. Bede
Ecclesiast. Hist.*

*Gentis Anglo-
rum lib. 1. c. 10.*

*Meredith Hæ-
mers Chrono-*

graph p. 589.

*g Festus Ho-
mius in Coro-*

*nidem. Guliel-
mi Amesij.*

1618.

It is noted of Pelagianisme, (of which the doctrinall part of Popery, in the points of Grace, and the whole body of Arminianisme are the reuiued ashes, and new-rayed Goats,) (e) *that it tooke its rise in England, (f) Pelagius the Father of it being himselfe a Brittain, and a Monke of Bangor.*

What a regained Honour were it to our Nation; What an inutterable benefit to our Church; What a glory to this your Honourable and great As-sembly, if you could now at last eternally interre it in the soile that bare it; and make its ancient (now its second) wombe, its last, its endlesse Graue: It was said by one of note, some fewe yeeres past: (and I wish it may be Prophetically true at least.)

(g) *Tulit malum hoc & sustulit Britannia.*

That England had both hatched and destroyed this monster of old, of new Pelagianisme, which Arminius and his followers had then newly raised from Hell, to which it was of old condemned: But alas, we see its liuing, and springing vp like Hy-
draes

The Epistle Dedicatorie.

draes heades ; Its former^{*} ouer-indulgent decapitations both at *Dort*, at home, being but a blood-letting to increase its future vigour, not a fatall blow to bring it to its finall period ; because it cut not off those master-veines which gaue greatest, though but hidden life and growth vnto it. O therefore giue, and strike it, and its Arminian Issue now at last, a finall, fatall, and heart-killing blow, which needes no iteration ; and bury them this once so deepe, so sure, that they may neuer neede a second Funerall.

But how you will say, may this bee done ? I will informe you in a word or two.

It is Storie of the *(h)* chiefe Priests and Pharisees (who were ever the greatest and most imbrued enemies to Christ and his Apostles, as their successors, who will needes be Riled Priests, haue since bene to his members,) that hauing crucified our blessed Sauour, because they would bee sure to keepe him from rising from his graue againe, according to his promise : they did not onely suffer him to lye intombed in a rocky Sepulchre, to the doore of which there was a great stone rolled, but they likewise went and made the Sepulchre sure, sealing the stone, and setting a watch, for feare lest his Disciples should come by night, and steale him away, and say that hee was risen. What these vile miscreants vainely did in Antichristian, doe you Right noble Christians, in true Christian Policie : Pelagius with his late-born brat *Arminius*, hath beene oft times buried by sundry *(a)* Ancient, (some *(b)* Moderne) Councels, and

^{*} *Multa dum
leniter corri-
puntur sapiunt
maiora confur-
gunt. Cabilo-
nense Concil.
1. Can. 13.*

^b Math. 27. 60
to the end.

^a Concilium
Palestinum:
Africanum.
Aransense:
^b Synod of
Dort, 1619.
1620. Conuo-
cation of Ire-
land, 1615. in
their Articles
then composed

The Epistle Dedicatorie.

* Hieron. contra Pelagianos
Augustin. 7.
Tom. pars. 2.
Prosper. Fulgentius Bernard.
Orosius.
Bradwardine.

* *Fathers of the Church*, but yet they haue alwaies risen from the dead againe, to the great disquiet of all true Christian Churches: If then you chance to crucifie them once againe (as now wee hope, wee pray you may, for feare their life proue all our deathes: they being the Archeest Traitors to our Church, our State, our soules, and saving Grace: you must not only see them intombed for the present, though it be in graues of stone: but likewise watch, and seale their Sepulchres, making them sure for all succeeding Ages, by some inexorable, strict, and vigilant Acts of Parliament, which no Charme, no Wile, no Force, or Policie may euade; Else their Disciples will come by night againe, (as they haue oft times done) and steale them quite away; and not onely say, but to our great disturbance, proue; that they are once more risen from the dead: So shall their last resurrection be farre worse; our second danger, your latter Error, farre greater then the first; which God forbid.

Now the GOD of grace, and wisdom, to ayde, direct, and guide your Honours with his Spirit, in this great weighty Worke, (which needes an heavenly power to accomplish it:) that wee, to our vnutterable ioy and comfort, may now at last behold, our drooping and declining Orthodox Religion (the onely Center, Pillar, Bulwarke, Garrison, Honour, Treasure, and conseruer of our declining State, which ebbs and flowes together with it) reuiued, aduanced, established,

The Epistle Dedicatorie.

blished, and secured once againe, against all Foraine, all Domestique hostile Forces, all Stratagemes that oppugne it : and that all our eyes may see with triumph, all Popery, all Olde, all Newe Pelagianisme, with all the grand Fomentors, and Master-springs that feede them, (in despite of all their new-erected and much adored Altar-Idols,) arraigned at your dreadfull Barre, condemned at your great Tribunall ; executed before your faces : layd dead and prostrate at your feet : interred in some brasen Dungeon ; yea sealed vp, and strictly watched with such enuironing, cautelous, ir-repealable, and adaman-tine Lawes, as may so presse them downe for all eternitie, that they may neuer raise themselues, nor yet bec raised in our Church againe. *Amen.*
Amen.

*Your Honours in all humble seruice,
whiles you stand for Christ, Religion,
Church, or Countrey.*

WILLIAM PRYNNE.

The Epistle Dedicatorie.

blissed, and secured once againe, against all For-
 taine, all Enemie, and hostile Forces, all Sins,
 crimes that oppose it: and that all our eyes
 may see with triumph, all Power, all Glorie, all
 Inevitable Rejoicing; with all the great Towne-
 fairs, and Master-spirits that feedeth in (in de-
 light of all their new-erected and much ado-
 red Altar-idols), assigned at your great will
 have condemned at your great Tribunal: exor-
 ted before your faces: layd dead and profane
 at your feet: imbrued in some bitter Dagon;
 yet looked up, and strictly watched with such en-
 vining, cautious, ir-replicable, and adman-
 inge faces, as may so quicken them downe for
 all crimes, that they may never raise themselves
 nor yet be raised in our Church againe. Amen.

Your Honours in all humble service,
 whilst you stand for Christ, Religion,
 Church, or Country.

WILLIAM Prynne.

TO THE RIGHT
REVEREND FATHERS
IN GOD, THE ARCH-BISHOPS
and Bishops of the Church of
ENGLAND.

RIGHT Reverend Fathers in God, (a) in whose pious integrity, and industrious vigilance, the chiefest safety; in whose unfaithfulness, negligence, or insollidity, the greatest hazard, the inevitable danger of our Protestant Church, and long professed religion are suspended: I here most humbly tender unto your fatherly and pious considerations, an uninterrupted Antichristis of the Church of England, from her very first reformation to this present, against that (b) most venomous Semi-pelagian heresie, and those Arminian Novelties, which have of late invaded, yea much endangered her ancient, established, and professed Doctrines, which your Ecclesiasticall (c) Dignities, and frequent Subscriptions to the Articles, Homilies, & Tenents of our Church, engage you in a more speciall manner to protect.

(a) *Integritas presidentium, salus est subditorum. Nam totius familie Domini status et ordo nabit, si quod requiritur in corpore, non inveniat in capite: Leo Epist. 87: cap: 1*

(b) *Orosius, De Libertate Arbitrij Apolog: contra Pelagium, stiles it: Nefaria heresis: venatissimorum dogmarum abominatio; serpens suffocansq; ha-*

litus: (c) *Beneficium datur propter officium. Concil: Lateran, sub Leone 10, sess: 2, Surnus Concil: Tom: 4, pag: 635: B.*

To the Right Reuerend Arch-bishops

See Plutarch.
De his qui sero
a Numine pu-
niuntur. Dio-
genes Laert lib
8. Pythagoras.
Platonis Phre-
don: Tertullian
de Anima, Hie-
rom. Epist. 59.
cap. 2.

(e) Hæc vene-
ratissimorum
dogmatum a-
bo ninatio ha-
bet etiam nunc
videntes mor-
tuos, mortuof-
q; videntes. Nā
Origines, Prif-
cillianus, et Io-
vinianus olim
apud se mortui
in his vivunt, et
non solum vi-
vunt, verum e-
tiam loquan-
tur; nunc vero
Pelagius et Cæ-
lestius in his vi-
vientes mori-
untur, ecce adversus
Ecclesiam,
quod miserum
est; et quod
multo miserius
est in Ecclesia
palam sibilant,
æc. Orosius de Libertate Arbitrii contr. Pelag. Bibl. Patrum, Tom. 15. p. 144.
(f) Terribilis halitus nostras quoque partes nescio quo ventorum impetu perfla-
vit, et Theologos nostros nonnullos ita de mentavit, ut illis fidei trito, et probato
framite, in Arminii anfractus et præcipicia se commiserint, et dogmate etiamnum de-
struant Articulos Religionis, quos prius propria subscriptione confirmarunt. Ro-
bertus Abbot, Epist. Saluberrima, De Gratia et Perseverantia, Epist. Ded.

*It is not, yea it cannot be unknowne to your gra-
tities, that old Pelagius, and Faustus, who have lyen
dead and rotten in their graves 1100 yeares, or more,
have by a kinde of (d) Pythagorean Metempsycho-
sis, revived in Arminius and his followers now of
late, (as (e) Origen, Priscillian, and Iovinian did in
them) and not onely spoken openly against the
grace of God, and doctrines of our Church, which
is miserable; but even publikely preached and
written against them in our Church, without any
Ecclesiasticall censure or controll; which is farre worse:
It was the complaint of a Reuerend and learned Prelate
of our Church about some ten yeares since, in an E-
pistle Dedicatorie vnto his Maiesty then Prince
of Wales: (f) That the stinking vapors of Arminius
(whose heresies hee there learnedly encounters) had
beene blowne over from the Belgique shores vpon
our English coast, and so infatuated some of
our Diuines, that leauing the beaten and appro-
ued path of faith, they betooke themselves vnto
the crooked wayes and præcipices of Arminius,
destroying the Articles of our Religion with their
Tenents, which they had formerly confirmed by
their owne subscription. what hee lamented and
condoled then, we haue much more cause to complaine
of now; when as these contagious vapours haue not on-
ly dangerously infected many, but likewise animated*

and Bishops of the Church of England.

some (g) great uncircumcised Goliaths, to bid professed defiance to the host of Israel in Arminius his quarrell, and to take up armes in his defence, against the oft resolved and subscribed Doctrines of their Mother Church, who hath enriched the with sundry favours: & yet alas, (h) Ab Ecclesia siquidē hæreticos impugnator expellitur, et nutriri in sinu Ecclesiæ hæreticus inuenitur: the impugners of Arminius his Champions haue bin questioned, & molested, when as they were neuer hitherto once publicly convented, censured or restrained by any Ecclesiastical Iurisdiction, for these their dangerous Innouations. When these Arminian Errours were first broached by Barret, and Baro, in Queene Elizabeths happy Reigne, the zeale of our (i) Reverend Prelates, and (k) Vniversity heads was such, that they forthwith proceeded judicially against them, not suffering them to rest or harbour in our Church: But alas the (l) cowardice, indulgency, and lukewarmnesse of our age is such, that (m) those who have succeeded them in their Episcopal Dignities, not their zeale, (some few only excepted, whose (n) paucity indeares the more to God and man; & (o) addes unto their praise) haue scarce so much as once opened their mouths in publicke, against those Arminian (p) theues, and timore persequentis, Bernard ad Pastores Sermo Col. 1730. D. (m) Et quidem isti sortiti sunt, ministerii locum, sed non zelum, Successores omnes cupiunt esse, imitatores pauci. Bernard Sermo ad Clerum in Concilio Rhemenli Col. 1727, 1728. & Sermo super Cantica Col. 802. D. (n) Operarii quanto rariores in terris, tanto chariores in cœlis habentur. Bernard ad Pastores sermo, Col. 1729. E. (o) Magna laus paucorum inter malos inquinatos iugi virtutum in nitore immaculatis vestibus permanere. Primasius in Apocalip lib. 1. fol. 5. B. (p) Fures sunt omnes hæretici: hi sunt Fures et Latrones qui veniunt in vestimentis ovium, intrinsecus autem sunt lupi rapaces: quotquot autem venerint Fures sunt et Latrones; Fures latendo, latrones aperte seviendo, Bernard ad Pastores Sermo, Col. 1730. D.

Stat ergo Goliath, pro dolor, in Ecclesia, superbia immanissimus, carnali potentia tumidus, omnia se per se posse confidens et non solum stat; verum et provocat; simulq; per dies plurimos sanctum Israel manifesti timoris exprobrat: Orosius contra Pelag. Apologia. (h) Orosius lb.

(i) See p. 12. to 16. 263, 264, 268, 271. (k) See pag. 56. to 71. 254 to 259.

(l) Fugit mercenarius a rectitudine iustitiae, a defensione Ecclesiæ, a liberatione Patriæ, vel amore blandientis, vel

To the Right Reverend Arch-bishops

* Quamplurimi falsi fuerunt Doctores; nec Doctores, sed seductores, non Prædicatores, sed falsi Prædicatores; latrocinia exercentes, non sanæ doctrinæ inhaerentes. Alcuinus Com. in Ioan: Evang: lib: 5. cap. 25. Col 54. C
(q) Page 42.
* Bishop Bridges in his Defence of the Government established in the Church of England in Ecclesiasticall matters: l: 5. p. 1307. to 1313. accordingly.
(r) Page 21.
(s) See here p. 4 to 72. 354. to 359.
(t) See here p. 89. c. 204. to 207.

robbers, who by their secret pollicies, and * public writings, have lastly preyed upon the sheepe and Doctrines of our Church.

But now, since our religious Soveraine hath publickly professed in his late (q) Declaration to all his loving Subjects; to maintaine the true religion and doctrine established in the Church of England, (of which the Anti-Arminian Tenents comprised in this Antithesis are the * cheifest branch) without admitting or conniuing at any backsliding, either to Popery, or Scisme: and (r) hath called God to record, that he will never give way to the authorizing of any thing, wherby any innovation may steale or creep into our Church; but preserve that unity of Doctrine and Discipline established in the time of Queene Elizabeth, (s) In whose Reigne Arminianisme was particularly exiled, and our Anti-Arminian Assertions settled in our Church:) whereby the Church of England hath stood and flourished ever since: Since King Edward the 6. Queene Elizabeth, and King James of blessed memorie, (an (t) implacable, a professed Antagonist to Arminianisme, to Arminians, to his dying day) with all our learned Prelates, Divinity Professours, authorized Writers in their reignes; and our godly Martyrs in King Henry the 8. and Queen Maries dayes, whose names and works I have here particularly recorded in their order: Since the Fathers and Councels of the primitive Church: the primitive and moderne Churches of England, Scotland, and Ireland, with their severall established Articles, Homilies, Catechismes, Leiturgies, and Records

and Bishops of the Church of England.

(as I haue here infallibly demonstrated:) together with the late dissolved Parliament, haue professedly oppugned, and solemnly condemned those Semi-Pelagian and Arminian grace-annihilating Errors, which haue lately crept into our Church; embracing, authorizing, and establishing their Opposite Positions as the Orthodox, Catholicke, and vndoubted truth. Let mee now beseech your Pieties, as you tender the honour of God, the glory of his grace, (which should be dearer to you then your dearest soules,) as you would gaine the loue, and discharge the trust of your blessed Saviour and u Master shepheard Iesus Christ, x who will summon you ere long before his dreadfull Tribunall, to render an account of all the stewardships and soules committed by him to your charge, (which we may iustly feare, y too many sloathfull Ministers who fish for tithes, not soules, do much neglect, as being seldom resident at their charge, which they scarce ever saw, but neuer resident in their pulpits, in to which they seldom come:) As you respect the peace and happinesse of our Church, in which you are advanced, the safety and dignity of our long professed Religion to which you haue subscribed; in which you haue bene borne, bred, and nourished: the honour and (z) popularity of our Religious Sovereign, by whom you are now intrusted with Religion, as (a) with his

(u) 2 Pet. 3. 4.
Hebr. 13. 10.

(x) Hebr. 13. 17

1 Pet. 3. 2, 3, 4

2 Cor. 5. 10

Fratres aliam

Synodum pro-

nuncio vobis v-

bi Dominus se-

debit in judi-

cio; et ibi om-

nes nos oportet

repraesentari; et

ibi Deus iuste

iudicabit or-

bem terrarum.

Ibi omnes nos

oportet reprae-

sentari (nisi

quod dici ne-

fas est, mentia-

tur Apostolus)

sive sit Papa;

sive sit Cardi-

nalis, sive Ar-

chiepiscopus,

sive Episcopus,

sive diues, sive

pauper, sive

doctus, sive in-

doctus, vt refe-

rat vnusquisq;

rationem de his

quae gessit in

corpore, sive

bonum, sive

malum. Et si

reddenda est ratio de his, quae quisq; gessit in corpore suo; heu quid fiet de his quae quisq; gessit in corpore Christi, quod est Ecclesia? Ite. Bernard: ad Clerum in Concilio Rhemeni Sermo, Col. 1725. E. (y) Mellis quidem multa, et sacerdotes multi, et mercenarii multi, sed operarii pauci: Isti vorationi in gluvie lucrorum, infinitas exigunt pecunias: his insatiabili desiderio inhiant, pro his, ne amittant, timent, et cum amittunt, dolent: harum in amore quiescunt. Animarum nec casus reputatur, nec salus, Bernard Ibi: Col. 1726. D. 1729. E. (z) Amari, coli, diligi, maius imperio est, Symmachi Relatio: Ambr. Tom. 5. p. 96. E. (a) See his Maiesties Declaration, p 20, 21.

To the Right Reuerend Arch-bishops

(b) Subditimi-
nus memunt
iniurias ab eo
Principe quem
religiosum, et
Deorum cultui
deditum arbi-
trantur; eiq;
velut commili-
tones Deos et adiutores habenti minus insidiantur. Arist. Polit. l. 5. cap. 11. sect. 131.
Magna, præclaraq; res est, quum in aliis vniuersis, tum in Imperatore, religiosum
esse, et fidei servantem, talemq; cognitum esse. Zenophon. Orat. de Agisilao Rege.
p. 664. D. (c) Errat, si quis existimat tutum ibi esse Regem, vbi nihil a Rege tutum
est. Securitas securitate mutua pacifcenda est. Vnum est inexpugnabile munimen-
tum amor civium, &c. Seneca de Clementia. l. 1. cap. 19. (d) Castorinas quærimus
et sericas vestes. Et ille inter Episcopos se credit altiozem, qui vestem induerit clari-
orem. Ambr. De Dignitate sacerdot. c. 5. Vbi prohi dolor reperiemus Episcopos, qui
post adeptam dignitatem in humilitate se contineant. Nempe superbia iis occasio
est vt ad tantam dignitatem aspirent, vt in ovile Christi impudenter irrumpant; cum
tamen per Psalmistam Dominus dicat: Non habitabit in medio domus meæ qui fa-
cit superbiam, &c. Ministri Christi sunt, et seruiunt Anzichristo: honorati ince-
dunt de bonis Domini, cui honorem non deferunt: vnde hinc est iis quem quotidie
videmus, meretricius nitor, histrionicus habitus, regius apparatus. Inde aurum in
frænis, aurum in sellis et calcaribus. Plus nitent calcaria, quam altaria. Inde mensæ
splendide et cibus et scyphis. Inde commestationes et ebrietates. Inde cythara, et ly-
ra, et tibia, redundantia torcularia, et promptuaria plena, eructantia ex hoc in il-
lud. Inde dolia pigmentaria, inde refera marsupia. Huiusmodi sunt et volunt esse
Ecclesiarum Præpositi, Decani, Episcopi, et Archiepiscopi, &c. Dicite ergo Archy-
diaconi, dicite Presbyteri, dicant etiam Pontifices, in frænis, in sellis quid facit au-
rum? In vestimentis tantus ornatus? In cibus tam superfluus apparatus? Esca ven-
tri, et venter escis, Deus autem hunc et has destruet. Quis obsecro, Laicorum avi-
dus Clericis quærit temporalia, et ineptius vititur acquiritis? Cum tantum fastum
videant Laici in supellectile Clericorum, nonne per eos potius imitantur ad mun-
dum diligendum quam ad negligendum? Medice cura te ipsum: si mundum præ-
dicas contemnendum, contemne tu prius, et ad ipsum efficacius alios invitabis. Non
sic profecto est, sed sicut populus sic et sacerdos: sicut Laicus sic et Clericus. Vterq;
cupit, uterq; diligit mundum et ea quæ in mundo sunt. Laicus tamen cum labore,
sed Clerici sine labore volunt possidere totum mundum. Communicare volunt eu-
piditati et superfluitati hominum sed non labori: peccare volunt, sed non flagellari
cum hominibus: vnde timendum est, quod flagellentur cum demonibus, &c. Ber-
nard. ad Clerum et ad Pastores Sermo. Col. 1726, 1627, 1731. See farther more to this
purpose, super Cantica, sermo. 77. De consideratione lib. 3. &c. Ad Guilelmum Ab-
batem Apologia, et Declamationes.

tonces Deos et adiutores habenti minus insidiantur. Arist. Polit. l. 5. cap. 11. sect. 131.
Magna, præclaraq; res est, quum in aliis vniuersis, tum in Imperatore, religiosum
esse, et fidei servantem, talemq; cognitum esse. Zenophon. Orat. de Agisilao Rege.
p. 664. D. (c) Errat, si quis existimat tutum ibi esse Regem, vbi nihil a Rege tutum
est. Securitas securitate mutua pacifcenda est. Vnum est inexpugnabile munimen-
tum amor civium, &c. Seneca de Clementia. l. 1. cap. 19. (d) Castorinas quærimus
et sericas vestes. Et ille inter Episcopos se credit altiozem, qui vestem induerit clari-
orem. Ambr. De Dignitate sacerdot. c. 5. Vbi prohi dolor reperiemus Episcopos, qui
post adeptam dignitatem in humilitate se contineant. Nempe superbia iis occasio
est vt ad tantam dignitatem aspirent, vt in ovile Christi impudenter irrumpant; cum
tamen per Psalmistam Dominus dicat: Non habitabit in medio domus meæ qui fa-
cit superbiam, &c. Ministri Christi sunt, et seruiunt Anzichristo: honorati ince-
dunt de bonis Domini, cui honorem non deferunt: vnde hinc est iis quem quotidie
videmus, meretricius nitor, histrionicus habitus, regius apparatus. Inde aurum in
frænis, aurum in sellis et calcaribus. Plus nitent calcaria, quam altaria. Inde mensæ
splendide et cibus et scyphis. Inde commestationes et ebrietates. Inde cythara, et ly-
ra, et tibia, redundantia torcularia, et promptuaria plena, eructantia ex hoc in il-
lud. Inde dolia pigmentaria, inde refera marsupia. Huiusmodi sunt et volunt esse
Ecclesiarum Præpositi, Decani, Episcopi, et Archiepiscopi, &c. Dicite ergo Archy-
diaconi, dicite Presbyteri, dicant etiam Pontifices, in frænis, in sellis quid facit au-
rum? In vestimentis tantus ornatus? In cibus tam superfluus apparatus? Esca ven-
tri, et venter escis, Deus autem hunc et has destruet. Quis obsecro, Laicorum avi-
dus Clericis quærit temporalia, et ineptius vititur acquiritis? Cum tantum fastum
videant Laici in supellectile Clericorum, nonne per eos potius imitantur ad mun-
dum diligendum quam ad negligendum? Medice cura te ipsum: si mundum præ-
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sic profecto est, sed sicut populus sic et sacerdos: sicut Laicus sic et Clericus. Vterq;
cupit, uterq; diligit mundum et ea quæ in mundo sunt. Laicus tamen cum labore,
sed Clerici sine labore volunt possidere totum mundum. Communicare volunt eu-
piditati et superfluitati hominum sed non labori: peccare volunt, sed non flagellari
cum hominibus: vnde timendum est, quod flagellentur cum demonibus, &c. Ber-
nard. ad Clerum et ad Pastores Sermo. Col. 1726, 1627, 1731. See farther more to this
purpose, super Cantica, sermo. 77. De consideratione lib. 3. &c. Ad Guilelmum Ab-
batem Apologia, et Declamationes.

and Bishops of the Church of England.

pous, Lordly, pleasurable, gaintfull, sloathfull, or voluptuous honour: not as an Epicurean Euripus, See, or receptacle of delight, which calls men from their former humility, frugality, and diligence in their ministeriall function, vnto a voluptuous, sloathfull, secular, Pontificall, Lordly, proud, vnpreaching life, as most Prelates deemed it, made it in S. Bernards age: *but as* (c) ponderous Office, a laborious Calling, a heavy, difficult, and perpetuall Worke, *which* (f) summons you, to feed the purchased and redeemed flocke of Christ, ouer which the Lord hath made you Ouerseers, with trible diligence, readinesse, and anxiety of heart and hand; because it both redoubles your wages, and augments your worke. *As you desire to perpetuate the dignity, the respect of your Episcopall Iurisdiction, which hath grown distastfull vnto many through the defaults of some. As you tender your owne personall credit and esteeme with all good Christians,* (g) *who will reuerence you more for your piety and goodnesse, then your state or greatnesse: As you long to satisfie the expectation, so forestall the secret iealosies and censures of our Church & Kingdome here, whose eyes are now intent vpon you: or to avoid the*

(e) 2 Cor. 3. 16
17. 1 Tim. 3.
1, 2, 4. 10. to
the end c. 5. 17.
18. 2 Tim. 2. 1.
to 16. Mat. 9. 37
38. Luke 10. 2.
7. Iohn. 21. 15,
16, 17 Rom. 16
12. 1 Cor. 15.
10. 2 Cor. 11.
23. 1 Thes. 5. 12
Episcopatus
nomen est operis
non honoris.
August. De Ci-
uit. Dei. l. 19 c.
19. Episcopi
nomen, non
Dominium, sed
Officium. Prae-
sides non tam
ad imperitandum,
quam ad
faciendum:
sarculo tibi opus
est non
sceptro: Domi-
natio interdicitur,
indicitur
ministratio.
Bernard De
Consid. l. 2 c. 6.
Si quis Episcopatum
desiderat,

bonum opus desiderat: opus dixit, non honorem: laborem, non dignitatem: Primasius, Hierom, Haymo, Chrysostome, and Theophylact. in 1 Tim. 3. 1. Episcopatus nomen non est in honore, sed in onere: Greg. Mag. Epist. l. 7. Epist. 117. (f) Acts 19. 28. 1 Pet. 5. 1, 2, 3, 4. Veri sacerdotes non excellentiam suam cogitant propecti, sed sarcinam: nec gloriuntur de Officij dignitate, sed sudant potius constituti sub onere. Hos non inflammatur honor acceptus, sed exercet labor impositus. Prosper de Vita Contempl. l. 2 c. 2. Concil. Parisiens. l. 1 c. 4. (g) Se amabiles praebeant, non verbo, sed opere: venerandos exhibeant, sed actu non fastu, Bernard. De Consid. l. 4 c. 4. Col. 387. *M. Hoc affectare, hoc imitari decet: maximum ita haberi, vt optimus simul habeatur. Seneca De Clementia, l. 1 c. 19.*

irrepealable,

To the Right Reuerend Arch-bishops

(h) Rev. 21. 8. *irrepealable, the eternall doome of Christ hereafter,*
 (i) Ier. 23. 1. Ezech. 34. 2, 3. *(h) when all fearefull, (i) sloathfull, inuigilant,*
 Zech. 11. 17. *and lukewarme shepheards, who (k) want zeale,*
 (k) Ier. 9. 2. *and valour for the truth on earth, shall haue their*
 (l) Non sunt omnes amici *portion in the vnquenchable, and fiery brimstone*
 sponsi, qui hodie sunt sponsi *lake, which burnes for euer. As you desire to antici-*
 Ecclesiae: Bernardi ad Clerum Sermo, *pate all future Parliamentary proceedings in matters*
 Col: 1727 K. *of Religion, the former, (which no doubt were legall,*
 (m) Multi Catholici sunt *iust, and honourable, though some repine against them)*
 praedicando, *being occasioned onely (as most coniecture) by the re-*
 qui haeretici sunt operando: *misnesse, connivancy, cowardice, or indulgence of*
 Quod haeretici *some Ecclesiasticall Courts, in questioning, in con-*
 faciebant per *trolling, the impudency, the treachery, and Errors of*
 prava dogmata, hoc faciunt *such (l) Churchmen, whose (m) hereticall, scanda-*
 plures hodie *lous, vnorthodox, and pernicious doctrines, Bookes,*
 per mala exempla: seducunt *and liues, have innoated, and blemished our Religion;*
 scilicet populum, et inducunt in erro- *embroyed and defiled our Church: Let me now I pray*
 rem: et tanto *(upon all these weighty considerations, and ingage-*
 graviores sunt *ments) if it may stand with my Iurvinility, and your*
 haeticis, quanto prevalent opera *venerable, your hoary gravity, to exhort you to that du-*
 verbis Bernardi ad Pastores Sermo, Col: *ty, which the (n) ancient of dayes, (yea the very gra-*
 1732. G. *nest of our Church, and State require at your hands) ex-*
 (n) Dan: 7. 9: 13 *cite your (o) Episcopall power, and providence; to*
 22. *extirpate, to exile all Semi-pelagian Errors, and*
 (o) Vere enim *Arminian Nouelties; all grace-defeating, all Church-*
 Episcopalem *molesting Heresies, with their chiefe Fomenters: all*
 vitam sequeris, *late-erected Altars, Images, Tapers, Crucifixes: all*
 si per zelum *new-reinued Popish Doctrines, Ceremonies, Duck-*
 linguamq; tu- *ings, Genuflexions, Easterne, yea Altar-adorations,*
 am, hos qui a fidei veritate dissentiunt, in Ecclesiae unitatem reduxeris: Greg: Mag: *(complained of not long since in Parliament, as you*
 Epist. lib. 2. Ex Registro Indict. 11. Epist: 59.

and Bishops of the Church of England.

may remember) with all those other corruptions & superstitious Reliques, which haue lately crept into our Church, (in despite of all our Statutes, Rubricks, Homilies, Articles, Canons, and Injunctions, which prohibit them) through the audacious practices of some x domestique crafty Mountebanques, who would y sily Cozen vs of our Religion under the holy pretence of * Canonickall Devotion: and withall to reestablishe these Anti-Arminian orthodox Tenets of our Church, (which here I humbly tender to your best protection) in their ancient, their long-enioyed purity, peace, and freedome: that so by these religious atchieuements, you may giue some publike, & demonstratiue, actuall testimony to the world, (which is a oft times iealous of your integrities vpon small occasions) that you are all cordiall, sincere, and faithfull to our Religion, Church, and State: that you are all valiant and zealous for the truth committed to your trust: and that you are not onely titular,

(p) 3 & 4 Ed: 6 cap: 11: 2 & 3. Ed: 6 cap: 1. 5. & 6. Ed: 6 cap: 1. 1 Eliz: cap: 2. 13. Eliz: cap: 12 (q) Rubricks in the C & munion (r) Against the perill of Idolatry, of the time & place of prayer part 2 p: 131 (s) Article 22, 25, 28, 34. (t) Canon: 14. 20, 75. (u) Qu: Eliz: Injunctions, Inunct: 3, 22, 23, 25, 31, 35, 49, and 55 For Tables in the Church. (x) Pacem habet Ecclesia apud extraneos

sed filii nequam, filii scelerati seruiunt in eam, qui propriam matrem euiscerant, ut se pariant in honorem: Bernard ad Pastores Ser: col: 1733. (y) Negotium suae malitiae tanto efficacius, quanto occultius peragunt: Bernard de Nuptiis filii Regis, col: 1724. L. Serpit hodie putrida tabes per omne corpus Ecclesiae, quo latius, eo desperatius, eoq; periculosius, quo intestinius. Idem ad Clerum Ser: col: 1727. G. * Heretici superstitionis impietatem nomine religionis intitulant: Bernard Ser: super Cant: 66. col: 762 E (x) Episcopum non aliud nisi Episcopalis opera designat, ex bono opere magis quam professione noscatur; actione potius quam nomine demonstratur. Fac itaq; ut nomen congruat actioni, actio respondeat nomini; Ne sit nomen inane et crimen immane; Ne sit honor sublimis et vita deformis. Ne sit deifica professio et illi-cita actio: Ne sit religiosus amictus, et irreligiosus proventus. Ne sit gradus excelsus et deformis excessus. Ne habeatur in Ecclesia Cathedra sublimior, et conscientia Sacerdotis reperiatur humilior. Ne locutionem simulemus columbinam, et mentem habeamus caninam: Ne professionem monstreemus ovinam, et ferocitatem habeamus lupinam. Ambr: de Dign: acerdotali, cap: 3. Tom: 4 p: 179 (z) Plerunq; suspicionibus laboramus, et illudit nobis illa quae conficere bellum solet, fama: Senec: Epist: 13. Suspensiones quas de aliquo concepimus animum nostrum ab illo reddunt alienorem. Quare qui cupis sibi fidem haberi, has prius a se removeat est necesse: Thueid: hist: lib: 6, p: 571.

To the Right Reuerend Arch-bishops

(b) Fuerunt ante vos qui se totos ovibus pascendis exponerent, Pastoris opere et nomine gloriantes, nil sibi reputantes indignum nisi quod salutis obuium obviare putarent: non quærentes quæ sua sunt, sed impendentes. Impendere curam impendere substantiam, impendere seipsum. Vnde vnus illorum: Etego, ait, superimpendar pro animabus vestris. Bernard. De Consid. lib. 4. cap. 3. col. 884 K.
 *Nescio, an nemo ad dandam veniam difficilior sit, quam qui illam petere sæpius meruit: Seneca de Clementia lib. 3. cap. 6.
 (c) Pag: 10, 31, 42.

but reall Bishops, well worthy to succcede those pious and victorious Prelates, who haue ingraven those Anti-Arminian Conclusions which I haue here contracted, with their mellifluous pens, and sealed them with their blood: a sufficient engagement for mee, for them to challenge the privilege of your Episcopall patronage, against the malignancy of all Opposers.

But perchance your wisdomes will object, that by intermeddling with these nice Arminian Controversies, I haue incurred the danger of his Maiesties Declaration prefixed to the late reprinted Articles: therefore I must only expect an vn-pardonable High-Cõmission Censure from your Lordships, not an approbation, or friendly enterainment of this untimely Treatise; which may chance to proue distastfull vnto some.

To this I answer first, (and for the truth of it I appeale vnto your Lordships, by whose advice this Declaration was at first contrived:) that it was never his Maiesties, (nor I thinke your Lordships) intention, to silence or suppress, but rather to aduance by this Declaration, the ancient, established, and resolved Doctrines of the Church of England, (especially those which were professed and ratified in the dayes of Edward the 6. Queene Elizabeth, and King Iames of happy memorie, (as these Anti-Arminian Positions were) as is cleere by the expresse words of his Maiesties last Declaration to all his loving Subiects, which well explaines the former. But all these dogmaticall Anti-Arminian Conclusions which I haue published, or iustified in this Antithesis, are but the ancient, established and received Doctrine

and Bishops of the Church of England.

*of the Church of England, as the Booke it selfe, (together with two Reverend *Prelates of our Church, who have lately in two printed Letters, expressly averred, That the Arminian Errors condemned in the Synod of Dort cannot stand with the Doctrine of the Church of England. And that none can embrace Arminianisme in the Doctrine of Predestination, and grace, but he must first desert the Articles agreed vpon by the Church of England; nor in the point of Perseverance, but hee must vary from the common Tenet, and received opinion of our best approved Doctors in the English Church) will iustifie against all Opposers: Therefore it is not within the intent or limitts, (and so not within the Danger) of his Maiesties Declaration, which I would not wilfully, nor willingly oppose.*

* Bp. Hall, and
Bp Davenant, in
their Letters
annexed to Bp.
Halls Reconciler,
p. 75. 84, 85

Secondly, I conceive, that this Declaration prohibits nothing, but vnnecessary and curious Disputes vpon bare coniectures on, or strained Collections from our Articles: But in this Antithesis you have onely a bare historicall collection, in nature of a Catalogue, of those scattered Records and writers of our Church, which have constantly oppugned these new Arminian Errors, from the beginning of reformation to this present: It comes not therefore within the sphere of this Declaration.

Thirdly, his Maiesties Declaration, was chiefly, to suppress all Innovations in Religion, together with such vnnecessary Controversies, as might disturbe the Peace and settled Doctrines of our Church: But this Antithesis serves onely to suppress the Innovations in Religion, and to allay all moderne Armi-

To the Right Reverend Arch-bishops

*nian Controversies which interrupt our Churches
 Peace and Doctrine; by disproving Arminianisme to
 be the Doctrine of our Church, in such an appa-
 rant manner, that none can contradict it. Therefore
 it is wholly with this Declaration, not against it.*
*Firstly, his Majesties Declaration doth principally
 prohibit, vnnecessary disputes about curious, nice,
 and needlesse Schoole-points, of which men may be
 ignorant without great danger: But I take it under
 correction, that our Anti-Arminian Tenet, (on
 which the whole fabricke of our salvation, the whole
 Doctrine of mans fall and corruption, of grace and
 glory; of Election, Reprobation, Predestination,
 Vocation, Iustification, Sanctification, Perseve-
 rance, and Glorification, are suspended, as * Ar-
 minius himselfe confesseth,) are no super-
 fluous, nice, or d curious speculations, vnfit,
 vnnecessfull to be taught or published; but most
 necessary, essentiall, comfortable, and fundamen-
 tall Truthes, in which the whole pitch and mar-
 row of Divinity, the whole Doctrine of grace, and
 mans salvation are included. This all the ancient
 Councils, and voluminous Treatises of the Fathers
 in the primitive Church; this all the moderne Sy-
 nods, Articles, Confessions, Resolutions, and Wri-
 tings, of our owne, and other Churches, against
 Pelagius, Arminius, and their followers; as the pro-
 fessed enemies of the grace, and Gospell of God;
 as Atheisticall-Sectaries; yea wicked, pestilent, and
 blasphemous heretiques, (as our late learned So-
 veraigne hath rightly stiled them) doe abundantly te-
 stify and defined these our Assertions as fundamentall truthes. see the harmony of Con-
 fessions, section 4. to 10. (c) Declaration against Vorlesius p. 15. 19. 22.*

His Highnes

and Bishops of the Church of England.

stific: All which would never questionlesse have wa-
 ged such fierce, perpetuall, and implacable wars against
 these Pelagian and Arminian Heresies, were they
 such innoxious, or triviall Differences; such unnecessa-
 ry, such curious speculations, as some of their Abettors,
 (who then me thinks should be ashamed contentiously
 to foment them, to the great disturbance of our Church
 peace) would seeme to make them, f because they
 would more easily induce men to neglect them til
 they had gotten strength, and then to imbrace
 them, to their eternall ruine. Since therefore these
 Anti-Arminian Tenets (which I here onely vindi-
 cate to be the ancient, genuine, & vndoubted Doctrine
 of the Church of England) are points of highest con-
 sequence, of greatest weight and use; whence they have
 beene more abundantly patronized; propagated, and
 propugned, (not onely in the primitive Church, but
 likewise in most moderne Protestant Churches, and
 in the Church of England) then any other substanti-
 all points of Divinity whatsoever; as is most apparent-
 ly evident. Since their opposite Arminian Errors,
 (which are in truth merer Popery, and h Semi-Pe-
 lagianisme, at least i a bridge, a way, a portall to
 them both) have beene most constantly oppugned, both
 in the Primitive, our owne, and other Reformed
 Churches, as a dangerous, a grace-nullifying
 Heresie. And since Prosper himselfe hath expressly
 recorded it, long agoe: * That St. Augustine hath
 constantly, piously, and abundantly proved: that
 predestination in which there is the preparation
 præscivit. Cuius prædicationis quisquis est impugnator, apertissimus est Pelagianæ
 elationis adiutor. Prosper, Responsio ad Excerpta Genuensium. Dub: 9 fol: 146, 147.

(f) Neglecta
 solent incendia
 sumere vires:
 Horace Epist:
 l: 1. Epist: 18.

(g) See Bellar:
 de Iustif: lib: 3.
 Dr. Iohn White
 Way to the
 true Church,
 Digress: 40. 41.
 42. Bryerly his
 Reformed Pro-
 testant cap: 11.
 to the end; Bi-
 shop Mortons
 Protestants

Appeale, l: 2. c:
 10. accordingly

(h) See Pe agi-
 us Redivivus:

(i) See the Uni-
 versity Letter.

* Augustinus
 pia, constanti-
 q; doctrina a-
 bundanter pro-
 bavit; prædi-
 candam esse
 Ecclesiæ præ-
 destinationem,
 in qua est gra-
 tiæ præpara-
 tio; et gratiam
 in qua est præ-
 destinationis
 effectus; et præ-
 scientiam Dei,
 qua ante sæcu-
 la æterna qui-
 bus effect colla-
 turus sua dona,

To the Right Reuerend Ar-bishops

of grace; and grace in which there is the effect of predestination, and the prescience of God, by which he foreknew before all worlds on whom he would bestow his gifts of grace, ought to be preached to the Church. Of the preaching of which, saith hee, (I pray obserue his words, and marke them well) vvhosoever is an impugner, he is a most apparant furtherer of Pelagian pride: (which I dare presume is farre from his Maiesties royall thoughts to be:) I may safely (as I hope) conclude on all these premises: That this my Antithesis, (which I haue divulged onely for the peace, the benefit of our English Church, and the stopping vp of all our Arminians mouthes, who now* for very shame, must either hold their peace, and yeeld their cause, or else^k per- iuriously, sacrilegiously renounce their Mother Church, and these her Doctrines, which they haue subscribed, if not (sworn to) is clearly without the verge and danger of his Maiesties Declaration; who neuer did intend so farre to countenance, to grace an heresie, so branded, censured and condemned by the primitive Church; by forraigne Protestant Churches; by the whole Church of England, with all her learned writers, from her first reformation to this present: and more particularly by his Royall Father, whose faith, whose steps he meanes to follow: as for its sake, its growth, and greater safety, to put these established and professed Anti-Arminian Doctrines of our Church to silence: which is almost the highest dignity, the greatest conquest that Arminianisme can, or would aspire to.

And now right Reuerend Fathers, hauing cleared this objection, giue me leave to close vp this Epistle
(with

* Mirum si in facie hominis tantum intervallum sit inter frontem et linguam, vt in hac causa frons non comprimatur linguam. August. contra Iulian. lib: 1. pag: 284
(k) Verba Episcoporum et Clericorum, qui Apostolorum sunt filii et heredes, vim iuratoriæ in se habent, vt in iis iurandum sit, quod est verbum simplex in aliis: et quod in aliis est simplex per iurium, sacrilegium sit in illis. Petrus Bleensis Episc. 51. Bibl. Patrum, Tom: 12. pars 2 p. 741. C.

and Bishops of the Church of England.

with ^l a word of exhortation, which I beseech you for to suffer. Remember, I intreat you in the name and feare of God, that you (together with the rest of our reverend and learned Clergie) are the ^m Watchmen, the ⁿ Garrisons, the Bulwarkes of our Israel; to giue her warning of; to protect; to shield her from those pernicious, subdolous, seducing ^o Heretiques; those Popish and Arminian Adversaries, which warre against her faith, her peace, Gods grace, our soules. If you then through ^p worldlinesse, negligence, sloathfulnesse, Epicurisme; or the ^q sweet Syrenian songs of enchanting Mercuries, & begin to sleepe, to slumber; to remit, or else giue over your spirituall watch, and ward, against these ^s sheepe like wolues, friend-seeming enemies, & which come for to devoure vs: If you ^u prone either dumb dogs, that will not, cannot bark, at their approach; or treacherous Centinels, false Posternes to betray vs to their infernall malice; wee must then be ^x needs surprized, captivated, destroyed in a moment, through this your negligence, and default; but yet your blood shall be required at your hands. O therefore rouse up your selves with speed, and ^z stand vpon your watch, your guard, for our security: a close not your eyes, ^b hold not your peace, ^c lay not downe your armes day nor night: imitate Nehemiah his

(l) Hebr: 12. 22
(m) Isay 52. 8.
c: 62. 6 Ezech: 3
17. c. 33. 2. 1011
(n) Isay 4 5, 6
c: 26. 1. Psal 48.
13.
(o) Custodia v
sit sufficiens
trifaria erit; a
vi tyrannorum
a fraude hære
ticorum, a ten
tationibus da
monum: Ber
nard super
Cant. Sen. 77.
col. 80 l. B.
(p) Isay 56. 10,
11, 12. Ier. 23.
1, 2. Ezech. 34.
2. 12. Non est
speculator qui
in imo est, spe
culator quippe
semper in alti
tudine stat, vt
quicquid ven
turum est longe
prospiciat. Et
quisquis populi
speculator po
nitur, in altum
debet stare per
vitam, vt possit
prodesse per
providentiam, l

Greg Mag Hom 11. super Ezech. fol. 384 L. (q) Rom. 16. 18. Hæretici per dulces sermones eorda seducunt innocentium. Chrysost. Hom. 24 in Mat. (r) Isay 56. 10. (s) Mat. 7. 15. 2 Cor. 11. 14. (t) Isay 56. 9. (u) Isay 56. 10. (v) Ezech. 33. 2. 10 12. & Greg Mag Hom. 11 super Ezech. See Hierom & Theodoret in Ezech. 25. (y) Ezech. 33. 6. 8. c. 34. 9, 10. Heb. 13. 17. Act. 20. 26, 27. Sanguis ergo morientis de manu speculatoris requiritur, quia peccatum subditi, culpa esse præpositi, si tacuerit reputatur; quia ipse hunc occidit, qui eum tacendo morti prodidit. Greg. Mag. Hom. 11. super Ezech. (x) Isay 21. 8. Hab. 2. 1. (y) Psal. 121. 4, 5, 6. (z) Isay 62. 6. (c) Nehem. 4. 21, 22, 23.

work.

To the Right Reverend Arch-bishops

(a) Nehem: 4. 17, 18. workmen; d build vp the walls of our spirituall
 (c) Nehem: 4, 7. Ierusalem with one hand, and holde a weapon al-
 to 15. wayes in the other hand, to keepe off e Samballat,
 (f) Super Can- and Tobiah; those Arabians, Ammonites, and
 tica Sermo 77. Ashdodites; those Iesuites, Papists, and Arminians,
 col. 802 D. Ad who haue conspired together to fight against our
 Clerum Sermo blessed Ierusalem, to breake downe her walls, and
 col: 1728. G. lay her waste, as they haue done her bordering Chur-
 (e) Ier: 23, 1. E- ches: Else that Iusta omnino querimonia, &c.
 zech: 14, 2. See of holy Bernard, will iustly seize vpon you. f Parum
 Bishop Jewels Exposition on the Thessaloni- est nostris vigilibus quod non seruant nos, nisi et
 ans, p. 196. periant: and then g woe be to you saith the Lord
 (b) Math. 6. 14, your God; whose woe none can stand vnder.
 15, 16. Phil: 2. 15. You are h the Light, i the Eyes, k the Seers, the
 (i) Math: 6. 22, l Overseers of our Church; to m see, foresee her
 23. 1 Cor: 12. dangers; n discover her increasing corruptions;
 16. 21. Rev: 3. 8. o detect her wily Adversaries, with all their over-
 c. 5, 6. reaching, vndermining Policies; p inlighten her
 (k) 1 Sam: 9. 9, intire body, q direct her in the way of truth, of
 11, 18, 19. life, of peace; and r keepe her safe from falls and
 2 King: 17. 13. stumbles. If you then through ignorance, wilful-
 2 Chro: 33. 18. nesse, heresie, treacherie, flatterie, feare, earthlinesse,
 19. Isay 30. 10. or any other workes of darknesse, t lose your light,
 (l) Acts 20. 28. your eye-sight: If you become either u darke Lan-
 Heb: 13. 17. thornes which can yeeld no light; or x starkblinde,
 1 Pet: 3. 2. purblinde, squint-eyed Seers, which either can, or will
 (m) Ezech: 33. 2. not see, or over see at all, or very little; or quite awry,
 10. 12. overthrow the sacred word of truth, and Doctrines of
 (n) Isay 58. 1. our Church. Or if you proue such Pontificall, y haugh-
 (o) Isay 21. 8, 9. tious, y haughtie, y haughty, y haughtie,
 (p) Math: 5. 14. 15, 16. c. 6. 22. 23. y haughtie, y haughtie, y haughtie,
 (q) Luke 1. 79. y haughtie, y haughtie, y haughtie,
 (r) Math: 15. 14. y haughtie, y haughtie, y haughtie,
 (s) Isay 56. 10. y haughtie, y haughtie, y haughtie,
 (t) Micah: 3. 6. y haughtie, y haughtie, y haughtie,
 Math: 24. 29. (u) Lucerna quæ in semetipsam non ardet, cam rem cui supponitur
 non accendit: Greg: Mag: Eccl: 11. super Ezech (x) Isay 29, 10, 11. c. 56. 10. (y) 1 Pet: 5
 3. Ezech: 34. 4. 3 Iohn 9, 10. Math. 20, 25, 26, 27. Luke 22. 24, 25, 26.

and Bishops of the Church of England :

ty, Lordly, or domineering Ouerseers; as contemptuously to disdain & over-look; or tyrannically to insult or trample vpon your fellow-brethren, and the Lords inheritance, a sinne of which the 2 Fathers, and a some others of more punie dayes haue much complained, as being incident to diuers Prelates of their times, b who were more zealous to maintaine the outward pompe and state, then to discharge the Pastorall charge, and duty of their Episcopall function:

(3) Quanti Presbyteri constituti oblitis; quasi idcirco fuerunt ordinati, vt humiles esse desisterent. Quin potius humilitatem sequi debuerant, quia dignitatem fuerant consequuti; dicente

Scriptura : Quanto magnus fueris, tanto humilia te ipsum. Origen in Ezech: Hom: 9. Tom: 2. fol: 188. H. Peccat autem in Deum quicumq; Episcopus, qui non quasi conseruis servus ministrat, sed quasi dominus: frequenter autem et quasi amarus dominus dominans per vim, similis constitutus Egyptiis qui affligebant vitam filiorum Israel cum vi. Ergo memores esse debent verborum Christi. Principes Gentium dominantur iis, et maiores eorum potestatem exercent in eis; inter vos autem non sic erit, &c. Origen in Mat: Hom: 31. Tom: 3. fol: 66. B.C. Ad hoc tantum potentes effecti sumus, vt nobis in subiectos dominationem tyrannicam vindicemus, non vt afflictos contra potentium violentiam qui in eos ferarum more sauiunt defendamus. Prosper de Vita. Contempl. l. 1. c. 21. Multi autem cum regiminis iura suscipiunt, ad lacerandos subditos inardescunt. Terrorem potestatis exhibent, & quibus prodesse debuerant, nocent. Et quia charitatis viscera non habent, domini videri appetunt, patres se esse minime recognoscunt: humilitatis locum in elationis dominationem immutant. Et si quando extrinsecus blandiuntur, intrinsecus sauiunt. De quibus veritas dicit. Veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces. Greg Mag. Hom. 17. in Evangelia. fol. 320. C.D. (4) Chaucer his Plowman tale. Mr. Tyndall. Practise of Popish Prelates. Bishop Hooper. Declaration on the 8. Commandement. fol. 76, 77, 78. Dr. Barnes his supplication to King Henry the 8. Our Homily against wilfull Rebellion. part. 5. Bishop Latimer sermon before the Convocation: and 4. Sermon of the Plough. (b) Nos presentibus delectati dum in hac uita commoda nostra et honores inquirimus; non vt meliores, sed vt ditiores; non vt sanctiores, sed vt honoratiores simus ceteris festinamus: nec gregem Domini, qui nobis pascendus, tuendusq; commissus est, sed nostras voluptates, dominationem, & cetera blandimenta carnaliter cogitamus. Pastores dici volumus, nec tamen esse contendimus: officii nostri vitam laborem, appetimus dignitatem. Prosper de Vita Contempl. l. 1. c. 21. Vides omnem Ecclesiasticum zelum feruere sola pro dignitate tuenda? Honori totum datur, sanctitati nihil aut parum. Nisi quod sublime est hoc salutare dicamus: et quod gloriam redolet, id iustum. Ita omne humile probro ducitur, vt facilius qui esse, quam qui appare humilis velit inuenias. Timor Domini simplicitas reputatur, ne dicam fatuitas. Virum circumspexitum et amicum propriae conscientiae calumniantur hypocritam &c. Bern. de Considerat. l. 4. c. 3. Col. 885. B.

To the Right Reuerend Arch-bishops

(c) Quia eo ipso exalting themselves aboute their brethren, like Lords paramount, as if they were kneaded out of some better clay then they; as if they were installed Bishops for no other purpose, but to renounce humility and meeknesse, whose dangerous examples be it farre from any of your Lordships now to imitate, & who haue not so learned Christ, as these haue done. If you oversee our Church, your flockes, either principally, or solely: for filthy lucre, not of a ready minde, seeking not them, but theirs; contrary to St. Pauls protestation to the Corinthians, that hee sought not theirs, but them: for the children ought not to lay vp for the parents, but the parents for the children. Or if you commonly reside so farre remote, so distant from your Bishopricks for your ease, your profit, pleasure, or preferment sake, as that they are quite beyond the compasse of your ken, your view, nature origine non agnoscit; & quos sortis potestate excefferit, transcendisse se etiam vite meritum credit. Cunctis se existimat amplius sapere, quibus se videt amplius posse. In quodam enim se constituit culmine apud semetipsum; et qui aequae ceteris naturae conditione constringitur, ex equo respicere ceteros dedignatur. Omne sublimis videt, et ipse est rex super omnes filios superbiae. Apostatae quippe Angelo similis efficitur, dum homo hominibus esse similis dedignatur, &c. Ex simulatione disciplinae, ministerium regiminis vertit in usum dominationis, Greg. Mag. Pastoral pars 2. cap. 6. Rectores qui semetipsos diligunt pulvinos his exhibent, a quibus se noceri posse in studio gloriae temporalis timent. Quos vero contra se nil valere conspiciunt, hos nimirum asperitate rigidae semper inuentionis premunt, nunquam clementer admonent, sed pastoralis mansuetudinis obliti, iure dominationis terrent. Quos recte per Prophetam divina vox increpat, dicens: Vos autem cum austeritate imperabitis iis, et cum potentia: Plus enim de suo authore diligentes, iactanter erga subditos se erigunt, nec quid agere debeant, sed quid valeant attendunt. Nil de subsequenti iudicio metuunt, qui improbe de temporali potestate gloriantur. Libet ut licenter et illicita faciant, et subditorum nemo contradicat. lb. cap. 8. (f) Ephes. 4. 20 (g) 1 Pet. 5. 2. Parvi deiectionis est animi de subditis non profectum querere subditorum, sed questum proprium. In summo praesertim omnium Pontifice nihil turpius Bernard de Consid. l. 3. c. 3. Col. 879, K. (h) 2 Cor. 12. 14, 15.

and Bishops of the Church of England

much more your vigilant, diligent and laborious oversight: (a fault not tolerable in any Overseers, as being diametrically repugnant to their Office; but i most odious, most insufferable, in the Master Overseers of Christs most precious flock, and mens most peerelesse soules:) *Needes must our Church and wee poore Lay-men being destitute of light, of Eyes, of Seers, and vigilant Overseers, k become exceeding darke and blinde: be liable to a world of dangers, errors, heresies, falls, and deviations: Needes must we m fall into a ditch of misery, and destruction at the last. O therefore n arise, and shine forth before vs, by o humility, by purity of life, of doctrine, as the lampes, the splendor of our Church: that so p we from your light, may receiue light, and walke as children of the light: See, see, yea foresee we beseech you, (as we trust you doe, and will doe) those hereticall precipices, by pthos, snares and ditches, which are likely to endanger, misleade, intrap vs, if they are not prevented, yea speedily removed by your providence: and then leade direct our Church and vs, in r that good, that olde, s that true, that t strait, that u narrow, that x perfect way y of truth, of z peace, of a righteousnesse, b life, and c holinesse, d in which there is no error, danger, death, or stumbling. Remember, you are*

(i) See Athanasius Constant: Episc. Epistolæ 8. De Necessaria Episcoporum confidentia: Bibli Patrum Tom. 13 p. 487. to 491. Ambrose ser. 7. 9. Greg. Pastoralium li. August. de Pastoribus: Mr. Tyndall praeface of Popish Prelates: Bishop Latimer 4. sermon of the Plough Bishop Jewell on the Thessalonians, p 406, 407 accordingly.

(k) Hosea 4. 9. Isay 2. 1.

(l) Quidni peccet licentius vagum et male liberum vulgus, cum non sit qui arguat? Quidni licentius quoq; spoliatur et deprædetur inermis religio, cum non est qui defendat? Quo enim refugium illis? Bernard de Consid. l. 3. c. 4.

(m) Math. 15. 14. Luke 6. 33. Hosea 4. 5. (n) Isay 60. 1. Math. 5. 14, 15. 16. Phil. 2. 15, 16. (o) Nulla alia doctrina sacerdotis debet esse quom vita. Prosper de Vita Contempl. l. 1. c. 23. (p) Math 15. 16. Luke 12. 33. Acts 26. 18. (q) Iohn 12. 38. Ephes. 5. 8. (r) Ier. 6. 16. (s) Psal. 119. 30. (t) Isay 30. 21. Ier. 31. 9. (u) Math. 7. 14. (x) Psal. 101. 2. 6. (y) Psal. 119. 30. (z) Isay 59. 8. Luke 1. 79. (a) Prov. 8. 20. c. 12. 28. c. 16. 31. (c) Prov. 6. 23. c. 10. 17. Ier. 23. 8. (e) Isay 35. 8, 9. (d) Prov. 12. 28. Isay. 35. 8, 9. Ier. 31. 9.

To the Right Reuerend Arch-bishops

(e) Ministerium prædicationis relinquimus, et ad prænam nostram, ut video, Episcopi vocamur, qui honoris nomen, non virtutis tenemus. Greg: Mag: Hom: 17. in Evang. f.

321. B. Non omnes Episcopi, Episcopi sunt. Attendis Petrum, sed et Iudam confidens: Stephanum suspicis, sed et Nicholaum respice. Non facit Ecclesiastica dignitas Christianum. Hierom. Epist. 1. cap. 8.

(f) Acts 20. 28. See Chrysost et Theophylact. Ibid. Terribilis Sermo, et qui possit etiam

impavida quorumvis tyrannorum corda concutere. Bernard super Cantica Sermo 76. Col. 801. A. B. (g) Bernard Ibid (h) Dan. 12. 3. Math. 13. 43. 2 Iohn 8. (i) Jer: 3. 15. c. 17. 16. c. 23. 1. Eph. 4. 11. (k) Isay 40. 11. Jer. 23. 4. c. 22. 12. c. 50. 6. Ezech. 34. 2, 3, 9, 10, 22. (l) 1 Sa. 17. 24, 25. Ezech. 34. 2. to 20. Ioh. 10. 10. to 16. (m) Jer 31. 9, 10. Ezech: 34. 4, 5, 6, 12. (n) Isay 40. 10. Jer. 3. 15. c. 23. 4. Ezech. 34. 2. to 24. Acts 20. 28. Ioh. 2. 15, 16, 17. 1. Pet. 5. 2. Petro tertio dictum est: Pasce: nec mulge, seu tondè semel additum est. Bernard Declam. Col. 928. V. (o) Jer. 23. 4. Ezech: 34. 16. 22. Zech. 11. 16, 17. Ioh: 10. 12, 13. (p) Iohn 10. 11. 15. 17. (q) Considerate ergo quid de gregibus agatur, quando pastores lupi fiunt. Greg Mag. Hom. 17. in Evang. f. 321. C. (r) Acts 20. 29, 30.

all (e at least in name and reputation, and I hope in truth) the Bishops, Seers, and Overseers of our Church: f take heede therefore vnto your selues, and to all the flocke, over which the holy Ghost hath made you Overseers, to feed the Church (our Church) of God, which he hath purchased with his owne blood. g Civitas est, vigilate ad custodiam, concordiamq; Sponsa est, studete ornatui. Oves sunt, intendite pastui. So shall our safety, our happinesse, and tranquillity; your glorie, your reward, your honour be exceeding great.

Lastly, You are the chiefe i Pastors, and k Shepherds of our Church; l to guard, to rescue her from those wolues, those theeues, and robbers which seek for to devoure her: m to keep her from straying from the folde of Christ, and sacred pastures of his word: n to feede her with the word and bread of life: o to sticke to her in all her dangers and distresses: and if occasion serue, p to lay downe your liues for her securitie. If any of you then (which God forbid either you to act, or vs to suspect) should either degenerate into q wolues, or ioyne with wolues, to teare and spoile her dearest flockes, as Paul prophesied long since: r that some Elders of the

Church

and Bishops of the Church of England.

Church of Ephesus should doe, and as others (f) Non sunt
 since their times haue done, in former ages: *If* pastores, sed
you should turne hirelings, or faint-hearted Shep- traditores: dici-
*heard*s, to flee away, *give backe, or hide your selues* mini pastores,
in times of tryall, when you see the wolues and cum sitis raptors.
 theeues approaching to assaile her: *and so leaue* res. Et paucos
her openly exposed to their malice, when as you habemus, heu
 should especially march before her, taking vp pastores. mul-
 spirituall armes and courage for her rescue, *If you* tos tamen ex-
suffer her to deuiate from the folde of Christ, and pa- communicato-
stures of his word; to stray vnto the broad, the bea- res. Et iustinam
ten rode of Poperie, or by pathes of Arminianisme, sufficeret vobis
which lead vnto destruction, not labouring to reduce lana et lac; sitit-
her. If you sheere her fleece, and eate her milke, (as tis enim san-
wee all confesse, you x may, whiles you haue care guinem: Ber-
 to keepe, to feede, and cherish her) and yet neg- nard ad Clerum
 lect to clothe, to feede her with that heavenly Sermo. Resto-
 word, that spirituall daily bread of life, which res moderni,
 must nourish her vp vnto eternall life: *a thing of* non pastores,
which y Prosper, and z Gregory much complained in sed raptores: o-
 vium tonsores,
 non ad viridia
 pascua ducto-
 res: non dispen-
 satotes bono-
 rum crucifixi,
 sed voratores,
 &c. Rodericus

spec. vitæ l. 2. c. 20. p. 316. See Bp. Whites Reply to Fisher p. 84, 85. (f) Ioh: 10. 12, 13.
 See Bernard ad Pastores sermo. (u) Gubernatorem in tempestate, in acie militem in-
 telligas. Auida est periculi virtus, et quo tendat, non quid passura sit, cogitat: quoniam
 et quod passura est, gloriæ pars est; Seneca: Cur boni viri mali fiant cap: 4. (x) Gal: 6.
 6. 1 Cor: 9. 7. to 15. 2 Thess: 3. 8, 9, 10. 1 Tim: 1. 17, 18. Quanti mercenarii in domo
 patris mei abundant panibus? Si panibus abundant mercenarii, nunquid fame peri-
 bunt operarii? Bernard ad Pastores Sermo, Col: 1729. E. (y) Lac et lanæ ovium
 Christi oblationibus quotidianis, et decimis fidelium gaudentes accipimus, et curam
 pascendorum gregum et reficiendorum a quibus peruerso ordine volumus pasci, de-
 ponimus. de Vita Contempl: l. 1. c. 21. (z) Quid nos, (quod tamen sine dolore dicere
 nō possumus) quid nos O Pastores agimus, qui et mercedē consequimur, et tamē ope-
 rarii nequaquam sumus? Fructus quippe sanctæ Ecclesiæ in stipendio quotidiano
 accipimus, sed tamen pro æterna Ecclesia minime in prædicatione laboramus. Pen-
 semus cuius damnationis sit, sine labore, hic percipere mercedem laboris. Ecce ex ob-
 latione fidelium vivimus sed nunquid pro animabus fidelium laboramus? Illa in
 stipendium nostrum sumimus quæ pro redimendis suis peccatis fideles obtulerunt,
 nec tamen contra eadem vel orationis studio, vel prædicationis, vt dignum est insu-
 damus. Hom: 17. in Evangelia fol. 320. G.

To the Right Reverend Arch-bishops

(a) *Præpositio- rum est, præ- ceptum tenere, et vel prope- rantes vel ig- norantes in- struere, ne qui ovium pastores esse debent, la- nii fiant. Cy- prian Epist. l. 3. Epist. 15. p. 145.* *their ages. If you retreat or fall off from her in times of neede, and so proove her a slaughter-men, or Wolfe-feeding, not sheepe-preserving Pastors: as some Fathers phrase it : c Needes must her sheepe and shee be scattered, lost, destroyed, and made a common prey to all ravenous beasts that will invade them; or else exorbitate in their cour- ses to their iust perdition. O therefore for the glory of God the Father, who hath called; the honour of God the holy Ghost, who hath consecrated; the love of the Lord Iesus Christ, who hath delegated you to the Mi- nistrie; (whose person you can never truly loue, vnlesse you feed his sheepe :) take courage, Zeale, and resolution to your selues, (as some of you to their f honour haue already done) and now rescue vs from those Jesuiticall, Romish ravening wolues; those Ar- minian theenes, and wily foxes, who seeke to make our Church their prey. Alas, why should any of you flie? why should you now feare them, or giue place vnto them? Tea why should you not encounter, and sup- pressethem; since you haue God himselte, our gra- cious Sovereigne (as his late Declaration can suf- ficiently testifie) together with the whole State and Kingdome, for so backe you: the ensamples of your wor- thy Predecessors, of some few of your coetanian Bre- thren, so encourage you in this right Christian action? You are our Pastors; you h tithe; we giue our fleecce: O therefore keepe, O rescue, cloth vs, and protect animrefugium illis? Bernard de Confid. l. 2. cap. 4. Col. 881. A. (e) si diligis me, pasce oves meas. Si ergo dilectionis testimonium est cura passionis, qui quis virtutibus pollens, gre- gem Dei pascere renuit, pastorem summum convincitur non amare. Greg. Mag. Pa- storall. l. 1. c. 5. (f) Gloria recte factorum p'erunq; comes est. Cicero Tusc. Quæst. l. 3. (g) See pag. 20, 21, 22. (h) Ier. 23. 1, 2. Ezech 34. 2, 10, 20.*

and Bishops of the Church of England.

vs (together with our Church, & her received Do-
 ctrines) for it. *You are our Shepherds, you eat, we feed
 our milke: o nourish, o feed, instruct vs for it, with the
 wholesome, the soule-sauing word, & bread of life: You
 i reape our temporall; o sow, o giue vnto vs spiri-
 tuall things. You are our Master-herdsmen: your
 wages, yea your flockes are great: o then be vigilant, di-
 ligent, carefull and laborious for them,* resident, and
 present with them; that so k you may know them
 all by name, l goe in and out before them; become
 m even pious, profitable, instructing enamples to
 them, both in life, in Doctrine: that so they againe
 may n heare, may o know your voice; and p follow
 you safe from earth to heaven, to your r eternall
 ioy, in that f great audit-day, when all faith-*

(i) Rom. 15. 27

1 Cor 9. 11.

* The Bishops

assembled at A-

rimino request-

ed this of Con-

stantin, that

Bishops might

bee resident

with their

flockes, and

not be banish-

ed their Chur-

ches. Socrates

Scholast. l. 2. c. 3

9. p. 281

k) loh. 10. 3, 4.

14. 27.

l) Iohn 10. 3, 4

m) 1 Pet. 5. 3.

1 Tim. 4. 11.

Ad amorem

patriæ celestis plus exempla quam prædicamenta succedunt. Greg: Mag: Dialog: 12. fol: 251. D. Validiora sunt exempla quam verba, et plenius est opere docere quam vocare. Leo de S. Laurent: Sermo, cap: 2, fol: 167. Facere maiorem vim habet quam dicere: Doctor magis debet esse vitæ Doctor, quam sermonis: Chrysost: Hom: 19 in Hebr: Tom: 1: Col: 1608: & Hom: 5. in 2 Thess: Tom: 4: Col: 1299: A. (n) 108: 10, 3. 26: 27. (o) Ioh: 10: 4, 5 (p) Ioh: 10. 4, 5, 9, 10, 28. 29. (r) 1 Thess: 1: 19, 20. (s) Pensamus ergo, qui vnquam per linguam nostram conversi, qui de perverso suo opere nostra increpatione correpti, poenitentiam egerunt; quis luxuriam ex nostra institutione deseruit, quis avaritiam, quis superbiam declinavit? Pensamus quod lucrum Deo fecimus nos, qui accepto talento, ab eo ad negotium missi sumus. Etenim dicit: Negotiamini dum venio. Ecce iam venit, ecce de nostro negotio lucrum requirit. Quale ei animarum lucrum de nostra negotiatione monstrabimus? Quot eius conspectui animarum manipulos de prædicationis nostræ segite illaturi sumus? Ponamus ante oculos nostros illum tantæ distinctionis diem, quo Iudex veniet, et rationem cum servis suis quibus talenta credidit, ponet: Ibi Petrus cum Iudæa conversa, quam post se traxit, apparebit: Ibi Paulus conversum, vt ita dixerim, mundum ducentem Ibi et Andreas post se Achaiam, Ibi Iohannes Asiam, Thomas Indiam in conspectum sui Iudicis conversum ducet: Ibi omnes Dominici gregis arietes cum animarum lucris apparebunt, qui sanctis suis prædicationibus post se subditum gregem trahunt. Cum igitur tot pastores cum gregibus suis ante æterni Pastoris oculos venerint, nos miseri quid dicturi sumus, qui ad Dominum nostrum post negotium vacui redimus, qui pastorum nomen habuimus, et oves quas ex nutrimento nostro debemus ostendere, non habemus? Hic Pastores uocati sumus, et tibi gregem non ducimus, &c. Greg. Mag. Hom. in Evangelia, fol. 321. F.

full

To the Right Reverend Arch-bishops

full and soule-winning shepheards shall present
their severall regained flocks vnto their Master-
shepherd, Iesus Christ, who shall then reward
them with a crowne of glory which fadeth not a-
way: whereas he shall cloth all theesues, all wolues,
all hirelings, all invigilant, vnfaithfull, sloath-
full and voluptuous shepheards, who haue no
flocks of saved, of converted soules to follow
them, with eternall shame. *I shall wind up all, in the
words of Bernard.* « Ecce sacrū Evangelium sub nu-
mero triū personarū, includit multitudinem vni-
uersam Prælatorum. Proposuit enim nobis bonū
Pastorem, mercenarium, et furem. Si boni Pasto-
res estis, gaudete; quia merces vestra copiosa est
in coelis. Si mercenarii estis, timete; quia pericu-
lum vestrum grande est in terris. Si fures estis, in-
gemescite; quia locus vester magnus est in pœnis:
nisi properaveritis ad pœnitentiam, et quæ vovi-
stis Domino Deo vestro, dignè reddideritis.

*Now the Lord Iesus Christ, the great shepheard
of his sheepe, inspire all your Lordships with zeale, &
courage, for the perennious defence, & propagation of
those establisshed Doctrines of our Church, (which
here I recommend vnto your best protection) and with
all other graces requisite for the compleat discharge of
your Episcopall function: that so you may carefully keep,
& indefatigably yfeed the flock of God which is a-
mong you; taking the oversight thereof, not by
constraint, but willingly: not for filthy lucre, but
of a ready minde. Neither as being Lords over
Gods heritage, but being ensamples to the flock:
thē whē the chief shepheard shal appear, you shal
receiue a crown of glory which fadeth not away.*

Your Loyalships in all humble respect, as far as you stand
for Christ, or for his truth. WILLIAM PRYNNE.



Anti-Arminianisme,

OR,

THE CHURCH OF Englands old Antithesis to new ARMINIANISME.



It is the aduice and counsell of an Ancient Father, for the suppression of such Heresies, a *Canon primus* of such upstart Errors, which seeke to spreade mali causam themselves vnder the fraudulent couert of *quo erroris putredo erumpere cepit, & ad defensionem sui quadam facta* Scripture, to examine them by, to *era legum verbo* encounter them with the ioynt opinions, the unanimous resolutions of those Ancient godly Fathers, who haue either dyed *surari, atque fallaciter & fraudu enter* in Christ, or suffered for Christ: that so they may be manifestly *ponere: statim interpretando canonum maiorum sententia congregande sunt: quibus illud quocumque* discovered without ambiguity, & finally condemned, without *renocatio* or reniewe. This Fatherly, this graue Aduice of his, I haue made choise to follow, in the discouery, both of the nouelty and fallenesse of those *Arminian Tenets*, which would willingly harbour themselves, vnder the roose and Patronage of the Church of England, whose Doctrines they of late pretend to be.

The issue which the *Arminians*, and *Anti-Arminians* *exurgeat nouitium, ideoque robanum, & absque ulla ambage prodatur, & sine ulla retractatione damnatur. Sed eorum tantum Patrum sententia congreganda sunt, qui in fide & communione catholica, sancte, sapienter, constanter viuunt, docentes & permanentes; ut mori in Christo fideliter, vel occidi pro Christo fideliter meruerunt.* Vincentius Lirinensis *Contra Hareses* cap. 39.

b See Mr.
Thomas Rogers
Preface to his
Analysis on
the 39. Arti-
cles accor-
dingly.

* *Huiusmodi
hominū pravi-
tati non tam
disputationum
studio, quā au-
thoritatum pri-
uilegio est resi-
stendum: ut de
prostrati dudum
dogmatis corpa-
re nullam men-
brum finatur as-
surgeret. Quid
notum est, uase
falsitatis istius
habere versutias,
ut si uideat
presentis correc-
tionis imagine
aliquod sibi fa-
uentium radicis
sue germen exci-
pare tota se possit
in exigua sui
parte, reparare.
Vbi enim non a-
liud habet summa
quam portio, non
est deuotionis de-
disse pro: e totū
sed fraudis re-
tinuisse vel mi-
nimis. Pro
Contr. Sol-
latores c. 44.*

(if I may so stile them) are now come to ioyne, on which they must receiue their satall doome, their finall triall, is one-ly this: *Whether the Arminian, or Anti-Arminian Positi-
ons be the receiued, the vndoubted Doctrines of the Church
of England?* The onely Euidences, the most indifferent Grand-Iury. men to try this Issue; are the *b Articles*, the Homilies, the Common-prayer Booke; the authorized Writings of all the Learned Orthodox VVriters, of the Church of England, from the beginning of Reformation to this present: together with some other pregnant Authori-ties which I shall here recite. If all these suffragate or passe their Verdict for the Arminians, or their erroneous Asserti-
ons; let iudgement then be openly pronounced for them; we will forthwith yeeld vp to them without any more dispute, both cause and right at once. But if all, or either of these giue euidence against them; If they all yeeld vp a ioynt, vnanimous Verdict for Anti-Arminians, and their authentique Positi-
ons, as in truth they doe; I hope they shall then ere long receiue, not onely a finall iudgement on their side, which no subsequent ** Renew, no more of Er-
ror* shall henceforth reuerse in whole, or any part: but likewise a *Parliamentary Decree, to establish them in their
ancient, their long-continued peaceable possession*, without dis-
turbance for all future times.

For triall of this weighty Issue, which will not onely put a period to our present Controuersies, but stablish peace and vnity both in Church and State; I haue here Epi-
tomized into this compendious Brieife, the seuerall scatte-
red Euidences, the most materiall VVitnessees that the Church of England hath afforded me to this purpose, since her reformation to this present; all which giue punctuall testimony for our Anti-Arminian Orthodox Conclusions; vnanimous sentence against their opposite Arminian Asser-
tions; discovering them to be, not onely nouell, and erro-
nious; but diametrically repugnant to the anciently esta-
blished; to the lately, yea the now professed Doctrine of our Reformed English Church, as the sequell will estsoone demonstrate.

I shall begin with the first of these; and in that, with the established, the allowed Articles of the Church of England.

some, the desire of the flesh, is not subject to the law of
the wilderness; some, (temporarily; some, the affliction;
and in Greek divine capacity, which some does expand
b y 2 The
And this infection of nature does remain yet without
into this world, it detaches Gods with indignation.
steers to the spirit, and therefore in every person joins
of his nature reaches to call to him the holy spirit to assist

*The Articles of the Church of ENGLAND,
agreed upon in the Convocation holden at London,
in the yeere 1552. in the Raigne of Edward the VI.
afterwards confirmed & repromulgated in the yeere
of our Lord, 1562. in the Raigne of Quene Elizabeth,
and since that ratified by King Iames, 1604. and by
our gracious Soueraigne King Charles, in
the yeere, 1662.*

ARTICLE 2.

THe Godhead and Manhood, were ioyned together in one person, neuer to be diuided, whereof is one Christ, very God, and very Man, who truly suffered, was Crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for Original guilt, but also for all actual sinnes of men.

ARTICLE 3.

O Riginal sinne standeth not in the following of Adam, (as the Pelagians doe vainely talke) but it is the (4) fault and corruption of the nature of every man, that naturally is ingendred of the off-spring of Adam, whereby man is very farre gone from originall Righteousnesse, and is of his nature inclined to euill, so that the flesh lusteth alwaies contrary to the spirit, and therefore in euery person borne into this world, it deserueth Gods wrath and damnation. And this infection of nature doth remaine, yea in them that are regenerated, whereby the lust of the flesh, called in Greeke *σάρκα* *σαρκική*, which some doe expound the wisdome; some, sensuality; some, the affect some, the desire of the flesh, is not subiect to the Law of God.

The Articles of England.

5

God. And although there is (7) no condemnation for them that beleene and are Baptised, yet the Apostle doth confesse that concupiscence and lust, hath of it selfe the nature of sinne.

7

ARTIC. 10. Of Grace.

THe (6) Grace of Christ, or the holy spirit which is given by him, doth take away the stony heart, and gives an heart of flesh. And although of nillers of right things, it makes vs willers, and of willers of euill things, it makes vs not to will them, yet it offers no violence to the will. And therefore naman can excuse himselfe when he sinneth, as though he sinned unwillingly, or by constraint, lest that for this cause he should deserue not so be blamed or condemned.

6
In the Articles 1552. omitted in the Articles 1562.

ARTIC. 10.

THe (4) condition of man after the fall of Adam, is such, that he cannot turne & prepare himselfe by his owne naturall strength and good workes to faith and calling vpon God: Wherefore we haue no power to doe good workes pleasant and acceptable to God, without the grace of God by Christ (6) preuenting vs, that we may haue a good will, and working with vs, when we haue that good will.

4

6

ARTIC. 13.

WOrkes done (4) before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, for as much as they spring not of faith in Iesus Christ, (2) neither doe they make men meet to receiue grace, or (as the Schoole-Authors say) deserue grace of congruities: yea rather for that they are not done as God hath willed and commanded them to be done, wee doubt not but they haue the nature of sinne,

4

2

ARTIC. 15.

Christ in the truth of nature, was made like vnto vs in all things (sinne onely excepted) from which wee

b.3

was

5

was cleereley voide, both in his flesh, and in his Spirit. He came to be a Lambe without spot, (5) who by sacrifice of himselfe once made, should take away the finnes of the world: and sinne (as Saint Iohn saith) was not in him, &c.

ARTIC. 16.

7

Not every deadly sinne willingly committed after Baptisme, is sinne against the holy Ghost, and unpardonable. Wherefore, the grant of Repentance is not to bee denied to such as fall into sinne after Baptisme. (7) After we haue receiued the holy Ghost, we may depart from grace giuen, and fall into sinne, and by the grace of God (we may) arise againe, and amend our liues. And therefore they are to be condemned, which say they can no more sinne as long as they liue heere, or deny place of forgiveness to such as truly repent.

e See the exposition of this Article, Hom. of Repentance, 2.

Part. p. 261. 262. accordingly.

f Bertinus *Apostasia Sanctorum*. Lugduni Batavorum. 1615. E. p. 107. 169.

Corvinus *Responsio ad Notas*

Bogermani, part 2. cap. 24.

Lugduni Batavorum 1614. p. 560. Brandinus

Collatio Hagbensis, p. 394. M. Robert Abbot, late Bishop of Sarum, in his *Animaduersia*

Montagues in *Thompsoni Diatriba*. cap. 27. London, 1618. p. 218.

peale, p. 28. 29. 30. 31. &c. Thompsoni *Diatriba de Inter-*

From this Article, some ^f Arminians haue endeouored to iustifie their Doctrine, of the totall and finall Apostasie of the Saints from grace: Yet the Conference at Hampton Court, in the yeere of our Lord, 1603. p. 24. together with Learned Doctor Whitakers in his *Cygnus Cantio*, October 9. An. Dom. 1595. Cantabrigia ex Officina Iohannis Legat. 1599. p. 10. Doctor Bridges then Deane of Sarum, afterwards Bishop of Oxford, in his *Defence of the Government established in the Church of England in matters Ecclesiasticall*, London, 1587. l. 15. p. 1307. to 1313. a remarkable, a pregnant, an eminent place for our present purpose. Profound Doctor Field in his answer to *Theophylus Higgonis*, Part 1. cap. 3. 2. Part. *Sectio 2. Edition 2.* at Oxford by William Turner, 1628. p. 334. Reuerend and solid Doctor Robert Abbot, late Bishop of Sarum, in his *Animaduersia* in *Thompsoni Diatriba*. cap. 27. London, 1618. p. 218. Laborious Doctor Benefield, *De Perseuerantia Sanctorum*. lib. 1 cap. 15. *Francforti* 1628. p. 162. to 167. Reuerend and religious Doctor Carleton late Bishop of Chichester, in his *Examination of Master Montagues Apologie*. Edit.

6. 6. 27. p. 117.

Edr. 2. p. 135. 136. 137. Acute Doctor Daniell Feaily, in his second Parrallel, London 1626. p. 22. 23. 24. Indutious Master Henry Burton, in his Plea to an Appeale, London, 1626. p. 13. 14. 15. Master Worron in his Dangerous Plot discovered, or his Answer to Master Mountagues Appeale, cap. 12. London 1626. p. 42. 43. 44. 45. Studious Master Francis Rouse, in his Doctrine of King James, &c. Edit. 1. London 1626. p. 43. to 48. Facetious Master Yates in his Ibis ad Casarem, London 1626. part. 4. cap. 15. p. 134. 135. 136. To omit mine owne Perpetuities of a Regenerats mans Estate, Edit. 2. London 1627. p. 309. to 319. All these, I say, together with Master Thomas Rogers his authorized *Analypsis* on this and the other Articles; Anno, 1607. which hath oft beene printed and reprinted by authority, doe vnanimously acknowledge, abundantly evidence and iustify against all opposers, the meaning of this Article to be sound and Orthodox; warranting no totall, no finall Apostasie from the state of Grace, (a doctrine which the reformed Church of England hath constantly condemned as Popish as vsound,) as Papists, as Arminians would from thence collect; but onely a lapse into some criminall, some scandalous act of sinne, which may, and doth sometimes befall the very best, the dearest of Gods Saints. Since then all these severall Orthodox learned Writers of our Church haue anciently, haue lately made this authentique Exposition of this Article which none but Papists, but Arminians haue hitherto oppugned: Since the Articles of Lambeth, Article 5. together with the Articles of Ireland, Artic. 38. (which doubtlesse would neuer vary from the genuine, the native meaning of this Article) haue well explained and ratified it with these two termes; yet neither finally, nor totally; And since the whole House of Commons in the last Session of the late dissolved Parliament: to wit, on January the 29. Anno Dom. 1628. did make this publike Remonstrance concerning the true sence and exposition of this, and all other our established Articles of Religion: Wee the Commons now in Parliament as-

sem-

sembled, doe claime, professe, and avow for truth, that sence of the Articles of Religion (which were established by Parliament, in the 13. yeare of the raigne of Queene Elizabeth,) which by the publike Acts of the Church of England, and by the generall and current exposition of the Writers of our Church haue beene deliuered to vs: And doe reiect the sence of the lesuites and Arminians, and all others wherein they differ from vs: (Which Remonstrance, was first of all composed & agreed vpon by a Committee of the whole house of Commons: after that reported to the house, then voted in the house by vnanimous consent, and entred in the iournall Booke, where it remaines vpon record:) I hope all English Protestants will subscribe to this Construction onely, which all these haue giuen, reiecting all others as spurious, as vnfound.

ARTIC. 17.

(1) **P**redestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were layd,) he hath constantly decreed by his counsell secret to vs, (7) to deliuer from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they (4) which be endued with so excellent a benefit of God, (6) be called according to Gods purpose by his Spirit working in due season: they (4) through grace obey the calling: they bee iustified (2) freely: they bee made the Sonnes of God by adoption: they bee made like the Image of his onely begotten Sonne Iesus Christ: (7) they walke religiously in & good workes, and at length by Gods mercy, they attaine to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and vspeakable comfort to godly persons, and such (6) as feele in themselves the working of the Spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing up their minds to high and heauenly things, as well because it doth greatly (7) establish and confirme their Faith

g Prædestinavit
ergo Deus sanctos
uos & ad gratiã vite
bonæ, & ad gratiã
vite æternæ
Fulgēcius De
veritate Præ-
destinationis.
l. 3. Biblioth.
Patrum Tom. 6.
pars 1. p. 169.

of eternall Salvation to be enjoyed through Christ. as because it doth fervently kindle their Love towards God: So, for curious and carnall persons, (4) lacking the Spirit of Christ, to haue continually before their eyes the sentence of Gods Predestination, is a most dangerous downefall, whereby the Devill doth thrust them either into desperation, or into rechelesnesse of most vncleane living, no lesse perillous then desperation. Furthermore, we must receiue Gods promises in such wise as they are generally set forth vnto vs in holy Scripture, and in our doings that Will of God is to be followed, which we haue expressely declared vnto vs in the Word of God.

From this Article; solid and learned Doctor *Whitakers*, in his *Cyanea Cantio*, pag. 16. 17. Doctor *Bridges* once Deane of Sarum, afterwards Bishop of Oxford: in his *Defence of the gouernment established in the Church of England in Ecclesiasticall matters*. lib. 15. p. 1307. to 1313. where he rightly stiles this Article, one of the chiefeest Articles of our Church in Doctrine. Master *Thomas Rogers* in his authorized *Analysis on the 17. Article*, commonly sold and bound vp together with the Articles: Reuerend Bishop *Carleton* in his *Examination of Master Monnaquas Appeale*, cap. 10. Edit. 2 pag. 99. Master *Tates* in his *Ibis ad Casarem*: Part 1. cap. 1. 2. 3. part. 2. cap. 1. Sect. 5. pag. 35. &c. Master *Henry Burton* in his *Answer to an Appeale*. pag. 28. 36. 37. 42. 44. 49. Master *Francis Rouse* in his *Doctrine of King Iames*, page 43. to 48. Master *Watson* in his *Dangerous Plot Discovered*, cap. 19. 20. page 126. 127. together with Doctor *Thylius* in his *Comment or Colation on the Articles of Lambeth*. *Hardronici*, 1613. &c. (who haue all copiously analised, and explained this 17. Article) haue raised these 10. Orthodoxe Anti-Arminian Conclusions, which are directly grounded on, and warranted, by the expresse words and meaning of this Article, as they there affirm.

1. That there is a Predestination of certaine men vnto eternall

eternall life; a preterition, a Predelination, or Reprobation of others vnto death.

2. That this Predelination is no manifest, no open Decree, into the grounds and causes of which euery meane capacity may diue; (as they may doe into our Arminians Election from faith, and their Reprobation from sinne fore-
seene;) but a hidden * purpote, counsell, or Decree of God

* So are the words of the Article.

h Si Deus in-
commutabilis est
quod dubitandum
non est, omnia
futura ex eter-
nitate incommu-
tabilitate nouit,
& omnia opera
sua incommuta-
bili ordinatione
disposuit. Nec
potuit esse dispo-
sitionis eius ali-
quando mutatio,
vbi dispositio-
rum

3. That this Predelination both to life and death, is from eternitie.

4. That it is, altogether & immutable and vchange-
able, as is God himselte.

5. That not all men, but certaine onely, are Predelina-
ted to be saued.

6. That those who are Predelinated vnto Saluation
can neuer perishe; nor yet fall finally nor totally from the
state of grace.

7. That in Christ Iesus some are Elected to Saluation,
and not others; not out of any foreseene Faith, or Workes,
or Will, or Merit in themselves; (which all good Christians
have renounced and diuinely opposite vnto Grace;) but out

sine initio manet eterna cognitio. Proinde apud Deum sicut nunquam defuit futura-
rum prescientia rerum, sic nunquam defuit semper eterna & incommutabilis operum vel dono-
rum predelinitio futurorum. Apud ipsum quippe in quo eterna incommutabilis & incommu-
tabilis eternitas manet, sicut in incommutabili prescientia nunquam potuit inchoari, sic
mutabilium operum nunquam potuit eterna dispositio commutari, Deus itaque sicut nunquam
futurarum rerum fuit inscius, ita misericordie aut iudicii sui fuit ignarus: sed sicut semper omnia
futura & bona & mala presciuit, sic omnia opera gratie atque iustitie sue incommutabili Pra-
delinatione disposuit. Vnde recte quicquid facturus est, iam ab ipso factum dicitur, in cuius
operibus faciendis eterna dispositio & incommutabilis inuenitur. Non mutat Deus Predelina-
ta, quia sapientia eius non fallitur aut reprehenditur in dispositione: & perficit Deus Prede-
stinata, quia virtus eius non impeditur aut superatur in opere. Fulgentius De veritate Prae-
dest. & Gratia Dei l. 3. Brol. patrum Tom. 6. pars 3. p. 168. E. D. i Tunc magis
gratia plenam se probat, cum totum gratis dederit & praeas scilicet ei partes ascribens & ul-
timas. Alioquin quomodo gratia plena si quid habuerit quod non sit ex gratia. Non est qui
gratia intret, ubi iam meritum occupauit. Ergo iam plena confessio gratia ipsius gratie pleni-
tudinem signat in anima consentientis. Nam si quid de proprio inest in quantum est, gratiam ce-
dere illi necesse est. Deest gratia quicquid meritis deputas. Nolo meritum quod gratiam
excludat, horreo quicquid de meo est ut si meum, nisi quod illud magis forsitan meum est quod
me meum facit, Gratia me reddit mihi iustificatum gratis, & sic liberatum a seruitute pecca-
ti, &c. Bernard. Sermo. 67. Super. Cant. fol. 163. D.

of the meere good Will and pleasure of God himselfe.

8 That they who are elected to Salvation, are in their due time called according to Gods purpose both outwardly by the Word, and inwardly by the Spirit: which call, they all obey, and not resist.

9 That the Predestinate are both freely iustified by Faith, and sanctified by the holy Ghost heere; and shall likewise be glorified in the life to come.

10 That the consideration of Predestination, and this its Doctrine, is full of sweet, pleasant, and vnspeakable comfort to all godly persons; in that it doth establish their Faith; confirme their assurance of eternall Salvation through Christ, and feruently kindle their loue towards God. And that it is dangerous to none but curious, or carnall persons, lacking the Spirit of Christ.

All which Conclusions cleerely rayed from the very sence and letter of this Article, are Diametrically repugnant to the now Arminian Tenets.

ARTIC. 18.

They also are to be had accursed, that presume to say, (5) that every man shall bee saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of nature. For holy Scripture doth set out vnto vs onely the Name of Iesus Christ, whereby men must be saved.

ARTIC. 29.

He (5) wicked, and such as be void of a lively faith, although they doe carnally and visibly presse with their teeth (as St. Augustine saith) the Sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation doe eat and drinke the signe or Sacrament of so great a thing.

ARTIC. 31.

He (5) Offring of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sinnes

k Cygna Cantii-
o. p. 16.
I Examinatiō
of Mr. Moun-
tagues Ap-
peale. cap. 2.

of the whole world, both originall and actuell, and there is none
other satisfaction for sinne, but that alone.

These Articles of our Church; as reuerend^d Doctor
Whitakers, & Bishop Carlton, haue informed vs; were com-
posed by the Disciples and Auditors of Martin Bucer, and
Peter Martyr, and by such of our Martyrs, Bishops, Deanes,
and grane Diuines, who held consent in Doctrine with them:
Now Bucer, and Peter Martyr, as I shall proue in the ensu-
ing Catalogue (& so by necessary cōsequence, the compilers
of our Articles) concurred punctually with vs, in all our
Anti-Arminian Conclusions: therefore it is more then pro-
bable, yea infallible, that our Articles, as well as their
composers, doe so too.

The nine Assertions, or Articles of
Lambheth composed and agreed vpon at
Lambheth-House, on the 20. day of Nouember, in
the yeere of our Lord, 1595. by Iohn Archbishop of
Canterbury, Richard Bishop of London, Richard elect
Bishop of Bangor, Doctor Tyndall Deane of Elie, Doctor
Whitaker Professor of Diuinity in Cambridge, and sundry
other Reuerend and learned Diuines there present: with
the concurrent approbation of the right Reuerend
and learned Prelate, Mathew Archbishop of Yorke:
for the determining of certaine Arminian points
of Controuersie that then arose
in the Vniuersitie of
Cambridge.

I **D**EUS ab Eterno Prædestinauit quosdam ad vi-
tam; quosdam Reprobauit ad Mortem.

Articles of
Island, 12. 14.

I **G**OD from Eternitie hath Prædestinated certaine
Men vnto Life; certaine men he hath Reprobated
vnto Death.

2 Causa mouens aut efficiens Prædestinationis ad Vitam, non est præuisio Fidei, aut perseverantiæ, aut bonorum operum, aut ullius rei quæ insit in personis Prædestinatis, sed sola voluntas beneplaciti Dei.

2 The moving, or efficient cause of Predestination unto Life, is not the foresight of Faith, or of perseuerance, or of good works, or of any thing that is in the persons Predestinated, but onely the good will and pleasure of God.

3 Prædestinatorum præfixus & certus est numerus, qui nec augeri, nec minui possit.

3 There is a pre-determined, and certaine number of the Predestinate, which can neither bee augmented nor diminished.

Articles of Ireland, 12. 14.

4 Qui non sunt Prædestinati ad Salutem, necessario propter peccata sua damnabuntur.

4 Those who are not Predestinated to Salvation, shall be necessarily Damned for their finnes.

Articles of Ireland, 15.

5 Vera, viva, & iustificans Fides, & Spiritus Dei iustificantis, non extinguitur, non excidit, non euanescit in Electis, aut finaliter, aut totaliter.

5 A true, liuing, and iustifying Faith, and the Spirit of God iustifying, is not extinguished, it falleth not away, it vanissheth not away in the Elect, either finally, or totally.

Articles of Ireland, 38.

6 Homo vere Fidells, id est, Fide iustificante præditus, certus est plenitudo Fidei, de Remissione peccatorum suorum, & salute sempiterna sua per Christum.

6 A man truly Faithfull, that is, such a one who is endued

Articles of Ireland. 37. *with a iustifying Faith, is certaine with the full assurance of Faith, of the Remission of his Sinnes, and of his Everlasting Salvation by Christ.*

7 Gratia salutaris non tribuitur, non communicatur, non conceditur vniuersis hominibus, qua seruari possint, si velint.

Articles of Ireland. 32. *7 Saving Grace is not given, is not Communicated, is not granted to all men, by which they may be saved if they will.*

8 Nemo potest venire ad Christum, nisi datum ei fuerit, & nisi Pater eum traxerit: & omnes homines non trahuntur a Patre vt veniant ad Filium.

Artic. of Ire- *8 No man can come vnto Christ, vlesse it shall be giuen unto him, and vlesse the Father shall draw him: and all men land. Artic. 32 are not drawne by the Father, that they may come to the Sonne.*

9 Non est positum in arbitrio, aut potestate vnuscu- iusque hominis, seruari.

Articles of Ireland. Artic. 25. 32. *9 It is not in the Will, or Power of euery one, to bee saved.*

m Coruinus *These Articles of Lambheth how euer some may Responso ad chance to sleight them, as the Resolution of some priuate men: Notas Bogymanni. part 2. yet they were at first vnanimously composed, and appro- ued, by both our Right Reuerend learned Archbishops, 2. 24. p. 561. 10 Whitgift, and Hutton: by the Bishops of London, and Ban- 576. who gor; with sundry other of our most eminent Diuines, writes these (whose learning, worth, sincerity and eminency in our Articles at Church addes much vnto their weight;) and that not rash- large, and not onely slights ly, or vnadvisedly, but vpon serious debate and mature them thus, but like wise mis-reports the carriage of them. So doth Bertius too: De Aetate a Sancto- num. Epist. Del. 2. and Mr. Manntagues Appeale. pag. 22-36, 71, 74.*

delibe-

deliberation: and being afterwards sent to the Vniuersity of Cambridge for the allaying of some Arminian Contro- uersies there rayseed by one *Peter Baro* a Frenchman, Lady *Margaret's* Professor in that Vniuersity, and abetted by one *Master Barret* of Pembroke Hall, whose publike Recanta- tion I haue here inserted in the ensuing pages: * they were there receiued with such an vnanimous approbation of the whole Vniuersity: that those Arminian Tenets were forth- with abandoned, and Baro not long after enforced to forsake his place: since whose departure to this present, the Diuinity Professors of this our Famous *Achademiæ* (if the marginall Authors may be credited) haue constantly adhered to those Conclusions, as the vndoubted Doctrine of the Church of England. What respect the Reformed Churches abroad haue giuen to these Lambbeth Assertions, Let famous *Thy- sin*, who hath twice published them *Hardronici* 1613. quoting the Fathers, with our 39. Articles to them in na- ture of a Commentary, together with learned *Bogerman*, President of the late famous *Synod of Dort*, in his 107. and 108. Notes upon the second part of *Grotius*. *Franchera*, in 1614. pag. 183. 184. testifie: who both recite and re- pute them, as the receiued, the vndoubted Doctrine of the Church of England. What credit, what authority they haue had with vs at home; their vnanimous approbation by the Vniuersity of Cambridge at first, who employed Doctor *Whitakers*, and Doctor *Tyndall*, Deane of *Elie*, (men specially chosen by them for this purpose) as their pub- like Agents in their first compofure: their late insertion in- to the *Articles of Ireland*, agreed vpon by the Archbi- shops, and the rest of the Clergie of Ireland, in their Con- uocation holden at *Dublin*, 1615. where all, or most of them, are recited *verbatim*, as any man may see that will compare them, according as I haue paralleld them in the margin. The mentioning of them in the * Conference at Hampton Court: where his Maieslie of blessed memory, was moued to insert them into the Booke of Articles; and vnderstanding not what these Assertions of Lambbeth were,

n See Confe-
rence at Ham-
ton Court.

pag. 40. 41.

*Thysy breuis &
dilucida Expli-
cacio, &c.* *Har-
dronici*, 1613.

*Epist. Dedicato-
ria. Fratribus*

Belgis, & Petri

*Baronis censu-
ra, &c.* 1b. 1613.

*Bencuo's Lecto-
ri.* Dr. Ward

his *Concio ad*

clerum, Londini

1627. pag. 45.

and Mr. *John*

Browne in his

Appendix to

the life and

Raigne of

Queene *Eliz.*

1628. who af-
firms all this.

* See the V-
niuersity Lec-
ter towards

the end of

this Treatise

accordingly.

* Pag. 24. 39.

40. 41.

* Note this
well.

was informed: that by reason of some Controversies arising in Cambridge about certaine points of Divinity, my Lords Grace of Canterbury assembled some Divines of * especiall note to set downe their opinions, which they drew into nine Assertions, and so sent them unto the Vniversity for the appeasing of those quarrels. Their frequent approbation, their vnanimous, their resolute iustification by the Commons house of Parliament in their last dissolued Session: Their honourable recitall by the late Reuerend Bishop of Chichester, Doctor Carlson, in his *Examination of Master Mountagues Appeale*, Edit. 2. cap. 2. pag. 8. 9. 10. By learned Doctor Benefield, *De Perseuerantia Sanctorum*. lib. 1. cap. 15. p. 162. to 167. By Eminent Doctor Pridianus, *Lectura 1. De Absoluta Detrecto*. p. 25. By Master Francis Rouse in his *Doctrine of King James*, p. 54. By Mr. John Browne in his *Appendix to the Life of Queen Elizabeth*, where they are likewise printed at large. By Master Thomas Vicars in his *Pusillus Græc: Oxonia*, 1627. p. 31. By Abdias Asberon, in *Vita Gulielmi Whitakeri*. Cantabrigie, 1599. p. 53. 54. where they are printed verbatim in Latine as here you see them, out of Doctor Whitakers owne Copy, written with his owne hand, in one Edition of that yeere; they being onely named, not printed in another: All these recited Evidences, and concurrent ratifications, I say, together with the severall recited forraigne and domestike Authors, who all record, repete, and deeme them the Orthodox, the vndoubted, & receiued Doctrine of the Church of England; at leastwise an euident, an authentique Declaration of the same; doe abundantly confirme, the truth, the honour, the Orthodox Authority of these Articles or Assertions: which were neuer yet impeached by any Orthodox English Diuine, as different from our 39. Articles, or varying from the receiued Doctrine of our Church. And therefore (especially since the Articles of Ireland, the Conference at Hampton Court, and the Commons house of Parliament, haue thus approued them) we may safely embrace them, as the vndoubted Tenets, the professed, the anciently receiued Doctrines of our English Church.

*Articles of Religion agreed vpon by
the Archbishops, and Bishops, and the
rest of the Cleargie of Ireland, in the Connoca-
tion holden at Dublin, in the yeere of our
Lord God, 1615.*

A God from all eternity did by his vncchangeable
counsell ordaine whatsoever in time should
come to passe. Yet so, as thereby no violence is offered to
the wills of the reasonable creatures, and neither the liberty
nor the contingency of the second causes is taken away, but
established rather.

A By the same eternall counsell God hath Predesti-
nated some vnto life, and reprobated some vnto death, of
both which there is a certaine number, knowne onely to
God, which can neither be increased nor diminished.

A Predestination to life, is the everlasting purpose of
eternitas, non solum in dispositione operum, verum etiam in numero personarum, et nec de
illis habetur plenitudo ne quisquam salutis eterne gratiam perdat, nec de illis numeri quan-
tatem ad donum salutis eterne perveniat. Deo enim qui scit omnia, antequam fiant, sic non est
incertus Prædestinatorum numerus sicut dispositorum operum dubius apud eum non incertus
effectus. Apud se habet certissimum numerum Prædestinatorum ille, qui eos in adoptionem fili-
orum per Christum Prædestinavit, quia in mensura & numero & pondere cuncta disposuit,
Illi spiritualiter intelliguntur, obicitur de Deo, Qui numerat multitudinem stellarum, &
omnibus is nomina vocat. Proinde qui numerat multitudinem stellarum, non potest suorum ig-
norare numerum filiorum. Illi ergo numero nec aliquis additur, nec aliquis demitur: quia se-
cundum propositum voluntatis sue Deus sanctos suos Prædestinavit, de quo scriptum est: Quia
cum a quocunque voluit fecit. Nam nemo potest mutare eius Prædestinationem, sicut nullus po-
test eius vincere voluntatem. Quod si numerus ille certus non est apud Deum, aut divina scien-
tia fallitur, aut voluntas illius materitur, aut divina virtus adversitatis qualibet superatur.
Fulgentius de Veritate Prædestinationis & gratiæ Dei lib. 3. Bil. patrum. Tom. 6.
pars 2. pag. 49. C. D. See God no Impostor. p. 15. (d)

God,

God, whereby, before the foundations of the world were layed, he hath constantly decreed in his secret counsell to deliuer from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ vnto euerlasting Saluation, as vessels made to honor.

Articles of
Lambheth, 1.

14. The cause mouing God to predestinate vnto life, is not the foreseeing of faith, or perseverance, or good workes, or of any thing which is in the person predestinated, but onely the good pleasure of God himselfe. For all things being ordained for the manifestation of his glory, and his glory being to appeare both in the workes of his Mercy and of his Iustice: It seemed good to his heavenly

Articles of
Lambheth, 2.

*Est enim certus
numerus fidelium
pertinentium ad
Hierusalem su-
pernam de qui-
bus dictum est,
Nouit Dominus
qui sunt eius.*

*Beda. Com. in
Plal. 39. Tom.
8. Col. 110.*

*See God no
Impostor. p.
35. (d)*

Articles of
Lambheth, 4.

*See God no
Impostor. p.
35. (d)*

*See God no
Impostor. p.
35. (d)*

*See God no
Impostor. p.
35. (d)*

*See God no
Impostor. p.
35. (d)*

*See God no
Impostor. p.
35. (d)*

*See God no
Impostor. p.
35. (d)*

wisedome to choose out a certaine number towards whom he would extend his vnderstanded mercy, meaning the rest to be spectacles of his Iustice.

15. Such as are predestinated vnto life, be called according vnto Gods purpose (his Spirit working in due sea-

son) and through grace they obey the calling, they be iustified freely, they be made sonnes of God by adoption,

they be made like the Image of his onely begotten Sonne

Jesus Christ, they walke religiously in good workes, and at length by Gods mercy they attaine to euerlasting felicity.

But such as are not predestinated to saluation, shall finally be condemned for their sinnes.

16. The godly consideration of Predestination and our election in Christ, is full of sweet, pleasant, and vnspeakeable comfort to godly persons, and such as feele in themselves

the working of the Spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing vp

their mindes to high and heavenly things, as well because it doth greatly confirme and establish their faith of eternall

saluation to be enjoyed through Christ, as because it doth frequently kindle their loue towards God: and on the contrary side, for curious and carnall persons, lacking the Spi-

rit of Christ, to haue continually before their eyes the sentence of Gods predestination, is very dangerous.

22 By one man sinne entred into the world, and death by sinne, and so death went ouer all men, for as much as all haue sinned.

23 Originall sinne standeth not in the imitation of Adam (as the *Pelagians* dreame) but is the fault and corruption of the nature of euery person that naturally is ingendered and propagated from Adam: whereby it commeth to passe that man is deprived of originall righteousness, and by nature is bent vnto sinne. And therefore in euery person borne into the world, it deserueth Gods wrath and damnation.

25 The condition of man after the fall of Adam is such, that he cannot turne, and prepare himselfe by his owne naturall strength and good workes, to faith, and calling vpon God. Wherefore wee haue no power to doe good workes, pleasing and acceptable vnto God, without the grace of God preuenting vs, that we may haue a good will, and working with vs when wee haue that good will. Articles of Lambheth, 9.

26 Workes done before the grace of Christ and the inspiration of his Spirit are not pleasing vnto God, for as much as they spring not of faith in Iesus Christ, neither doe they make men meete to receiue grace, or (as the Schoole-Authors say) deserue grace of congruities: yea rather, for that they are not done in such sort as God hath willed, and commanded them to be done, we doubt not but they are sinfull.

31 They are to be condemned, that presume to say, that euery man shall be saued by the Law, or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of nature. For holy Scripture doeth set out vnto vs onely the name of Iesus Christ, whereby men must be saued.

32 None can come vnto Christ, vnlesse it be giuen vnto him, and vnlesse the Father draw him. And all men are not so drawne by the Father, that they may come vnto the Sonne. Neither is there such a sufficient measure of Articles of Lambheth, 7. 8. 9.
d * 2 grace

Grace vouchsafed vnto euery man, whereby he is enabled to come vnto euerlasting life.

33 All Gods Elect, are in their time inseperably vnited vnto Christ, by the effectuall, and vitall influence of the holy Ghost, deriued from him, as from the head, vnto euery true member of his mysticall body. And being thus made one with Christ, they are truely regenerated; and made partakers of him, and all his benefits.

37 By iustifying Faith, we vnderstand not onely the common beliefe of the Articles of Christian Religion, and a perswasion of the truth of Gods Word in generall: but also a particular application of the gracious promises of the Gospel, to the comfort of our owne soules: whereby we lay hold on Christ, with all his benefits, hauing an earnest trust and confidence in God, that he will be mercifull vnto vs for his onely Sonnes sake. * So that a true beleeuers may be certaine, by the assurance of faith, of the forgiuenesse of his sinnes, and of his euerlasting saluation by Christ.

38 * A true liuely iustifying faith, and the sanctifying Spirit of God is not extinguished, nor vanisheth away in the regenerate, either finally or totally.

These Articles of Ireland, as all men may at first discern, conclude in terminis for vs, in all our Anti-Arminian Assertions.

Since therefore the Church of England and Ireland are but one Church, vnder one gracious Soueraigne: since most of our Irish Bishops who composed these Articles, were English Divines, of speciall note and learning, trained vp in the Doctrines of the Church of England in our owne domesticke Vniuersities; since our late learned Soueraigne, K. James, approved of these Articles, which haue beene lately licenced, and printed here among vs by authority: and since it cannot be presumed that the Churches of England and Ireland should contradict or oppugne one the other in their Articles of Religion, and established Doctrines: we may hence infallibly collect, That our Anti-Arminian Assertions are the established, the received Doctrine of the Church

Church of England, because they are the litterall, manifest, and vndoubted Tenets of the Articles of Ireland; which agree *verbatim* with the fore-recited Articles of the Church of England, & Lambeth, from whence they were extracted, as the weakest iudgement may at first discern.



THE BOOKE OF Common Prayer.

IN this Booke of Common prayer established by * Act of Parliament in our Church, there are sundry passages to proue these severall Anti-Arminian Positions.

* 5. x. 6. Ed. 6.
C. 1. 1. *Eliz.*
cap. 2.

First, that God from eternity hath freely of his owne accord, chosen out of mankind a certaine select number of men, which can neither be augmented nor diminished; whom he doth effectually call, save, and bring to glory; so that none of them can perish, or fall off from him: and that these onely are the true Church.

This conclusion we shall see confirmed by these severall passages, *And make thy (1) chosen people ioyfull.* Almighty G O D, which hast knit together the (1) Elect in one Communion and fellowship in the mysticall body of thy Sonne Iesus Christ our Lord: grant vs grace so to (7) follow thy holy Saibes in all vertuous and godly living, &c.

Answer after the Creed
Collect on All Saints day
The Catechisme Answer. 6.
Buciall of the dead.
Prayer. 1.

Thirdly, in God the holy Ghost, who (6) sanctifieth me and all the (1) Elect people of God; Almighty God, with whom doe live the spirits of them who depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burthen of the flesh, (7) be in ioy and felicity, &c. Wee beseech thee of thy gracious

7 1
A Prayer for
Sunday at the
end of the
reading Psal.

4
A godly
Prayer to be
said at all
times. fine
Psalm.

2 1
A Publicke
Baptisme.

1

4 1

2

Desponsauit
mihi in miseri-
cordia & mis-
erationibus: nec
in me elogiū,
sed ego elegi te:
nec ut te eligerē
inueni meri-
ta, sed praueni,
&c. *Que uere sponsa est dignoscit ista, & utramque gratiam confitetur. Primo quidem eam
que prima est, quae & praeueniēti est: postea uero & subsequenti Bernard. Super. Cant.
Sermo. 67. fol. 163. E. g. Sicut uerū a Deo praecepit Ecclesia, quae a seipso sibi parā putat,
non uerā sed perfunctorias orationes habet. Quis enim ueraciter gerat desiderans accipe-
re quod orat a Domino, si hoc a seipso se sumere existimat non ab illo. August. De Bono
Persu. cap. 23. See proposition. 4. Argument. 11.*

goodnesse, shortly to (7) accomplish the (1) number of
thine Elect, &c. O Almighty and mercifull Lord, which
giuest vnto thy Elect people the holy Ghost, as a (7) sura
pledge of thy heauenly Kingdome: grant vnto us this holy
Spirit, that he may beare witnesse with our spirits, that we
be thy children, and heires of thy Kingdome, and that by the
(4) operation of this Spirit, wee may kill all carnall lusts, &c.
Honour and praise bee giuen vnto thee (O Lord God
Almighty) most deare Father of Heauen, for all thy mer-
cies and louing kindnesse shewed vnto vs; in that it hath
pleased thee (2) freely, and of thine owne accord to (1) elect
and chuse vs to saluation before the beginning of the world, &c.
Almighty God, &c. grant that all thy seruants which
shall be baptized in this Water, may receiue the fulnesse
of thy grace, and euer remaine in the (1) number of thy
faithfull and elect children, &c. See the Collect on good
Friday, on the first Sunday after the Epiphany, on the 2.
55. and 22. Sundayes after Trinity, with the Collect for the
Queene, &c. Almighty God who hast promised to be the
(4) Father of thine (1) Elect, and of their seed, &c. which
is quite altered in the last impressions of our Common Pray-
er Booke: All which doe warrant this first Conclusion.

Secondly; that there is no such free-will, no such vni-
uersall or sufficient grace giuen vnto all men, by which they
may conuert, repent, beleue, and be saved if they will;
and that it is Gods speciall preuenting grace, which must
change mens hearts; Which must giue repentance, faith,
and all other graces to them.

This Orthodox position which ouerturnes Free-will
and vniuersall grace, (the very center and ground-works of
Arminianisme,) is abundantly proued by these ensuing

Prayers, which must needs be hypocriticall, if this position
be true. *See proposition. 4. Argument. 11.*

be not Orthodoxall: ^b Wherefore we beseech him to grant ^b The Absolu-
 vs true repentance, and his holy Spirit, that those things may lution, and
 please him, which wee doe at this present, &c. O God Praiers before
 make cleane our hearts within vs. O God from whom the Letanie.
 all holy desires, all good counsels, and all good workes doe pro-
 ceed, &c. ⁱ That it may please thee to give vs an heart to love ⁱ The Letanie
 and dread thee, and diligently to walke after thy Com- and Prayers
 mandements. That it may please thee to give vs true re- after it.
 pentance, and to endue vs with the grace of thy holy Spirit, ^{mo}
 to amend our lives according to thy holy Word. Though ^{mo}
 we be tyed and bound with the chaine of our finnes, yet let ^{mo}
 the pittifulnesse of thy great mercy loose vs, &c. ^k Almighty ^k Collect on
 God, give vs grace that we may cast off the workes of dark- the 1. and 4.
 nesse, and put on the armour of light, &c. O Lord raise vp Sunday in
 thy power and come among vs, and with great might suc- Advent.
 cour vs, that whereas by our finnes and wickednesse we bee
 fore let and hindered, thy bountifull grace and mercy may
 speedily deliver vs, &c. See the Collects on the 1. 4. and 5.
 Sundayes after the Epiphany. ^l O God create in vs new ^l Collect the
 and contrite hearts, &c. ^m Almighty God who doest see that first day of
 of our selues we haue no power to helpe our selues, keepe thou Lent.
 vs both outwardly in our bodyes, and inwardly in our ^m Collect the
 soules, &c. ⁿ Almighty God, we humbly beseech thee, 2 Sunday in
 that as by thy speciall grace preventing vs, thou doest put in Lent.
 our hearts good desires: so by thy continuall helpe we may bring ⁿ Collect on
 the same to good effect. ^o God the strength of all those that Easter day.
 trust in thee, mercifully heare our prayers, and because the ^o Collect on
 weaknesse of our mortall nature can doe no good thing with- the 1. 7. 9. 17.
 out thee, grant vs the helpe of thy grace, that so we may please and 19. Sun-
 thee both in will and deed. Lord of all power and might, dayes after
 which art the only author and giver of all good things, ^p Quotiens e- Trinitie.
 in our hearts the loue of thy name; increase in vs true Religi- ^p Quotiens e-
 on, nourish us with all goodnesse, and of thy mercy keepe vs in ^p Quotiens e-
 the same. Grant vs O Lord, we beseech thee the Spirit to ^p Quotiens e-
 anima scintilla celestis amoris accensa videtur; diuinitus sine dubio est mirus, non hominis
 virtus. Bernard Epist. 120. Causa diligendi Deum, Deus est. Verum dixi; nam & efficiens &
 finalis. Ipse dat occasionem, ipse creat affectionem, desiderium ipse consummat. Eius amor nostrum &
 praparet, & remuneret. Idem. De Diligendo Deo. Tract. fol. 257. D.

thunke

thinke, and to doe alwaies those things as be righteous, that we which cannot be without thee, may by thee be able to doe according to thy will, &c. Lord we pray thee that thy grace may alwayes preuent and follow vs, and make vs continually giuen to all good workes. O God forasmuch as without thee we cannot please thee, grant that thy mercy may alwaies direct and rule our hearts. See the 2. 6. 13. 15. and 22.

¶ The Communion, after euery Commandement.

Deus dat sentie fideliter, dat proferre vult, dat officio, dat iustitiam.

Bernard. Super. Cant. Sermo. 16. fol. 125. M.

¶ Catechisme.

This Catechisme is likewise printed in the Prayers Private, authorized by Queen Elizabeth,

which were thrice printed, viz. Anno. 1560. 1564. 1573.

¶ Confirmation of Children. the 3. Prayer.

¶ A Communion, the last Prayer.

¶ The Letanie. ¶ The Communion. 2. Augustine. Tract. 82. 87. & 95. in Iohann. Chirra. Julianum. l. 2. c. 1. Opus. Bre. Collationum. in Donatistis. pars. 1. c. 7. 1. p. 704. 1707.

Proffer De Vocat. Gen. 1. c. 9. Sententiarum ex Augustini. Sentent. 3. 4. Sententia super. c. 8. Gallorū. Ambrose. Com. in Roman. 13. Hiero. Com. in Iob. 38. Tom. 8. p. 51. b. Alchwinus. Com. in Ioh. 1. c. 39. Wilsons Christian Dictionary, World. D. James Goronius ad Collat. Hagburt. Art. 2. c. 10. Bede, Oecumenius, Eflus, and Tyndall in their Expositions and Com-

ments on 1. Ioh. c. 2. v. 1. 2. See here Proposition. 5.

¶ Lord haue mercy vpon vs, and encline our hearts to keepe this Law. Preuen vs, O Lord, in all our doings with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes we may be begunne, continued, and ended in thee, &c. ¶ My good childe know that thou art not able to doe these things of thy selfe, nor to walke in the Commandements of God, and to serue him without his speciall grace. ¶ Almighty God who makest vs both to will and to doe the things that be acceptable vnto thy Maiestie, &c. ¶ Turne vs O good God, and so shall wee be turned: Most of these Praiers, with sundry others to this purpose, prouing this our second Conclusion, are likewise recorded in those Prayers Private, authorized by Queen Elizabeth: as their seuerall Editions of An. 1560. 1564. 1573. testifie; to which I shall referre you.

Thirdly, that Christ Iesus died sufficiently for all mankinde, but effectually for none but the Elect, and true beleeuers, who alone are saved by his death.

The sufficiencie of Christs death for all mankinde, (I meane in its owne intrinsecall, absolute, infinite merit considered abstractuely in it selfe, not relatively as intended or applyed vnto men.) is expressed in these seuerall places. ¶ O God the Sonne redeemer of the world, haue mercy vpon vs miserable sinners. ¶ About all wee must giue humble and hearty thanks to God the Father, &c. for the redemption of the world, (that is, of the world of the Elect, as the 2. Fathers and others of times stile it, in which sense it is

¶ The Communion. 2. Augustine. Tract. 82. 87. & 95. in Iohann. Chirra. Julianum. l. 2. c. 1. Opus. Bre. Collationum. in Donatistis. pars. 1. c. 7. 1. p. 704. 1707. Proffer De Vocat. Gen. 1. c. 9. Sententiarum ex Augustini. Sentent. 3. 4. Sententia super. c. 8. Gallorū. Ambrose. Com. in Roman. 13. Hiero. Com. in Iob. 38. Tom. 8. p. 51. b. Alchwinus. Com. in Ioh. 1. c. 39. Wilsons Christian Dictionary, World. D. James Goronius ad Collat. Hagburt. Art. 2. c. 10. Bede, Oecumenius, Eflus, and Tyndall in their Expositions and Com-

here

here vsed :) by our Lord and Saviour Iesus Christ, &c. Almighty God our heavenly Father which of thy tender mercy diddest giue thine onely Sonne Iesus Christ to suffer death vpon the Crosse for our Redemption, who made there (by his owne oblation once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the ^a *sinnes of the whole world, &c.* O Lambe of God which takest away the sinnes of the world, haue mercy vpon vs, thou that takest away the sinnes of the world, receiue our prayers. ^a Secondly, in God the Sonne, who hath redeemed me and all mankind. ^b O Saviour of the world, saue vs, which by thy Crosse and Passion hast redeemed vs : All this (if we apply it not to the world of the Elect, or to the whole company of those whom Christ doth actually call, and redeeme from out of the world, as well wee may,) must be vnderstood onely of the intrinsecall sufficiency and merit of Christs death, not of the efficacy, benefit, or application of it, which belongs to none but the true Church of Christ, euen the whole company of the Elect and true beleeuers, as these passages ensuing will informe vs. ^c When thou hadst ouercome the shapenesse of death, thou diddest open the Kingdome of heauen to all belouers. Wee pray thee helpe thy seruants, whom thou hast redeemed with thy most precious blood. O Lord saue thy people, and make thy chosen people ioyfull. ^d Blessed be the Lord God of Israel, for he hath visited and Redeemed his people. To giue knowledge of Saluation to his people for the remission of their sinnes. His mercy is on them that feare him throughout all generations. He remembering his mercy hath holpen his seruants Israel, &c. ^e Spare thy people whom thou hast redeemed with thy most precious blood. This is the blood of the new Testament, which is shed for you, and for many for the Remission of sinne. Grant that by the merits and death of thy Sonne Iesus Christ, and through faith in his blood, wee and all the whole Church may obtaine remission of our sinnes, and all other benefits of his passion. Now this whole Church the mysticall body of Christ, is the blessed compa-

^a *Non efficient*

^a The Catechisme.
^b Visitation of the sick.

^c Te Deum.

^d Benedictus.

^e Letanie.
The Communion.

Obiect,

ny of all faithfull and elect people, and none else but they ; as the next prayer, the Collect on good Friday, and the places quoted in the first Position, prooue : Christ therefore in the iudgement of our *Common Prayer Booke*, did die effectually for none else but these. And whereas it may be objected; that the Minister in distributing the Bread and Wine, saith particularly to euery man : *take this in remembrance that Christ dyed for thee : drinke this in remembrance that Christs blood was shed for thee* ; therefore our Common Praier Booke implies, that Christ died effectually for all men; I answer: that all circumstances being well considered, it will necessarily infer the contrary; that he died only thus for the Elect and Faithfull: because the *Exhortation before the Communion* prohibites all such as want true faith and repentance, or liue in any grosse or knowne sinnes, to come to the Sacrament; admitting, exhorting none but true, but faithfull penitents to resort vnto it: dehorting all others from it til they haue vnfeignedly repented. Whence it is euident, that our Common Praier Booke, our Ministers, our Church, doe alwaies looke vpon all Communicants, as the very Elect of God, endued with Faith and repentance; therefore they may well apply (at leastwise in the iudgement of Charity) the efficacy, the merits of Christs death vnto them, as belonging properly, & peculiarly to them: not

See Article 29. Roger Hutchinson in his Image of God ca. 7. fol. 28. to those wicked ones whom they quite & exclude from the participation of the Sacrament of Christs body & blood, which should obfigurate the benefits of Christs death vnto them. I will conclude this point with the passage of a Praier necessary for all men. Iesus Christ thy onely Sonne hath perfectly fulfilled thy Law, to iustifie (5) all men that beleue and trust in him. Which well explains the former passages. You see now by all these Premises, that these our Anti-Arminian, not their Opposite Arminian Assertions are the apparent, the resolved Doctrine of our Common Prayer Booke, composed by the first Reformers of our Church, who concurred wholly in Opinion with vs: Therefore they must needs be the vn doubted, the established, the received Doctrines of our Church. Certaine



*Certaine Homilies appointed to be
read in Churches, in the time of the late
Queene ELIZABETH of famous memory.
And since thought fit to be reprinted by Autho-
rity from the Kings most Excellent
MAIESTIE.*

SAint Paul in many places painteth vs out in our co-
lours, calling vs the children of the wrath of God,
when we be borne: saying also (4) that we cannot
thinke a good thought of our selues, much lesse can we say
well, or doe well of our selues, &c. Our Sauour Christ
saith, There is none good but GOD: and that we can
doe nothing that is good without him, nor no man can come
to the Father but by him, &c. London, 1623.
Part. 1. page 8.
Ephes. 2.
4 and 7
Page 9.
Make 10.
Luke 18.
John 15.

(4) For of our selues we are crabtrees, that can bring
forth no Apples. VVe be of our selues of such earth, as
can bring forth but weedes, nettles, brambles, briers, cockle,
and darnell. VVe haue neither Faith, Charity, Hope, Pati-
ence, Chastitie, nor any thing else that good is, but of God,
and therefore these vertues be called there the frutes of the
holy Ghost, and not the frutes of man. Let vs therefore ac-
knowledge our selues before God (as we be indeed) misera-
ble and wretched sinners &c. Page 10.
Galati. 9.

(4) Of our selues, and by our selues, we haue no goodnesse,
helpe, nor saluation, but contrariwise sinne, damnation, and
death euerlasting: which if we deeply weigh and consider, we
shall the better vnderstand the great mercy of God, and how
our saluation commeth onely by Christ. We are all become vn-
cleane, but we are not able to cleanse our soules, nor to make
one Part. 1. pag. 11.
See Part 2.
Pag. 181. 183
183. an excel-
lent place to
this very pur-
pose. 2. Cor. 3.
one Psal. 50.

1. Phes. 2. one another of vs cleane. We are by nature the Children of
 Gods wrath, but we are not able to make our selues the chil-
 1. Pet. 2. dren and inheritors of Gods glory. We are sheepe, that runne
 astray, but we cannot of our owne power come againe to the
 sheepfold, so great is our imperfection and weaknesse. In our
 selues therefore may we not glory, which (of our selues) are no-
 2. Cor. 1. thing but sinnesfull &c. To God therefore must we flee, or else
 Psal. 130. shall we neuer finde peace, rest and quietnesse of Conscience in
 our hearts. For he is the Father of mercies, and God of all
 consolation. He is the Lord, with whom is plenteous re-
 demption: He is the God who of his (2) owne mercy sancti-
 2. fies vs, and setteth out his charity and exceeding love towards vs,
 in that of his owne voluntary goodnesse, when we were perished,
 he saved vs, and provided an everlasting Kingdome for vs.
 And all these heauenly treasures are giuen vs, not for our de-
 serts, merit, or good deeds, (which of our selues we haue none)
 3. but of his (5) more mercy freely. He is the high and ever-
 lasting Priest, which hath offered himselfe once for all vpon
 the Altar of the Crosse, and with that one oblation hath
 made perfect for evermore them that are sanctified. He is the
 alone mediator betweene God and man, which paid our
 1. Iohn 3. ranfome to God with his owne blood, and with that hath hee
 Heb. 7. cleansed vs all from sinne. He is the Physitian which hea-
 1. Iohn 3. leaeth all our diseases; He is that Saviour which sancti-
 Part. 1. pag. 12. fies his people from all their sinnes: hee is that flowing and most
 Mat. 1. plenteous fountaine, of whose fulnesse all we haue recei-
 ved, &c.

Page 13

(5) *A Sermon of the salvation of mankind, by onely
Christ our Saviour from sinne and death everlasting.*

(5) (All the world being wrapped in sinne by breaking of the Law) God sent his onely Sonne our Sauour Christ into this world, to fulfill the *Law for vs*, and by shedding of his most precious blood, to make a sacrifice and satisfaction, or (as it may be called) amends to his Father *for our finnes*, to assuage his wrath and indignation conceived against vs for the same. But our iustification doth *come* (2) *freely by the mere mercy of God, and of so great*

Page 15.

great and free mercy, that whereas all the world was not able of their selues to pay any part towards their ransome, it pleased our heavenly Father of his infinite mercy, without any our desert or deserving, to prepare for vs the most precious jewels of Christs body and blood, whereby our ransome might be fully paid, the law fulfilled, and his iustice fully satisfied. So that Christ is now the (5) righteousness of all them that truly doe beleue in him. He for them paid their ransome by his death. He for them fulfilled the Law in his life. So that now in him, and by him, every true Christian man may be called a fulfiller of the Law, for as much as that which their infirmity lacked, Christs iustice hath supplied.

(7) For the very sure and lively Christian faith is not onely to beleue all things of God, which are contained in holy Scripture, but also is an earnest trust, and confidence in God, that he doth regard vs, and that he is carefull ouer vs, as the Father is ouer the Childe, whom he doth loue, and that he will be mercifull vnto vs for his onely Sannes sake, and that we haue our Saviour Christ our perpetuall advocate, and Priest, in whose onely meritts, oblation and suffering, we doe trust that our offences be continually washed and purged, whensoever we (repenting truly) doe returne to him, with our whole heart: stedfastly determining without selues, through his grace, to obey and serue him in keeping his Commandements, and neuer turne backe againe to sinne. Such is the true faith, that the Scripture doth so much commend, the which when it seeth and considereth what God hath done for vs, is also moued through continuall assistance of the Spirit of God, to serue and please him, to keepe his fauour, to feare his displeasure, to continue his obedient children, shewing thankesfulnesse againe by observing or keeping his commandements, and that freely, for true loue chiefly, and not for dread of punishment, or loue of temporall reward, considering (2) how cleerely, without deservings we haue received his mercy and pardon freely.

(4) For as the holy Ghost doeth teach vs to trust in God, and to call vpon him as our Father: so did he teach them

Essay 43.

7

John 3.

John 6.

1. John 5.

Part. 1. page
28. 29.

7

1

2. Peter. 1.

7

1. Peter 1.

7

Page 60. 61.

1. Cor. 3.

them to say, as it is written, Thou Lord art our Father and Redeemer, and thy Name is without beginning and everlasting. God gave them then grace to be his children, as he doth vs now &c. (7) It is evident, that the true, lively, and Christian faith, is no dead, vaine, or unfruitfull thing, but a thing of perfect vertue, of wonderfull operation or working, and strength, bringing forth all good motions and good workes, &c. (7) Of faith, he saith, He that beleueth in the Sonne, hath everlasting life, but he that beleueth not in the Sonne, shall not see that life, but the wrath of God remaineth vpon him. And the same he confirmeth with a double oath, saying Verily, verily, I say vnto you, He that beleueth in me, hath everlasting life. Now forasmuch as he that beleueth in Christ, hath everlasting life: it must needs consequently follow, that he that hath this faith, must haue also good workes, and be studious to obserue Gods commandments obediently. For to them that haue euill workes, and lead their life in disobedience, or transgression, or breaking of Gods commandments, without repentance, pertaineth not euertlasting life, but euertlasting death, &c.

(7) Therefore let vs set our whole faith and trust in God and neither the world, the Deuill, nor all the power of them shall preuaile against vs &c. (1) Let vs by such vertues as ought to spring out of faith, shew our elections to be sure and stable, as St. Peter teacheth, Endeavour your selves to make your calling and election certaine by good workes, &c. (7) If you feele and perceiue such a faith in you: reioyce in it: and be diligent to maintaine it, and keepe it still in you, let it be daily increasing, and more and more by well working, and so shall you be sure that you shall please God by this faith, and at the length (as other faithfull men haue done before) so shall you (when his will is) come to him, and receiue the end and finall reward of your faith (as St. Peter nameth it) the salvation of our soules, &c. (7) But (euertlasting thanks be to Almighty God for ever) there is neuer a one of all these causes, no nor yet them altogether, that can make a true Christian man afraid to die (who is the very member

of Christ, the Temple of the holy Ghost, the Sonne of God, and the very inheritor of the everlasting Kingdome of Hea-
uen:) but plainly contrary, he conceineth great and many
causes vndoubtedly graunded vpon the infallible & everlasting
truth of the Word of God, which moueth him, not onely to put
away the feare of bodily death, but also for the manifold bene-
fits and singular commodities which ensue vnto euery faithfull
person by reason of the same, to wish, desire, and long heartily
for it. For death shall be to him no death at all, but a very de-
liuerance from death, from all paines, cares, and sorrowes,
miseries, and wretchednesse of this world, and the very ent-
rie into rest, &c. (7) Why then shall we feare to die, conside-
ring the manifold and comfortable promises of the Gospel,
and of holy Scriptures? God the Father hath giuen vs ener-
lasting life (saith St. Iohn) and this life is in his Sonne. He
that hath the Sonne, hath life, and he that hath not the Sonne,
hath not life. And this I write (saith St. Iohn) to you that
beleene in the Name of the Sonne of God, that you may know
that you haue everlasting life, and that you doe beleene vpon
the Name of the Sonne of God. And our Sauour Christ
saith, He that beleueneth in me hath life everlasting, and I
will raise him from death to life at the last day.

(7) All those therefore haue great cause to be full of ioy
that bee ioyned to Christ with true Faith, stedfast Hope,
and perfect Charity, and not to feare death nor everlasting
damnation. For death cannot deprive them of Iesus Christ,
nor any sinne can condemne them that are grafted surely in
him, which is their ouerly ioy, treasure and life. Let vs repent
our sinnes, amend our liues, trust in his mercy and satis-
faction, and death can neuer take him from vs, nor vs
from him.

(2) For it is of the free grace and mercy of God, by the
mediation of the blood of his Sonne Iesus Christ, without me-
rit or deserving on our part, that our sinnes are forgiven vs;
that we are reconciled and brought againe into his fauour, and
are made heires of his beauenly Kingdome. Grace (saith St.
Augustine) belongeth to God; who doth call vs, and then
hath

1. Iohn 1.

1. Iohn 1.

1. Iohn 1.

Page 61.

Past. 2. page

81. 82.

August. de di-
uers. questio ad
Simpl. lib. 1.

Quest. 28.

hath he good workes, whoeuer receiued grace; Good workes then bring not forth grace, but are brought forth by grace. The wheele (saith he) turneth round, not to the end that it may be made round; but because it is first made round, therefore it turneth round. So, no man doth good workes, to receiue grace by his good workes: but because he hath first receiued grace, therefore consequently hee doth good workes, &c.

I
Page 121.
Luek 16.

Page 122.

Part. 2.

Page 122.

1. Iohn 1.

1. Iohn 1.

Hebr. 8.

Hebr 10.

For the Scripture doeth acknowledge but two places after this life. (1) The one proper to the Elect and blessed of God; the other to the Reprobate and damned soules, &c. The onely Purgatory wherein we must trust to be saued, is the death and blood of Christ, (5) which if we apprehend with a true and stedfast faith, it purgeth and cleanseth vs from all our sinnes, euen as well as if he were now hanging vpon the Crosse. The blood of Christ saith Saint Iohn, hath cleansed vs from all sinne. The blood of Christ, saith Saint Paul, hath purged our consciences from dead workes, to serue the liuing God. Also in another place he saith, We be sanctified and made holy by the offering vp of the body of Iesus Christ done once for all. Yea he addeth more, saying, With the one oblation of his blessed body and precious blood, he hath made perfect for euer and euer all them that are sanctified.

Page 148.

7

(7) Noe in his drunkenesse offended God highly. For lying with his daughters, committed horrible incest. We ought then to learne by them this profitable lesson, that if so godly men as they were, which otherwise felt inwardly Gods holy Spirit inflaming in their hearts, with the feare and loue of God, could not by their owne strength keepe themselves from committing horrible sinne, but did so grievously fall, that without Gods great mercy they had perished euerlastingly. How much more ought we then, miserable wretches, which haue no feeling of God within vs at all, continually to feare, not onely that we may fall as they did, but also be overcome and drowned in sinne, which they were not. &c. Though through infirmity we chance at any

any time to fall, yet we may by hearty repentance, and true faith, speedily rise againe, and not sleepe and continue in sinne, as the wicked doeth. (1) All men haue not faith. This therefore shal not satisfie and content all mens minds: but as some are carnall, so they will still continue, and abuse the Scriptures carnally, to their greater damnation. The vnlearned and vnstable (saith Saint Peter) peruert the holy Scriptures to their owne destruction. Iesus Christ (as St. Paul saith) is to the Iewes an offence, to the Gentiles foolishnesse: (6) But to Gods children, as well of the Iewes as of the Gentiles, he is the power and wisdom of God. (5) The holy man Simeon saith, that he is set forth for the fall and rising againe of many in Israel. As Christ Iesus is a fall to the Reprobate, which yet perish through their owne default: so is his Word, yea the whole booke of God, a cause of damnation vnto them, through their incredulity. And as he is a rising up to none other then those which are Gods children by adoption; so is the Word, yea the whole Scripture, the power of God to Salvation to them onely that doe beleue it. Christ himselfe, the Prophets before him, the Apostles after him, all the true Ministers of Gods holy Word, yea euery word in Gods Booke, is vnto the Reprobate, the (3) sauour of death vnto death.

Page 151. 152.

2. Peter 3.
1. Cor. 1.

Part. 3. p. 152.
Luke 2.

Christ Iesus, the Prophets, the Apostles, and all the true Ministers of his Word, yea euery iot and tittle in the holy Scripture, haue bene, is, and shall be for euermore, the sauour of life vnto eternall life, vnto all those whose hearts God hath purified by true faith &c. (2) God of his mercy and speciall fauour towards them whom he hath appointed to euermore saluation, hath so offered his grace (4) especially, and they haue so receiued it fruitfully, that although by reason of their sinfull liuing outwardly, they seemed before to haue bene the children of wrath and perdition, yet now the (6) Spirit of God mightily working in them vnto the obedience to Gods will and commandements, they declare by their outward deeds and life, in the shewing of mercy, and charity (which (4) cannot come but of the Spirit of God, and his speciall grace)

Page 160.

Page 161.

Part. 2. p. 161.

2

grave) that they are the vndaubted children of God, appointed to everlasting life. And so as by their wickednesse and vngodly liuing, they shewed themselves according to the iudgement of men, which follow the outward appearance, to be *Reprobates and castaways*: So now by their obedience vnto Gods holy Will, and by their mercifulnesse and tender pittie (wherein they shew themselves to be like vnto God, who is the fountaine and spring of all mercy) they declare openly and manifestly vnto the sight of men, that they are the *sonnes of God, and elect of him vnto saluation*. (2) For as the good fruit is not the cause that the tree is good, but the tree must first be good before it can bring forth good fruit: so the good deedes of men are not the cause that maketh man good, but he is first made good, by the Spirit and grace of God, that (6) effectually worketh in him, and afterward he bringeth forth good fruits.

2

Page. 172.

7

(2) The reasonable and godly, as they most certainly know and perswade themselves, that all goodnesse, all bounty, all mercy, all benefits, all forgiveness of sinnes, and whatsoever can be named good and profitable, either for the body or for the soule, doe come onely of Gods mercy and meere fauour, and not of themselves: So though they doe neuer so many excellent good deedes, yet they are neuer puffed vp with the vaine confidence of them, &c. (7) Moreover, he came in the flesh, and in the selfesame flesh ascended into heauen, to declare and testifie vnto vs, that (5) all faithfull people which stedfastly beleue in him, shall likewise come vnto the same mansion place, wherunto he being our chiefe Captaine is gone before, &c.

Page 173.

4

Before Christs comming into the world, (4) all men vniuersally in Adam, were nothing else but a wicked and crooked generation, rotten and corrupt trees, stony ground full of brambles and bryers, lost sheepe, prodigall sonnes, naughty unprofitable seruants, unworthie stewards, workers of iniquity, the broode of Adders, blind guides, sitting in darknesse, and in the shadow of death: to be short, nothing else but children of perdition,

perdition, and inheritors of hell fire. To this doth S. Paul beare witness in diuers places of his Epistle; and Christ also himselfe in sundry places of his Gospell. But after he was once come downe from heauen, and had taken our fraile nature vpon him, he made (5) all them that would receiue him truly, and beleene his Word, good trees, and good ground, fruitfull and pleasant branches, children of light, Citizens of heauen, sheepe of his fold, members of his body, heires of his Kingdome, his true friends and brethren, sweet and lovely brend, (1) the elect and chosen people of God. For as St. Peter saith in his first Epistle and second Chapter: He bare our sinnes in his body vpon the Crosse, he healed vs, and made vs whole by his stripes: and whereas before we were sheepe going astray, he by his comming brought vs home againe to the true Shepheard and Bishop of our soules, making (5) vs a chosen generation, a royall Priesthood, an holy Nation, a particular people of God, in that he died for our offences, and rose for our iustification. Saint Paul to Timothy the third Chapter: we were (saith he) in times past, vnwise, disobedient, deceiued, seruing diuers lusts and pleasures, liuing in hatred, enuy, maliciousnesse, and so forth.

But after the louing kindnesse of God our Saniour appeared towards mankinde, not according to the righteousness that we had done, but according to his (2) great mercy, he saued vs by the fountaine of the new birth, and by the renewing of the holy Ghost, which he poured vpon vs abundantly, through Iesus Christ our Saniour, that we being once iustified by his grace, should be heires of eternall life, through hope and faith in his blood.

In these and such other places, is set out before our eyes, as it were in a glasse, the abundant grace of God, receiued in Christ Iesu, which is so much the more wonderfull, because it came (2) not of any desert of ours, but of his meere and tender mercy, even then when we were his extreme enemies: But for the better vnderstanding

John 18.
 Luke 4.
 John 8.
 Math. 9.
 5
 Math. 11.
 John 12.
 Colof. 1.
 Hebr. 10.
 Rom. 3.

7

Page 177.

5

Phillip 2.

5

Page 187.

Sec pa 86. 187.
 accordingly.

2

Part. 1.

Page 187. 191

1

2

and consideration of this thing, let us behold the end of his coming, so shall we perceiue what great commodity and profit his Natiuity hath brought vnto vs miserable and sinfull creatures. (5) *The end of his coming, was to saue and deliver his people, to fulfill the Law for vs, to beare witnesse vnto the truth, to teach and preach the words of his Father, to giue light vnto the world, to call sinners to repentance, to refresh them that labour and be heavy laden, to cast out the prince of this world, to reconcile vs in the body of his flesh, to dissolue the workes of the Deuill, last of all, to become a propitiation for our sinnes, and not for ours onely, but also for the sinnes of the whole world.* (7) *Let vs receiue Christ, not for a time, but for euer, let vs belieue his Word, not for a time, but for euer, let vs become his seruants, not for a time, but for euer, in consideration, that he hath redeemed and saued vs, not for a time but for euer, and will receiue vs into his beauenly Kingdome, there to raigne with him, not for a time, but for euer.* (5) Christ openly declared his obedience to his Father, which (as Saint Paul writeth) was obedient euen to the very death, the death of the Crosse. *And this he did for vs all that beleue in him, &c.* (5) So pleasant was this sacrifice and oblation of his Sonnes death, which he so obediently and innocently suffered, that we should take it for the *onely* and full amends for all the sinnes of the world. And such fauour did he purchase by his death, of his beauenly Father for vs, that for the merit thereof (if we be true Christians indeede, and not in word onely) we be now fully in Gods grace againe, and clearely discharged from our sinne.

The onely meane and instrument of saluation required of our parts, is faith, that is to say a sure trust and confidence (2) *in the mercies of God: whereby we perswade our selues, that God, both hath, and will forgine our sinnes, that he hath accepted vs againe into his fauour, that he hath released vs from the bonds of damnation, and receiued vs againe into the* (1) *number of his elect people,* (2) *not for our merits, or deserts,* but

but onely and solely for the merits of Christs death and passion,
(5) Christ died for our sinnes, and rose againe for our
iustification: Why may not we, that be his members by
true faith reioyce and boldly say with the Prophet Osee.
and the Apostle Paul, Where is thy dart, O Death? Where
is thy victory, O Hell? (7) Thankes be vnto God say they,
which hath giuen vs the victory by our Lord Christ Iesus.

(7) Apply your selues (good friends) to liue in
Christ, that Christ may still liue in you, whose fauour
and assistance if ye haue, then haue yee everlasting life already
withim you, then can nothing hurt you, whatsoeuer is hi-
therto done and committed.

(4) It is the holy Ghost, and no other thing, that doeth
quicken the mindes of men, stirring vp good and godly motions
in their hearts, which are agreeable to the will and comman-
dement of God, such as otherwise of their owne crooked and
peruerse nature they should neuer haue. That which is borne
of the Spirit, is Spirit. As who should say: Man of his owne
nature is fleshly and carnall, corrupt and naught, sinfull and
disabedient to God, without any sparke of goodnesse in him,
without any vertuous or godly motion, onely giuen to euill
thoughts and wicked deeds. As for the werkes of the Spirit,
the fruits of Faith, charitable and good motions, if he haue
any at all in him, they proceed onely of the holy Ghost, who is
the onely worker of our Sanctification, and maketh vs new
men in Christ Iesus.

The true church is an vniuersall Congregation or
fellowship of Gods faithfull and (1) Elect people, built
vpon the foundation of the Apostles, and Prophets,
Iesus Christ himselve being the head corner stone.

(6) His power and wisdom, compelleth vs to take him
for God omnipotent, inuisible, hauing rule in heauen, and
earth, hauing all things in his subiection, and will haue none
in counsell with him, nor any to aske the reason of his doing.
For he may doe what liketh him, and none can resist him.

(2) For he worketh all things in his secret iudgement, to his
owne pleasure, yea euen the (3) wicked to damnation saith
Salomon.

4

Salomon. (4) *Let them all come together that be now glorified in heauen, and let vs heare what answer they will make in these points afore rehearsed, whether their first creation was in Gods goodnesse, or of themselues. Forsooth Dauid would make answer for them all, and say, Know ye for surety, euen the Lord is God, he hath made vs, and not we our selues.* If they were asked againe, (2) *who should be thanked for their regeneration? for their iustification? and for their saluation? whether their deserts, or Gods goodnesse onely?* Although in this point, euery one confesse sufficiently the truth of this matter in his owne person: yet let *Dauid* answer by the mouth of them all at this time, who cannot chuse but say, *Not to vs, O Lord, not to vs, but to thy Name giue all the thanke, for thy louing mercy, and for thy truths sake.* If we should aske againe, from whence came their glorious works and deeds, which they wrought in their liues, where-with God was so highly pleased and worshipped by them? *Let some other witnesse be brought in, to testifie this matter, that in the mouth of two or three may the truth bee known.*

Esay 26.

1. Cor. 3.

Acts 17.

Verily the holy Prophet *Esay* beareth record, and saith, *O Lord, it is thou of thy goodnesse that hast wrought all our works in vs, not we our selues.* And to vphold the truth of this matter, against all iusticiaries and hypocrites which robbe Almighty God of his honour, and ascribe it to themselues, Saint *Paul* bringeth in his beliefe: *We be not (saith he) sufficient of our selues, as of our selues once to thinke any thing: but all our ablenesse is of Gods goodnesse. For he it is in whom we haue all our being, our liuing, and mouing.* If ye will know furthermore, where they had their gifts and sacrifices, which they offered continually in their liues to Almighty God, they cannot but agree with *Dauid*, where he saith: *Of thy liberall hand, O Lord, we haue receiued that we gaue vnto thee.* If this holy company therefore confesse so constantly, that all the goods and graces wherewith they

they were indued in soule, came of the goodnesse of God onely, what more can be said to proue that all that is good, commeth from Almighty God?

I promised to you to declare that all *spirituall* Part. 2.
gifts and graces come specially from God. Let vs * Page 218.
 consider the truth of this matter, and heare what is testified first of the gift of Faith, and first entry into the Christian life, without the which no man can please God. For Saint Paul confesseth it plainly to be Gods gift, saying, *Faith is the gift of God.* And Ephes. 2.
 againe St. Peter saith, (4) *It is of Gods power that yee be* 1. Pet. 1.
kept through faith to saluation. *It is of the goodnesse of God* 4
that we falter not in our hope unto him. *It is verily Gods*
worke in vs, the charity wherewith we loue our brethren. If
 after our fall we repent, it is by him that wee repent, which
 reacheth forth his merisfull hand to raise vs up, if any will we
 haue to rise. It is he that preuenteth our will, and disposeth
 vs thereto. If after contrition we feelee our conscience at peace
 with God through remission of our sinne, and so be reconciled
 againe to his fauour, and hope to be his children and inheritors
 of euerlasting life: who worketh these great miracles in vs?
 our worthinesse, our deservings and indeanours, our wits, and
 vertue? Nay verily: Saint Paul will not suffer flesh and clay
 to presume to such arrogancy, and therefore saith, *All is of*
God which hath reconciled vs to himselfe by Iesus Christ. For
 God was in Christ when he reconciled the world unto him-
 selfe. God the Father of all mercy, wrought this high benefite
 vnto vs, not by his owne person: but by a meane, by no lesse
 meane then his onely beloued Sonne, whom he spared not from
 any paine and trauaile that might doe vs good.

To this our Sauour and Mediatour, hath God the Father giuen the power of heauen and earth, and the whole iurisdiction and authority, to distribute his goods and gifts committed to him: for so writeth the Apostle. (4) *To every one of vs is grace giuen,* Pag. 219. 2. 0.
according to the measure of Christs giuing. This knowledge and
 feeling is not in our selfe, by our selfe it is not possible to come Ephes. 4.
by

1. Cor. 12.

1. Cor. 2.

Wisd. 9.

by it, a great pity it were that we should lose so profitable knowledge. Let vs therefore meekely call vpon that bountifull Spirit the holy Ghost, which proceedeth from our Father of mercy, and from our Mediator Christ, that he would assist vs, and inspire vs with his presence, that in him we may be able to heare the goodnesse of God declared vnto vs to our saluation. For without his lively and secret inspiration, can we not once so much as speake the Name of our Mediator, as Saint Paul plainly testifieth: No man can once name our Lord Iesus Christ, but in the holy Ghost. Much lesse should we be able to beleue and know these great misteries that be opened to vs by Christ. Saint Paul saith, that no man can know what is of God, but the Spirit of God. As for vs (saith he) we haue receiued not the Spirit of the World, but the Spirit which is of God, for this purpose: that in that holy Spirit we might know the things that be giuen vs by Christ. The wise man saith, that in the power and vertue of the holy Ghost, resteth all wisdom, and all ability to know God, and to please him. For he writeth thus, We know that it is not in mans power to guide his goings. No man can know thy pleasure except thou giuest wisdom, and sendest thy holy Spirit from aboue. Send him downe therefore (prayeth he to God) from the holy beauens, and from the Throne of his Maiestie, that he may be with me, and labour with me, that so I may know what is acceptable before thee. Let vs with so good a heart pray, as he did, and we shall not faile but to haue his assistance. For he is soone seene of them that loue him, he will be found of them that seeke him: For very liberall and gentle is the Spirit of wisdom. In his power shall wee haue sufficient ability to know our dutie to God, in him shall we be comforted and couraged to walke in our dutie, in him shall we meet vessels to receiue the grace of Almighty God: for it is he that purgeth and purifieth the minde by his secret working. And he onely is present euery where by his inuisible power, and containeth all things in his dominion. Hee lightneth the heart to conceiue worthy thoughts to Almighty God, hee setteth in the tongue of man to stirre him to speake his bo-

now, no language is hid from him, for hee hath the know-
ledge of all speech, he onely ministrerh spirituall strength to
the powers of our soule and body. To hold the way which God
hath prepared for vs, to walke rightly in our iourney, we must
acknowledge that it is in the power of his spirit which hel-
peth our infirmity. That wee may boldly come in prayer,
and call upon Almighty God as our Father, it is by this
holy Spirit, which maketh intercession for vs with conti-
nuall sighes. If any guift wee haue wherewith wee may Galat. 4.
worke to the glory of God, and profit of our neighbour, all Rom. 8.
is wrought by his owne and selfesame Spirit, which maketh
his distributions peculiarly to euery man as hee will. If any
wisdom we haue, it is not of our selues, we cannot glory
therein as begun of our selues, but wee ought to glory in
God from whom it came to vs, as the Prophet Ieremie
writeth: Let him that reioycesth, reioyce in this, that hee Ierem. 9.
understandeth and knoweth mee, for I am the Lord which
show mercy, iudgement, and righteousness in the earth, for
in these things I delight, saith the Lord.

(4) We must beware and take heede, that wee doe in no Page 263.
wise thinke in our hearts, imagine, or helieue that wee are
able to repent aright, or to turne effectually, unto the Lord What wee
by our owne might and strength. For this must be verified in must beware
all men, without me yee can doe nothing. Againe, Of our of.
selues we are not able as much as to thinke a good thought. Iohn 15.
And therefore it is he that worketh in vs both the will and the 2. Cor. 3.
deede. For this cause, although Hieremie had said before, Part. 2. p. 263.
If thou returne, O Israel, returne unto me, saith the Lord: Ierem. 6.
Yet afterwards he saith, Turne thou me, O Lord, and I
shall be turned, for thou art the Lord my God. And therefore
that holy Writer, and ancient Father Ambrose, doth plaine- Ambrose De
ly affirme, that the turning of the heart unto God, is of God, Vocatione Gen-
as the Lord himselfe doth testifie by his Prophet, saying, And tium. lib. 2. c. 9.
I will giue thee an heart to know me, that I am the Lord, and
they shall be my people, and I will be their God, for they shall
returne unto me with their whole heart.

Both the Priesthood and the Law being changed Page 267.

we ought to acknowledge none other Priest for deliuerance from our finnes, but our Sauour Iesus Christ, who being Soueraigne Bishop, doeth with the Sacrifice of his Body and Blood, offered once for
 5 euer vpon the Altar of the Crosse, most (5) effectually cleanse the spirituall leprosie, and wash away the finnes of all those that with true confession of the same doe flee vnto him.

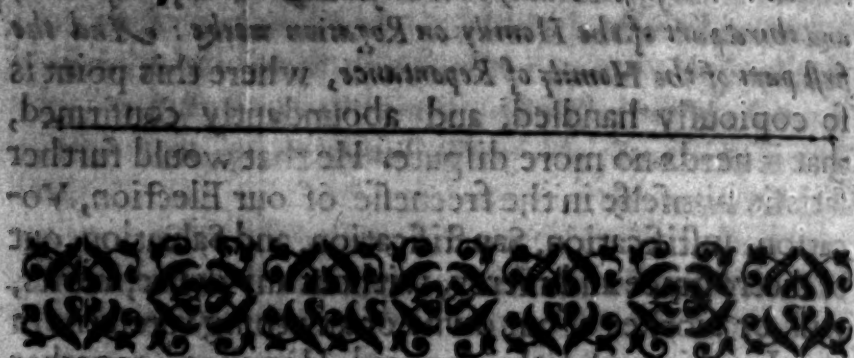
* Balens Scrip-
 torum Britannic.
 nie. Centur. a. 8.
 pag. 691.

These senerall passages quoted out of our Homilies which were * most of them composed by the deuout and learned Arch-Bishop of Canterbury, Doctor Cranmer, who afterwards sealed the truth of them with his blood, doe abundantly testifie: that there is an eternall and immutable Predestination of certaine men vnto eternall life, out of meere grace and mercy; and likewise a pretermiſſion or reprobation of others to eternall death, out of Gods meere pleasure. That there is no Free-will, or sufficient grace communicated vnto all men, whereby they may conuert, and save themselves if they will. And that man without the speciall assistance of Gods grace and Spirit, is so weake and impotent, that he can neither doe nor thinke any thing that is good, or prepare his heart to seeke for grace: That Christ Iesus hath died sufficiently for all men, but effectually for none but the Elect, and such who are enabled through faith to apply his merits to their soules. That Gods grace and Spirit doe alwayes worke effectually in the hearts of his Elect, in the act of their conuersion, which they can neuer finally nor totally resist. And that the Elect and truly regenerate can neither fall finally nor totally from the state of grace, which is firme and stable. If any man desire to know more of mans imbecility, and misery since the fall, which is such; that he can neither will nor doe any thing that is good, without Gods speciall preuenting and assisting grace; (a point which overthrowes the whole Fabricke of Arminianisme, which is founded vpon mans Free-will.) Let him read the
 * first

* first and second part of the Homilies of the Misery of man. * Part. 1. pag. 7. to 13.
 The Homilies of * Christs Nascity, Passion, and Resur- * Part. 2. pag. 167. to 234.
 rection: The first Homily on Whitsonday: The first, second, and third part of the Homily on Rogation week: And the first part of the Homily of Repentance, where this point is so copiously handled, and abundantly confirmed, that it needs no more dispute. He that would further satisfie himselfe in the freenesse of our Election, Vocation, Iustification, Sanctification, and Saluation, out of meere grace and mercy, without any desire, merits, will, or workes of our owne, or any thing foreseene in vs; Let him read the foresaid Homilies: together with * the first, second, and third part of the Homilies of Sal- * Part. 1. pag. 13. to 29.
 uation and Faith: He that would be further and more fully instructed in the point of the sufficiency, value, worth, and merit of Christs death, which was able & sufficient of it selfe in its owne intrinsecall merit and value to redeeme, not onely the Elect, but all man kind, though the effectuall benefit and application of it belong not to all, but onely to the Elect who alone haue true and liuely Faith for to apply it: let him read all these forementioned Homilies. For the point of Perseuerance, if any desire more copious evidences for to cleare it: let him peruse the second part of those Homilies, Pag. 148. 202. 261. 262. 263. and there he shall find it proued: That the Spirit of God doth alwayes dwell in the hearts of the Regenerate: (and that David, Solomon, Noah, Lot, and Peter, though they fell into grosse and scandalous sinnes, yet they did not fall finally, nor totally from the state of grace. The cauels which haue bin raised against this point vpon some passages in the Homilies, of falling from God, ^a I my selfe, ^b with others, haue formerly answered in other bookes; I therefore spare for to repeate them here, since the now recited passages are sufficient for to cleare this point, and to euidence it to the world: that the Arminian Tenets are manifestly oppugned, yea, condemned; (not warranted) by our Homilies: there-
 g* 2 to 140.

a Perpetuitie of a Regenerate mans estate. Edit. 2. p. 322. to 329.
 b Mr. Wottons Dangerous Plot discouered. c. 17. se. 8. p. 45 to 49. Mr. Yates ibid ad Casarem. 2. Part p. 133.

therefore by our Articles, by our reformed Church,
which doe approue them: Whose receiued Doctrines
then they cannot be.



*A short Catechisme set forth by
King Edward the VI. his Authorrie, for all
Schoolemasters to teach, Printed at London in
Latine per Reginaldum Wolfium, 1553. and the
same yeere in English, Cum Primilegio, by Iohn
Day, out of which I haue transcribed it verbatim,
from Folio 37. to 42.*

Scholer. *A*fter that the Lord (1) God had made the
Heauen and Earth, hee determined to haue for
himselfe a most beautifull Kingdome; and holy Common-
wealth. The Apostles and Ancient Fathers that wrote
in Greeke, called it Ecclesia, in English, a Congregation
or Assembly; into the which he hath admitted an in-
finite number of men, that should be subiect to one
King, as their Soueraigne and onely Head: him we
call Christ, which is as much as to say, Anointed, &c.
To the furnishing of this Common-weale belong all
they, as many as doe truly feare, honour, and call vp-
on God, daily applying their mindes to holy and god-
ly lining; and all those that putting all their hope and
trust in him doe (2) assuredly looke for the blisse of ever-
lasting life. But as many as are in this Faith stedfast,
(1) were

(1) were fore-chofen, Predestinate, and appointed to everlasting life before the world was made, Witnesse hereof, they haue within their hearts the Spirit of Christ, the Author, earnest, (7) and unsailable pledge of their faith. Which faith onely is able to perceiue the mysteries of God: onely brings peace vnto the heart: onely taketh hold on the righteousnesse that is in Christ Iesus.

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Master. Doth then the Spirit alone, and faith, (leepe we neuer so securely, or stand we neuer so recklesse or slothfull) so worke all things for vs, as without any helpe of our owne to carry vs idle vp heauen?

Schol. I vse Master (as you haue taught me) to make a difference betweene the cause and the effect. The (2) first principall and most proper cause of our Iustification and Saluation, is the goodnesse and lone of God, whereby he chose vs for his (1) before he made the world. After that, God granteth vs to (6) be called by the Preaching of the Gospel of Iesus Christ, when the Spirit of the Lord is poured into vs: by whose guiding and governance we be led to settle our trust in God, and hope for the performancie of his promise. With this choice is ioyned as companion, the mortifying of the olde man, that is, of our affection and lust. From the same spirit also commeth our Sanctification, the lone of God, and of our neighbour, iustice, and vprightnesse of life. Finally, to say all in summe, (4) whatever is in vs, or may be done of vs, honest, pure, true, and good, that altogether springeth out of this most pleasant Rocke, from this most plentiful Fountaine, the (2) goodnesse, lone, choise, and (1) vni- changeable purpose of God, he is the cause, the rest are the fruits, and effects. Yet are also the goodnesse, choise, and Spirit of God, and Christ himselfe, causes, conioyned and coupled each with other: which may be reckoned among the principall causes of Saluation. As oft therefore as we vse to say, that we are made righteous and saued by faith onely: it is meant there-

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by, that faith, or rather trust alone, doth lay hand vpon, vnderstand, and perceiue our righteous making to be (2) *giuen vs of God freely; that is to say, by no desert of our owne, but by the free grace of the Almighty Father.* Moreover faith doth ingender in vs loue of our neighbour, and such workes as God is pleased withall. For if it be a liuely and true faith, quickned by the holy Ghost, she is the Mother of all good saying and doing. By this short tale it is euident, whence and by what meanes we attaine to be righteous. For (2) *not by the worthinesse of our desertings, were we either heretofore chosen, or long agoe saved, but by the only mercy of God, and pure grace of Christ our Lord: whereby we were (6) in him made to doe these good workes, that God had appointed for vs to walke in.* And although good workes cannot defesue to make vs righteous before God, yet doe they so cleaue vnto Faith, that neither Faith can bee found without them, nor good workes be any where found without Faith. And Fol. 68. (7) *Immortality and blessed life God hath provided for his chosen (1) before the foundations of the World were laid.*

To this long continued Discourse which makes fully for our purpose, I shall adde some other shorter passages out of the selfesame Catechisme to the like effect: Fol. 7. 8. 12. in the Latine Copy. The *image of God in man by originall sinne and euill custome was so obscured in the beginning, and the naturall iudgement so corrupted, (4) that man himselfe could not sufficiently vnderstand the difference betweene good and bad, betweene iust and iniust, &c.* Fol. 9. As for the sacrifices, clensings, washings, and other ceremonies of the Law, they were shadowes, types, images, and figures of the true and eternall sacrifice that Iesus Christ made vpon the Crosse, by whose benefit alone (5) *all the sinnes of all beleeuers from the beginning of the world are pardoned, by the sole (2) mercy of God, and not by any merits of their owne.* Fol. 13 As soone as euer *Adam and Eue* had eaten of the

the forbidden fruit they both dyed; that is, they were not onely liable to the death of the body, but (4) they likewise lost the life of the soule, which is righteousness, and forthwith the diuine image is obscured in them, and those lineaments of righteousness, holinesse, truth, and knowledge of God which were exceeding comely, were disordered, and almost obliterated: the terrene image onely remained, coupled with unrighteousnesse, fraud, carnall affections, and grosse ignorance of diuine and heavenly things, from thence also proceeded the infirmity of our flesh; from thence that corruption and confusion of the affections and desires: hence that plague, hence that seminary, and nuriment of all sinne with which mankind is infected, which is called original sinne. Moreover nature is so depraved and cast downe, that vnesse the goodnesse and mercy of Almighty God had helped vs by the medicine of grace, as in body we were thrust downe into all the miseries of death, so it was necessary that all men of all sorts should be cast into eternall torment, and fire which cannot be quenched. Fol. 18. Those things which are spirituall are not seene but by the eye of the spirit: he therefore that will see the Diuinity of Christ on earth, let him open the eyes, not of the body, but of the minde, and of faith, and he shall see him present, whom the eye doth not see. He shall see him present in the midst of them, wheresotuer two or three are gathered together in his name: he shall see him present with vs to the end of the world: (7) What haue I said? He shall see Christ present? Yea he shall both see and feele him dwelling in himselfe no otherwayes then his owne soule, for he doth dwell and reside in the soule and heart of him who doth place all his confidence in him. Fol. 23. Aboue all things this cannot be concealed, that the benefits which are brought vnto vs by the death, the resurrection, and ascension of Christ are so great and ample, that no tongue either of men or Angels can expresse it, &c. From these and from other actions of Christ two benefits doe accrue vnto vs, One (7) that whatsoever he did

did he did it all for our profit and commodity; so that they are as much ours if so be we cleane fast to them with a firme and lively faith, as if we our selves had done them. He verily was nayled to the Crosse, and we are crucified with him, and our finnes are punished in him. He died and was buried; we likewise together with our finnes are dead and buried; and that so, as that all the memory of our finnes is utterly abolished. He rose againe, and we likewise have risen with him, being made partakers of his resurrection and life, that henceforth death might no more domineere in vs: for there is the same Spirit in vs that raised Iesus from the dead. Lastly; as he ascended into celestially glory, so we are exalted together with him. Fol. 30. The holy Ghost is called holy, not onely for his owne holinesse, but (7) because the Elect of God, and the members of Christ are made holy by him. Fol. 31. The Church, is the (1) company of those who are called to eternall life by the holy Ghost, by whom she is guided and governed: which since she cannot be vnderstood by the light of sense or nature, is iustly placed among the number of those things which are to be beleued. And it is therefore called the Catholicks, that is, the vniuersall (1) assembly of the faithfull, because it is not tied to any certaine place. Fol. 44. 45. God who rules and gouernes all things (6) can doe all things. No man is of so great power that he can so much as withstand him, but he giues what ever he shall decree according to his owne pleasure: and those things which are giuen to vs by him, he is able to take them away. All which seuerall passages are punctuall for vs, directly opposite to our Arminian Antagonists.

This Catechisme, composed by John Ponet, Bishop of Winchester, as learned * Bule informes us; was before its publication presented to King Edward the VI. * who committed the diligent perusall of it to certaine Bishops, and other learned men whom he did much esteeme; who certifying King Edward that it was agreeable to the Scriptures and Statutes of the Kingdome; this pious King did not onely authorize

* Scriptorum
Britannia. Cen-
turia. 8. p 694.
* See the
Kings owne
Epistle pre-
fixed to it, ac-
cordingly.

showeth it to be printed and published both in Latine and English, by his speciall commaund, in the yeere of our Lord, 1553. being the next yeere after the composure of the Articles of our Church (which were first concluded vpon, and published in the yeere 1552. being onely remued and reenforced in the yeere 1562.) but likewise prefixed his owne royall and pious Epistle to it, dated at Greenwich the 20. of May, in the 7. yeere of his raigne: Wherein he did commaund and charge all Schoolemasters whatsoeuer within his Dominions, as they did reverence his authority, and as they would auoid his royall displeasure, to teach this Catechisme diligently, and carefully, in all and euery their Schooles, that so the youth of the Kingdome might be seled in the grounds of true Religion, and furthered in Gods worship: From all which I conclude; that this Catechisme which was thus composed by a learned Bishop of our Church: which was approued as agreeable to the Scriptures and Statutes of the Kingdome by certaine other Bishops, and learned men of our Church of great esteeme, (who doubtlesse were present at the making of our Articles in 1552. being but the yeere before the publication of this Catechisme; which was alwaies printed, bound vp, and published both in Latine, and English, with these our Articles, before whom it is prefixed:) which was thus printed and published by King Edward the 6. his speciall commaund, together with the Articles: which was thus honoured, thus authorized with this religious Kings owne Epistle prefixed to it: which was thus strictly enioyned to all Schoolemasters throughout the Kingdome, that they should diligently and carefully teach it in all their Schooles, to the end that their Schollers might be confirmed in the principals of true Religion: is fully consonant to the true generall sence, and proper meaning of all, but more especially of our 9. 10. 13. 16. and 17. Articles, then newly composed, (whose Doctrines it doth well explaine, as being a perfect Comment

on them:) so that whatsoeuer is positiuely and cleerely affirmed in this Catechisme of any of the points now Controuerted, may be safely embraced as the vndoubted Doctrine of our Church and Articles. And if so, then our Arminians *mutable predestination*: their *Election from peseuance, faith, or works foreseene*: their *Free-will*: their *vniversall sufficient Grace*: their *vniversall redemption*: their *totall and finall resistance of the spirit and worke of grace in the hearts of the Elect in the act of their conversion*: their *truth of grace in meere Reprobates*: together with their *totall and finall Apostasie from the state of saving grace*: (all which are punctually refelled, and evidently condemned in this Catechisme) cannot bee the receiued, the established Tenets of our Church or Articles, but that our opposite *Anti-Arminian* Tenets (which are all manifestly approued, vndeniably confirmed by it,) are the onely ancient, established, and professed Doctrines of our English Church and Articles, to which wee must all subscribe.

Certaine



Certaine Questions and Answers touching the Doctrine of Predestination:

Printed by ROBERT BARKER Anno,
1607. which were then bound vp, and
sold with our English Bibles.

Question. **V**Hy doe men so much vary in matters
of Religion?

Ans. Because all haue not the like measure of
knowledge, neither doe all beleue the Gospel of
Christ.

Qu. What is the reason thereof?

Ans. (7) Because they onely beleue the Gospel
and Doctrine of Christ, which are (1) ordained vnto
eternall life.

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Qu. Are not all ordained to eternall life?

Ans. (1) Some are (3) vessels of wrath ordained
vnto destruction, as others are vessels of mercy pre-
pared to glory.

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Qu. How standeth it with Gods Iustice, that some are ap-
pointed to damnation?

Ans. (3) Very well: because all men haue in them-
selues sinne, which deserueth no lesse, and therefore
(2) the mercy of God is wonderfull in that he vouch-
safed to saue some of that sinnefull race, and to bring
them to the knowledge of the truth.

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Qu. If Gods ordinance and determination must of necessity
take effect, then what neede any man to care? for he that

liueth well, must needes be damned, if he be thereunto ordained: and he that liueth ill must needes be saued, if he be thereunto appointed.

An. Not so: (6) for it is not possible, that either the Elect should alwaies be without care to doe well, (4) or that the Reprobate should haue any will thereunto. For to haue either good will or good worke, is a testimony of the Spirit of God, (7) which is giuen to the Elect onely, whereby faith is so wrought in them, that being graft into Christ, they grow in holinesse to that glory, whereunto they are appointed. Neither are they so vaine as once to thinke that they may doe as they list themselues, because they are predestinate vnto saluation: but rather they endeauour to walke in such good workes as God in Christ Iesus hath ordained them vnto, and prepared for them to be occupied in, to their owne comfort, stay, and assurance, and to his glory.

Qu. But how shall I know my selfe to be one of those whom God hath ordained to life eternall?

Ans. By the motions of spirituall life, which belongeth (7) onely to the children of God: by the which that life is perceiued, euen as the life of the body is discerned by the sense and motions thereof.

Qu. What meane you by the motions of spirituall life?

An. I meane remorse of conscience, ioyned with the loathing of sinne, and loue of righteousnesse: the hand of Faith reaching vnto life eternall in Christ, the Conscience comforted in distresse, and raised vp to confidence in God by the worke of his Spirit: a thankfull remembrance of Gods benefits receiued, and the vsing of all aduersities as occasion of amendment sent from God.

Qu. Cannot such perish as at some time or other feele these motions within themselues?

An. (7) It is not possible that they should: for as Gods purpose is not changeable, so he repenteth not of

of the gifts and graces of his adoption : neither doth he cast off those whom he hath once receiued.

Qu. Why then should we pray by the example of Dauid, that he cast vs not from his Face, and that he take not his holy Spirit from vs ?

An. In so praying, we make protestation of the weakenesse of the flesh, which moueth vs to doubt : yet should not we haue courage to aske, if we were not assured that God will giue according to his purpose and promise, that which we require.

Qu. Doe the Children of God feele the motions aforesaid alwaies alike ?

An. No truly : for God sometime to proue his, seemeth to leaue them in such sort, that the flesh overmatcheth the Spirit, whereof ariseth trouble of conscience for the time : yet the spirit of adoption is (7) neuer taken from them, that haue once receiued it : else might they perish, But as in many diseases of the body, the powers of the bodily life are letted : So in some assaults the motions of spirituall life are not perceiued, because they lie hidden in our manifold infirmities, as the fire couered with ashes. Yet as after tickenesse commeth health, and after cloudes the Sun shineth cleare ; so the powers of spirituall life will more or lesse be felt and perceiued in the Children of God.

Qu. What if I neuer feele these motions in my selfe, shall I despaire, and thinke my selfe a castaway ?

An. God forbid : (6) for God calleth his, at what time he seeth good : and the instruments whereby he vsually calleth, haue not the like effect at all times : yet is it not good to neglect the meanes whereby God hath determined to worke the Saluation of his. For as waxe is not melted without heate, nor clay hardned but by meanes thereof ; so God vseth meanes both to draw those vnto himselfe, whom he hath appointed vnto Saluation, and also to bewray the

wickednesse of them whom he iustly condemneth.

Qui. By what meanes useth God to draw men to himselfe, that they may be saved?

Ans. By the preaching of his Word, and the ministring of his Sacraments thereunto annexed, &c.

These Questions and Answers concerning Predestination, which are full and punctuall to our purpose, were alwaies Printed at the end of the old Testament, and bound vp and sold *Cum Privilegio*, with this Authorized Translation of the Bible, till the yeere 1615. since which no Bibles of this sort were Printed. We may therefore vse it as a pregnant testimony, a punctuall declaration of the Doctrine of our Church, in the particular points of Controuersie hereafter mentioned.

*The Synode of DORT held in the yeeres
of our Lord, 1618. and 1619. at Dort
in the Netherlands.*

I meane not to recite the seuerall Articles and Conclusions of this late famous Anti-Arminian Synode, conuented by the pious care and providence of our late Soueraigne King JAMES, at which the eminentest Protestant Diuines of most Reformed Churches were then assembled, and among the rest five selected English Diuines; to wit, Doctor *Carlton*, late Bishop of *Chichester*; Doctor *Dauenant*, now Bishop of *Salisbury*; Doctor *Belcanquell*, Deane of *Rochester*; Doctor *Samuel Ward*, publike Diuinity Professor in the Vniuersity of *Cambridge*; and Doctor *Thomas Gosde*; who not onely as priuate men, but as representatiue persons of the Church of England, subscribed the seuerall Anti-Arminian Articles and Conclusions there resolved: as agreeable to the Articles and professed Doctrine of our

our English Church : witnesse *Theologorum magna Britannia Sententia*, in the Acts of the Synode at large : The little English Synode of Dort, and Doctor Ward his *Suffragium Britannorum*, to which I shall referre you with a bare quotation, they being obuious to all mens hands, and tedious to tranſcribe.

From this late famous Anti-Arminian Synode, I ſhall onely obſerue theſe 4. particulars which make ^a The Synods ſentence of the Remōſtrants, p. 88. to 95. in the little English Synode mainly for my purpoſe. Firſt ; ^a That all our Anti-Arminian Theſes were *unanimouſly declared, decreed, and reſolved by this Synode, to be the vndoubted truth of God deliuered to vs in the Scripture, and the receined, the profeſſed Doctrines of all the Orthodox reformed Churches, who were representatiuely preſent by their proxies, at this Synode.* Secondly, ^b that all the oppoſite Arminian poſitions, were *unanimouſly ſentenced and condemned in this Synode, as damnable and pernicious Errors, repugnant to the Scriptures ; to the glorious freedom of Gods grace ; and to the Articles, Doctrines, and Confeſſions of all thoſe Proteſtant Churches who were parties to this Synode.* Thirdly, ^c that the chiefe Patriots and Abettors of theſe Arminian Errors, were deprived and debarred by this Synode from all Eccleſiaſticall ſunction, and from all Offices in any Vniuerſity, till they had openly repented, and recanted their Errors. Fourthly, that ^d as Pope Boniface did uſe of a^d, as well the Edicts of godly Emperours, as the Decrees and conſtitutions of the Church to ſuppreſſe the ancient Pelagians (a thing remarkeable in a Pope :) ſo this religious Synode did ^e ſeriouſly entreat the Eſtates of the Netherlands, to ratify and confirme their Synodicall Determinations ; to nippe Arminianiſme in the head, to curbe all vniquiet turbulent Arminian ſpirits ; and to will and commaund the wholeſome Doctrine expreſſed by this Synode to be ſolely and publiſhly taught in their Dominions, & to make it for euer immutable : ^f which they did accordingly. ^e Ibidem. ^f The approbation of the States general, ibid. 96. to 105.



A
COPIE OF A
RECANTATION OF

certaine Errors, raked out of the
Dunghill of Poperie, and Pelagianisme,
publicuely made by Master *Barret* of Kayes
Colledge in *Cambridge* the 10. of May, in this present
yeere of our Lord, 1595. in the Vniuersity Church, called St.

Maries in Cambridge: which Errors he (together with

Mr. Harsnet of Pembroke Hall) did rashly hold,

and maintaine: Translated out of

Latine into English.

Anno. 37. Elizabeth.



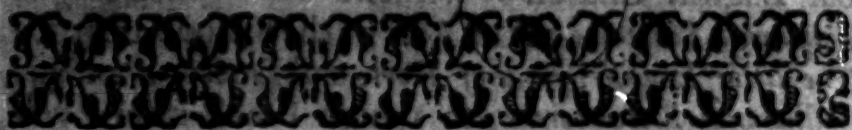
Reaching in Latine not long since in the
Vniuersity Church, (Right Wor-
shipfull,) many things slipped from
me, both falsely, and rashly spoken,
whereby I vnderstand the mindes of
many haue beene grieved; to the end
therefore that I may satisfie the Church and the
Truth which I haue publicuely hurt, I doe make this
publique Confession, both repeating, and reuoking
my Errors.

First, I said, that no man in this transitory World,
is so strongly vnderpropped, at least by the certaintye

of Faith, that is, vlesse (as I afterwards expounded it,) by Reuelation, that he ought to be assured of his owne Salvation. But now I protest before God, and acknowledge in my Conscience, that they which are iustified by faith, haue peace towards God, that is, haue reconciliation with God, and doe stand in that Grace by Faith: therefore that they ought to be certaine, and assured of their owne Salvation, euen by the certainty of Faith it selfe.

Secondly, I affirmed that the Faith of *Peter* could not faile, but that other mens Faith may: for (as I then said) our Lord prayed not for the Faith of euery particular man. But now being of a better, and more sound Iudgement: (according to that which Christ teacheth in plaine words, *Iohn 17.20. I pray not for these alone, (that is, the Apostles,) but for them also which shall beleene in me, through their word.*) I acknowledge that Christ did pray for the Faith of euery particular Beleuer: and that by the vertue of that Praier of Christ, euery true Beleuer is so staied vp, that his Faith cannot faile.

Thirdly, touching perseuerance vnto the end, I said, that that certainty concerning the time to come, is proude, forasmuch, as it is in his owne nature contingent, of what kinde the perseuerance of euery man is: neither did I affirme it to be proud onely, but to be most wicked. But now I freely protest, that the true, and iustifying Faith (whereby the faithfull are most neerely vnited vnto Christ,) is so firme, as also for the time to come so certaine, that it can neuer be rooted vp out of the mindes of the Faithfull, by any tentations of the Flesh, the World, or the Denill himselfe: So that he which once hath this Faith, shall euer haue it: for by the benefit of that iustifying Faith, Christ dwelleth in vs, and wee in Christ: therefore it cannot but bee both increased, (Christ growing in vs daily,) as also perseuere vnto the end,



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end, because God doeth giue constancy.

4 Fourthly, I affirmed that there was no distinction in Faith, but in the persons beleeuing. In which I confesse that I did erre: Now I freely acknowledge, that temporary Faith, (which as *Bernard* witnesseth, is therefore fained, because it is temporary,) is distinguished, and differeth from that sauing Faith, whereby sinners apprehending Christ, are iustified before God for euer; not in measure, and degrees, but in the very thing it selfe. Moreouer I adde, that *James* doth make mention of a dead Faith, and *Paul* of a Faith that worketh by loue.

5 Fifthly, I added, that forgiuenesse of finnes is an Article of Faith, but not particular, neither belonging to this man, nor to that man: that is, (as I expounded it) that no true Faithfull man, either can, or ought, certainly to beleue that his finnes are forgiuen. But now I am of another minde, and doe freely confesse, that euery true Faithfull man is bound by this Article of Faith, (to wit, I beleue the forgiuenesse of finnes,) certainly to beleue that his owne particular finnes are freely forgiuen him: neither doth it follow hereupon, that that Petition of the Lords Prayer (to wit, *forgiue vs our Trespases*,) is needlesse; for in that Petition, we aske not onely the guift, but also the increase of Faith.

6 Sixthly, these words escaped me in my Sermon, *viz.* As for those that are not saued, I doe most strongly beleue, and doe freely protest that I am so perswaded against *Caluin*, *Peter Martyr*, and the rest, that sinne is the true, proper, and first cause of Reprobation. But now being better instructed; I say, that the Reprobation of the wicked, is from *Euerlasting*, and that that saying of *Augustine* to *Simplician* is most true, *viz.* If sinne were the cause of Reprobation, then no man should bee elected because God doeth foreknow all men to be defiled with it. And (that I may speake freely,)

freely,) I am of the same minde; and doe beleue concerning the Doctrine of Election, *and Reprobation, as the Church of England beleueneth, and teacheth in the booke of the Articles of Faith, in the Article of Predestination.*

Last of all, I vttered these words rashly against *Caluin*, a man that hath very well deserued of the Church of God; to wit, that he durst presume to lift vp himselfe about the High, and Almighty God. By which words I confesse, that I haue done great iniury to that most learned, and right godly man: and I doe most humbly beseech you all, to pardon this my rashnesse: as also in that I haue vttered many bitter words against *Peter Martyr, Theodore Beza, Ierome Zanchius, Francis Iunius*, and the rest of the same Religion, being the Lights and Ornaments of our Church: calling them by the odious names of Calvinists, and other slanderous termes; branding them with a most grievous marke of reproach: whom because our Church doth worthily reuerence, it was not meet, that I should take away their good name from them, or any way impaire their credit, or dehorte others of our Country-men, from reading their most learned workes. I am therefore very sorry, and grieved for this most grievous offence, which I haue publikely giuen to this most famous Vniuersity, which is the Temple of true Religion, and sacred receptacle of Piety; And I doe promise, that (by Gods helpe,) I will neuer hereafter offend in the like sort: and I doe earnestly beseech you (Right worshipfull,) and all others to whom I haue giuen this offence, either in the former Articles, or in any part of my said Sermon, that you would of your courtesie pardon me, vpon this my repentance.

The Heads therefore of the Vniuersity of Cambridge, who composed this Recantation, were of this opinion, that the 17. Article doth make the will of God, not sinne, the true and primary cause of Reprobation, and therefore they recited it at large in the Latine Copy.

h En cuius dogmatis sunt magistri, qui ut Catholicarum mentium castitatem gratiae defensoribus calumniando corrumpunt, praecipiam nostris tempore in Domestica Ecclesiastica virum rabido ore, discerpunt, creduntque se omnia auctoritatum munimina posse conuelleret, si hanc pastoralis speculae validissimam turrim crebra

That the authority, and consequence of this prece-
Pelagiani arietis illusione pulsauerint. Prosper. Contra Collatorem. cap 41. I may as well apply it to Caluin, as he did to St. Augustine. Therefore our Church was then of their opinion in our present Tenets.

dent Recantation may be more fully manifested; I will briefly relate, both the occasion, and the carriage of it. One Master *Barret* of *Kayes Colledge*, Preaching a *Concio ad Clerum* in *Saint Maries Church* in *Cambridge*, on the 29. day of *Aprill*, 1595. made bold to vent these then *Pelagian*, and *Popish*, but now both *Popish*, and *Arminian Tenets*, here recanted: which gaue then such generall offence vnto all the *Auditors*, that on the 5. of *May* next following, about 9. of the clocke in the forenoone, he was conuented for the publishing of these *Erronious Tenets*, and his reuiling of *Caluin*, *Beza*, *Peter Martyr*, *Luther*, *Iunius*, *Zanchius*, and others, before all the *Heads of the Vniuersity of Cambridge*: to wit, *Master Doctor Some*, *Doctor Dupont*, *Doctor Goads*, *Doctor Tyndall*, *Doctor Whitaker*, *Doctor Barwell*, *Doctor Iegon*, *Doctor Presten*, *Master Chaderton*, and *Master Clayton*, *Thomas Smith*, the publique *Notary* of the *Vniuersity* being there present: who appointed him to appeare againe before them, at 3. of the clocke in the afternoone, at which time *Doctor Dupont* being then *Vice-Chancellor*, read openly certaine *Articles* containing the positions which *Master Barret* had broached in his foresaid *Sermon*, alleaging these his assertions to be *Erronious, false, and opposite, to the Religion receined, and established in the Kingdome of England, by publike and lawfull Authority*: to which *Articles* he required *Master Barret* to giue an answer. Who confessed, that he had published in his *Sermon*, the Positions comprised in the said *Articles*, but withall, denyed them to bee contrary to the *Doctrine* of the *Church of England*. Whereupon the *Vice-Chancellor* and the forenamed *Heads*, entering into a mature deliberation, and diligently weighing and examining these Positions exhibited against him by the *Vice-Chancellor*. *Habita matura deliberatione, necnon visis & diligenter examinatis positionibus predictis, quia manifeste constabat positiones predictas errorum & falsitatem in se continere, necnon aperte repugnare Religioni in Ecclesia Anglicana recepte & stabilite; idcirco indicauerunt, &c.* These are the expresse words of the *Order* entred in the *Vniuersity Register*.

ons; because it did manifestly appeare that the said Positions were false, erroneous, and likewise manifestly repugnant to the Religion receiued and established in the Church of England; adiudged and declared, that the said Barret had incurred the penalty of the 45 Statute of that Vniuersity, *De Concionibus*: and by vertue and tenor of that Statute they decreed and adiudged the said Barret to make a publike Recantation, in such words and forme as should be prescribed vnto him by the Vice-Chancellor, and the said Heads, or any three, or two of them; or else vpon his refusall to recant in this manner, to be perpetually expelled, both from his Colledge, and the Vniuersity; binding him likewise in an asumpfit of forty pounds to appeare personally vpon two daies warning, before the said Vice-chancellor, or his Deputy, at what time and place they should require. Afterwards this Barret was re-summoned before the Vice-chancellor, Doctor Goads, Dr. Tyndall, Dr. Barwell, and Dr. Preston, his assistants, who deliuered him this precedent Recantation in writing; admonishing and peremptorily enioyning him on Saturday following, being the 10. of May, immediatly after the Clerum ended, to goe vp in person into the Pulpit of St. Maries, where he had published these Errors, and there openly in the face of the Vniuersity, to read and make this Recantation, which he did accordingly, ^m though not with that remorse and humility as was expected. Not long after this *Palinodie*, Master Barret, (to shew that these positions are but a bridge to Poptry) departs the Vniuersity, and gets beyond Sea; where he (as *Bertius*, and some other *Arminians* since haue done) turns a professed *Papist*: After this he returned into England, where he liues a Laymans life, being still an open, dangerous, violent, and most pernicious seducing *Papist*, as some men of credit in these very termes haue informed me, who both know, and will auerre him to be such a one.

^m For after the reading of this his Recantation, he concluded thus. *Hec dixi.*

This is the true Relation and carriage of this Recantation, which I haue faithfully collected out of the originall Order for *Barrets* Recantation, made by the Heads of the Vniuersity of Cambridge: and there recorded in the Vniuersity Register for the benefit of Posterity: The Transcript of which Order (which I haue vnder the Vniuersity Registers owne hand) I shall here insert: Partly, because it is an excellent record, an inuincible euidence for our Anti-Arminian points in question: but principally, because I haue beene credibly informed, that since my Transcript (which I receiued some two yeeres since) this Order hath beene razed out of the Vniuersity Register, by some wel-wishers to Arminianisme, it being not to be found among the Vniuersity Acts the last Session of Parliament (as I haue beene certified) when as the Heads of Cambridge, by order from the Commons House, were by the Speakers letters required, to make a Certificate to them of all such Recantations as were recorded in their Registers, or Vniuersity Records: and of this Recantation and Order in particular: which I shall here set downe at large, in the selfe-same forme and words, as the Register himselfe transcribed it for my vse: that so I may perpetuate it to posterity, and preserue it from the malice of those Arminian Opposites, who haue so treacherously, so perfidiously (such is their honesty, their integrity, their zeale, in the defence of their pernicious Errors) embeselled it, as I am informed.

THE



THE PROCEEDINGS

OR ACTES OF THE

Vniuersity Heads of Cambridge, against
Mr. BARRET, together with their order for
his Recantation, made the 5. day of May, in the yeere
of our Lord, 1595. as I haue them transcribed out of
the Records and Acts of the Vniuersity, vnder the
Registers owne hand.

*C*oram venerabili viro Domino Doctore Some, Deputa-
to Domini Duporte Procancellarij, & Coiudicibus infra
nominatis; scilicet Doctoribus Goade, Tindall, Whiteaker,
Barwell, Iegon, Presten: Magistris Chaderton, & Clayton,
Praefectis Collegiorum in Consistorio Vniuersitatis Die Luna,
scilicet quinto die Mensis Maij hora nona ante-meridiana, in
praesentia thes Thomae Smith Notarij publici Registrarij A-
cademiae Cantabrigiensis.

Dominus Procancellarius & Coiudices praedicti
ex officio contra Gulielmum Barret in Artibus Magi-
strum socium Collegi Caij. Comparuit personaliter
dictus Barret iuxta monitionem superius in hac parte
factam, deinde Dominus decreuit vltius procedendum
fore hora tertia pomeridiana hoc in loco, & monuit
dictum Barret ad tunc interessendum.

Curam

Coram præfatis iudicibus omnibus supra nominatis hora tertia pomeridiana in consistorio.

Dominus Procancellarius, & Coiudices prædicti contra præfatum Barret ex Officio.

Quibus prædictis Dominus Procancellarius publice & aperte legit quosdam articulos siue positiones per præfatum Barret prolatos in Concione ad Clerum per eundem Barret, habita in Ecclesia beatæ Mariæ die Martis, scilicet 29. die Mensis Aprilis nuperime elapsi; * ET AL-

* This Charge against Barret consists of 4. parts: The Preaching of false and Erronious positions contrary to the received and established Doctrine of the Church of England: The calūniating of some famous forraigne Divines, who were all Anti-Arminians: The disturbance of our Churches and the Vniuersities Peace: The scandall of the pious Auditors. * The point then in issue was onely this; Whether Barrets Positions were contrary to the established and received Doctrine of the Church of England? * The Vniuersity Heads here giue a positive resolution, a definitiue sentence that they were, and shall we not then beleue them?

LEGAVIT, ET ASSERVIT DICTAS POSITIONES, FALSAS POSITIONES, ERRONEAS, ET REPVGNANTES ESSE RELIGIONI IN REGNO ANGLIÆ PVBLICA ET LEGITIMA AVTHORITATE RECEPTÆ ET STABILITÆ, ac plenas Conuictorum contra venerabilis ac pie memoriæ eruditissimos viros Calvinum & Beza, Petrum Martyrem, Lutherum, Zanchium, Iunium, & alios: & quod contenta in positionibus siue articulis prædictis pacem Ecclesiæ Dei, & præsertim pacem huius Vniuersitatis grauissimè perturbauerunt, & scandalum pijs auditoribus præbuerunt: Vnde monuit dictum Barret ad respondendum prædictis articulis & positionibus adstatim: Qui respondendo confessus est, & recognouit, verba in articulis & positionibus præfatis per eundem Barret tempore & loco prædictis prolata fuisse: * Sed quod contenta in eisdem Religioni Ecclesiæ Anglicanæ, vi præfertur, omnino non repugnant. Et statim Dominus Procancellarius & Coiudices præfati habita matura deliberatione, necnon visis & diligenter examinatis articulis & positionibus prædictis; * QVIA MANIFESTO CONSTABAT, POSITIONES ET ARTICVLOS PRÆDICTOS ERROREM ET FALSITATEM IN SE CONTINERE, NECNON APERTE REPVGNARE RELIGIONI IN ECCLESIA ANGLICANA RECEPTÆ ET STABILITÆ; idcirco indicauerunt & declarauerunt, dictum

Barret

Barret incidisse in penam statuti huius Academiae Capite 45^o. cuius titulus est, De Concionibus; ac tenore & vigore eiusdem statuti decreuerunt & indicauerunt; * quod prafatus Barret die ac loco, ac sub quadam formula conceptis verbis per Dominum Procancellarium, & Collegiorum prafectos, aut quoslibet eorum tres duosue excogitanda, ac prafato Barret tradenda, Errorum & temeritatem suam confitebitur, & renocabit. Quod si recusauerit, aut non humiliter eo modo quo praescribitur perfecit, eadem autoritate Collegio suo perpetuo excludendum fore & Vniuersitate excludendum indicauerunt. Deinde dictus Barret per stipulationem xl. librarum legalis monetae &c. per eum legitime conceptam promisit, quod personaliter comparebit coram Domino Procancellario aut eius deputato locis & temporibus per Dominum Procancellarium, aut eius deputatum assignandis infra biduum post monitionem in camera dicti Barret infra Collegium Gomvilli & Caij relictam, pro qualibet vice comparitionis dicti Barret.

* The Recantation enioyned.

Coram Domino Procancellario, & assistentibus; videlicet Doctoribus Goade, Tindall, Barwell, Preston.

Dominus Procancellarius & prafecti Collegiorum supra nominati quibus ulterior processus istius causa commissa fuit in retroactis, & ultima sessione in hac causa per maiorem partem prafectorum Collegiorum contra Gu-
helmum Barret.

Barret habet ad comparendum coram Domino Procancellario infra biduum post monitionem ad cameram eius relictam. * Quibus, &c. Dominus Procancellarius & Assistentes su-

* The Recantation p e- scribed.

pra nominati, obtulerunt & tradiderunt prafato Barret, quandam Papiri schedulam, cominentem in se formulam Renocationis & confessionis, Erroris & temeritatis dicti Barret, excogitatam & approbatam per dictum Dominum Procancellarium & assistentes praedictos; & vigore statutorum Academiae, monuerunt prafatum Barret peremptorie, ad proloquendum in persona sua palam & aperte dictam Renocationem & confessionem conceptis verbis, in dicta papiri schedula con-

tentis in suggesto in Ecclesia beata Mariæ die Sabathi proxime sequenti statim post finitam Concionem ad Clerum tunc habendam, eisdem modo & forma prout in dicta papiri schedula continetur & non aliter. Quod si non humiliter eodem modo quo præscriptum est reuocationem prædictam præstiterit, tunc, &c.

Concordatur cum Actibus Curia;
Ita testor, IACOBVS TAVOR
Registrarius Academia Cant.

You haue now seene the legall proceedings against Master Barret, together with the Order for, the forme, the place, the time, the manner and history of his Recantation, euen from the originall Vniuersity Record it selfe; against which there can be no auerment; so that you need not doubt their truth.

For the Recantation it selfe, (of which *Thy-*
* BB. Carlton, *sitt*, and * others make some mention) it
his Examination of Mr. *Mountagus* was fairely Printed and Published in Queene
Appeale. c. 2. Elizabeths dayes, (some printed Copies of it being
and Mr. *Iohn Browne* yet extant) in the very selfesame words, and
in his it to be forged, or corrupted: I haue a transcript of
Appendix to it in Latine, taken out of an Originall Copy vnder
the life of Master Barrets owne hand: which agrees *verbatim*
Queene Elizabeth. with this English one; onely in this they differ: that
our 17. Article which it but named in the English, is at large recited in the Latine Copy, which I
shall here insert, for the more full conuiction of all our
Opponents, the satisfaction of the curious, the grati-
fication of the studious, the confirmation of the du-
bious, the honor of the first composers, and the per-
petuation, the divulging of the Recatation it selfe,
which is now ingrossed in the hands of few.



Recantatio M^r. BARRET

10^{mo}. May, 1595.

Concionanti mihi Latine ante paucos dies in Academia Templo (ornatissimi viri) multa exciderunt & falso & temere dicta, quibus multorum animos exulceratos intelligo; ut ergo Ecclesie & veritati (quas publice laesi) iatisfaciam, Confiteor publicè recusando & reuocando errores.

Primò, dixi neminem in hoc fragili mundo tantâ firmitate esse suffultum, saltèm certitudine fidei, nisi (vt postea exposui) per reuelationem, vt de salute sua debeat esse securus: Nunc verò coram Deo profiteor, & in conscientia mea agnosco, fide iustificatos pacem habere erga Deum, reconciliationem cum Deo, & per fidem in ista gratia stare; Ergò debere eos de salute sua (etiam fidei ipsius certitudine) certos esse & securos.

Secundò, Petri fidem deficere non potuisse, asserui, aliorum posse; Nam pro fide singulorum (vt tunc dixi) non orauit Dominus: Nunc verò meliori & Saniori iudicio disertis Christi verbis edoctus (Io. 17. v. 26. non pro ijs. Scil. Apostolis rogo tantum, sed & pro ijs, qui per sermonem eorum credituri sunt in me) agnosco pro singulorum credentium fide Christum orasse, & illius Christi precationis efficacia ita esse singulos verè credentes suffultos, vt eorum fides nequeat deficere.

Tertio, quoad finalem perseverantiam, superbam dixi

dixi illam securitatem de futuro, eoque (natura sua) contingenti, cuius generis est vniuscuiusque perseuerantia, neque tantum superbam affirmavi sed impiissimam: Nunc verò ingenuè confiteor, fidem veram & iustificantem (quā fideles arctissime Christo vincuntur,) ita esse fixam & de futuro etiam certam, vt nunquam possit vllis tentationibus carnis, mundi, aut Diaboli ipsius ē fidelium animis radicitus euelli, adeo vt qui hanc semel habet semper sit habiturus; Eius enim fidei iustificantis beneficio, Christus in nobis habitat & nos in Christo; Ergo non posse non & augere (Christo in nobis indies crescente) & ad finem vsque perseuerare.

Quartò, subiunxi remissionem peccatorum esse Articulum fidei, sed non specialem, nec huius, nec illius (vt ego exposui) nec posse, nec debere quenquam verè fidelem ita credere, peccata sua sibi esse remissa: Iam verò aliter sentio & ingenuè confiteor, vnumquemq; verè fidelem hoc articulo fidei (Scil. Credo remissionem peccatorum) teneri, certò credere, sua ipsius peccata particularia esse sibi gratuito remissa: Nec tamen hinc sequi, petitionem illam Dominicæ Orationis (Scil. remitte nobis debita nostra) esse superuacaneam; In illa enim petitione petimus fidei tum donum, tum incrementum.

Quinto, In fide nullam esse distinctionem affirmavi, sed in credentibus, qua in re me errasse fateor. Nunc libenter agnosco fidem temporariam (quæ idcirco ficta est, Quia temporaria, teste * Bernardo) non mensura & gradibus sed re ipsa distingui, & differre a fide illa salutifera, qua fideles Christum apprehendentes, coram Deo in æternum iustificantur. Præterea addo Iacobum mentionem facere fidei mortuæ, & Paulum fidei per dilectionem operantis.

Sextò, hæc verba mihi in Concione exciderunt, scilicet, Quod ad eos attinet qui non saluantur, firmissimè credo, & sic me credere ingenuè profiteor Contra

Calui-

* Fides falsa, fides non est: Bernard De Præcepto & Dispensatione. Fol. 254. Col. 1.

Caluinum, Petrum Martyrem, & reliquos, peccatum esse veram propriam & primam causam Reprobationis: Sed melius iam edoctus dico, Reprobationem impiorum esse ab æterno, & illud Augustini ad Simplicianum esse verissimum, viz. Si peccatum esset causa reprobationis tum nullus eligeretur, cum presciat Deus omnes esse contaminatos. Et vt ingenuè agam, non aliter sentio & credo de Doctrina electionis & reprobationis, quam Ecclesia Anglicana credit & docet libro de articulis fidei, & de prædestinatione, quo docetur; Quod Prædestinatio ad vitam, est æternum Dei propositum, quo antè iacta mundi fundamenta, suo consilio nobis occulto, constanter decreuit, eos, quos in Christo elegit ex hominum genere a maledicto & exitio liberare, atq; (vt vasa in honorem electa) per Christum ad æternam salutem adducere. Vnde, qui tam præclaro Dei beneficio sunt donati, illi spiritu oportuno tempore operante, secundum propositum eius vocantur, vocationi eius per gratiam parent, iustificantur gratis, adoptantur in filios Dei, vnigeniti Filij eius Iesu Christi Imagini efficiuntur conformes, in bonis operibus sanctè ambulant, & Deum ex Dei misericordia pertingunt ad sempiternam felicitatem.

Postremo, hæc verba effudi aduersus Ioannem Caluinum virum de Ecclesia optimè meritum, eum nimirum ausum fuisse attollere sese supra altissimi & omnipotentis Dei verè-altissimi Filium: Quibus verbis me viro doctissimo verèq; pio magnam iniuriam fecisse fateor: temeritatem hanc meam, vt condonetis omnes humillimè precor. Tum etiam quod nonnulla aduersus Petrum Martyrem, Theodorum Bezam, Hieronimum Zanchium, Franciscum Iunium, & ceteros eiusdem religionis, Ecclesiæ nostræ lumina & ornamenta acerbissimè effuderim, eos odioso nomine appellans Calvinistas, & alijs verbis ignominiosis grauissimam infamiæ notam illis inurens; Quos quia Ec-

clesia nostra merita eorum reueretur, non erat æquum vt ego famam eorum violarem, aut existimationem aliqua ratione imminuerem, aut aliquos nostros dehortarer, nè eorum doctissima scripta legerent.

Huius ergo grauissimi scandali à me publicè dati celeberrimæ huic Academia; quæ est vera religionis Templum, Pietatis Sacrarium, me pœnitet pizetque, & polliceor me nunquam ita in posterum, Deo dante, delicturum. A vobis (ornatissimi viri alijsque omnibus quibus vel in præcedentibus articulis, vel in aliqua alia parte prædicta mea Concionis hoc præbui offendiculum, obnixè rogo, vt pro vestra humanitate penitenti mihi ignoscant.

From this Recantation, this Order, and the carriage of it; it is cleerely euident; That all the Vniuersity Heads of Cambridge in Queene *Elizabeths* dayes, and so by consequence the whole Vniuersity, did vndoubtedly beleene, declare, and resolue: That the now Arminian Heresies, of the finall and totall *Apostasie of the Saints: Of vncertainty of Salvation: Of Election from faith, and Reprobation from sinne foreseene. Of a personall, not a reall difference, betweene temporary and true saving Faith:* (the points which Barret then recanted) to be not onely false and erroneous in themselves; but likewise manifestly repugnant to the Religion and Doctrine established and settled in the Church of England, and to the 17. Article: (as the expresse words of the Vniuersity-Order, here recited doe auerre) and that those who did then broach and maintaine them here among vs (how euer some inuert the matter now, accusing Anti-Arminian Writers and Preachers, as the onely disturbers of our Churches peace) did most grieuously perturb the peace of Gods Church, and of the Church of England in generall; and of the Vniuersity of Cambridge in particular. If these new Arminian

minian Assertions were thus euidently repugnant to the established, the professed Doctrine of our Church, and Cambridge Vniuersity then; I doubt not but they are so now: at leastwise in all Cambridge mens repute, who will not (at leastwise should not) so farre dishonor their renowned Mother, or these their learned, eminent and pious Prædecessors, as to degenerate from their ancient Orthodoxe and Dogmaticall Resolutions, to their owne dishonour, and our Churches great disturbance.

These are the more ancient publike Monuments, and Euidences of our Church, by which the subseque[n]t Conclusions now in Issue must be iudged. The seuerall figures inserted into them, and placed in the Margent, haue reference to the 7. Anti-Arminian Positions following: the figure of (1) noting out such passages, as punctually confirme the first: the figure of (2) such clauses as euidently backe and proue the second of these Assertions, and so euery figure successiuelly, answers to its proper Position. If then all these Records which doe either Really containe, or at leastwise, euidently declare, the ancient, established, and receiued Doctrine of the Church of England, giue punctuall Euidence for these Conclusions; oppugning the contrary Arminian *Theses in terminis*, or substance, as they doe; this question will be then resolued, and our succeeding Anti-Arminian Conclusions acknowledged the vndoubted Doctrines of our Church, without any more debate.

Hauing

Having thus at large recited the severall Grand-charters, the more eminent Records and Euidences which our Church affords for triall of this weighty cause; I come now to apply them to the points in issue, which I shall distinctly lay downe in this ensuing Antithesis.

Anti-Arminianisme.

THe Anti-Arminian Orthodox Assertions, now in Controuersie (which I shal here euince to be the ancient, the vndoubted, the established Doctrine of the Church of England) contract themselves into these 7. dogmaticall Conclusions.

I That God from all eternity, hath by his ^b immutable purpose and Decree, predestinated vnto life; not all men; not any indefinite, or vndetermined, but onely a certaine select number of particular men, (commonly called, the Elect, ^d inuisible true Church of Christ:) which number ^e can neither be augmented nor diminished: others hath hee

^a Ephes. 1. 4.
^{2.} 1. Tim. 1. 9.
 1. Cor. 1. 5. c. 31. 3.
Misericordia Domini ab eterno in eternum su et timentes eum. Ab eterno propter predestinationem, in eternum propter beatificationem: altera carens principio; altera nesciens finem. Siquidem quos ab eterno predestinat, in eternum beatificat. Amas roinde predestinatus non immerito, quia arratus est sine merito: A non et sine fine, quia sine principio se cognoscit amatum.
 Bernard. Epist. 107. ^b Psal. 33. 11. Psal. 89. 28, 33, 34. Esa 54. 24.
 27. Mal. 3. 6. Rom. 9. 11. 2 Tim. 1. 9. c. 2, 19. Ephes. 1. 9, 11. ^c Mat. 20. 16, c. 24. 40.
 41. Luke 17. 36. Rom. 9. 27, c. 11. 5. ^d Hebr. 12. 23. and all Protestant Diuines that write of the Church. ^e Ephes. 4. 13. Rom. 8. 30. 2 Tim. 2. 19. Iohn 2. 19. Reu. 21. 27.

Arminianisme.

THe whole erroneous Doctrine of Arminianisme, (which hath alwayes beene oppugned by the Church of England from the beginning of reformation to this present) may be reduced to these 7. generall Propositions.

I That there is no absolute, no irreuocable; but onely a conditional, a mutable Decree of Predestination both to life and death: and that, not of any particular persons, but indefinitely of all beleeuers, and vnbeleeuers in the grosse. And that the number of the Elect and Reprobate is not so certaine, but that it may bee either diminished or augmented.

eternally and perpetually reprobated unto death.

2 That the onely moving or efficient cause of Election, of Predestination vnto life, is, & the meere good pleasure, love, free grace, and mercy of God; not the preconsideration of any foreseene faith, perseuerance, good workes, good will, good endeavours, or any other pre-required quality or condition whatsoever in the persons elected.

3 That though sinne be the onely cause of damnation, yet the sole, the primarie cause of Reprobation, or Non-election, (that is, why God doth not elect those men that perish: or why he doth passe by this man rather then an other: As he reiected Esau, when he elected Iacob:) is the meere free-will and pleasure of God: not the pre-uision, the pre-consideration of any actuall sin, infidelity,

immobilis fixum extat in aternitate. Bernard. super Cantica. Sermo. 23. Fol. 132. *Mal. g. Ixod. 33. 19. Iohn 5. 21. Mat. 8. 2, 3, c. 11. 27. Luke 10. 21. Deut. 7. 8. Hosea 14. 4. 1 Sam. 12. 22. Iames 1. 18. Rom. 9. 11, to 27. c. 11. 5. Ephe. 1. 5, 9, 13, c. 2, 5, 8. 1 Tim. 1. 9. b Deut. 7. 6, 7, 8. Iob 41. 11. Eze. 16. 6. Rom 9. 11. 16. Mat. 24. 40. 41. Mal. 1. 2, 3. 1 Cor. 1. 26, 27, 28. Rom. 11. 5, 6, 35. O Clementissima circa filios Adam diuine pietatis recordatio! qua sua non desinit largiri beneficia, non solum ubi nullum inuenit meritum, sed plerumq; etiam ubi totum videt contrarium. Bernard. Epist. 87. Fol. 198. E. Mat. 25. 41. 42. Ro 2. 9. k Mat. 11. 25, c. 24. 40. 41. Luk 17. 38. Rom 9. 11, 13. 17, to 35. Mal. 1. 2, 3.*

2 That the pre-consideration or foresight of faith, perseuerance, good workes, and the right vse of grace receiued, are the pre-required conditions; the efficient causes of Election, or Predestination vnto life: not Gods free-grace, and mercy onely without respect to these, as to a cause.

3 That the originall, the impulsue, primarie, and proper cause of Reprobation, (that is, of its Decree, not of its execution; of Non-electing, not of damning some men, or one man rather then another) is only the pre-consideration, the pre-uision of infidelity, sin, or finall impenitency in the persons reiected; not the meere Free-will and pleasure of God.

4 That there is an vniuersall, a sufficient grace deriued vpon al men since

f Ro. 9. 11, 17. lude 4. Mat. 24. 40, 41. *Est item locus de quo super rationalium reprobationem creaturam immobilis vigilat secretissima & seuerissima animaduersio iustis iudicijs Dei, terribilis in consilijs super filios hominum. Cernitur (namquam) a timore to contemplatore hoc loco Deus iusto, sed occulto iudicio suo, reprobatorum nec diluens mala, nec acceptans bona: insuper & corda indurans, ne forte dolerent, & resisterent, & conuerterentur & sanaretur eos. Et hoc non absque certa &*

eterna ratione, quod tanto formidolosius constat esse, quanto

Bernard. super Cantica. Sermo. 23. Fol. 132. *Mal. g. Ixod. 33. 19. Iohn 5. 21. Mat. 8. 2, 3, c. 11. 27. Luke 10. 21. Deut. 7. 8. Hosea 14. 4. 1 Sam. 12. 22. Iames 1. 18. Rom. 9. 11, to 27. c. 11. 5. Ephe. 1. 5, 9, 13, c. 2, 5, 8. 1 Tim. 1. 9. b Deut. 7. 6, 7, 8. Iob 41. 11. Eze. 16. 6. Rom 9. 11. 16. Mat. 24. 40. 41. Mal. 1. 2, 3. 1 Cor. 1. 26, 27, 28. Rom. 11. 5, 6, 35. O Clementissima circa filios Adam diuine pietatis recordatio! qua sua non desinit largiri beneficia, non solum ubi nullum inuenit meritum, sed plerumq; etiam ubi totum videt contrarium. Bernard. Epist. 87. Fol. 198. E. Mat. 25. 41. 42. Ro 2. 9. k Mat. 11. 25, c. 24. 40. 41. Luk 17. 38. Rom 9. 11, 13. 17, to 35. Mal. 1. 2, 3.*

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4 That there is not any
such ¹Free-will, in any such
vniuersall, or sufficient grace
communicated vnto all men,
whereby they may re-
pent, belecue, or be saued
if they will themselves.

5 That Christ Iesus
died ⁿsufficiently for al men:
(his death being of suffi-
cient intrinsecall merit
in it selfe, though not in
Gods intention, or his
Spirits application, to re-
deeme and saue euen all
mankind;) but primarily,
really, and ^oeffectually for
none but the Elect: for
whom alone he hath act-
ually impetrated, effect-
ually obtained remission of
sins, and life eternall.

6 That the Elect doe
P alwaies constantly obey, nei-
ther doe they, or ^q can they
finally or totally resist the in-
ward powerfull, and effectuell
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others: with a generall
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alike, vpon condition of
beleeuing & applying of
his death: which is sus-
pended principally on
euery mans owne actuall
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Christs actuall applicati-
on of it to them by his
Spirit.

6 That it is in the very
will and power of men,
either finally or totally to
resist the inward call, the
effectuall working of
Gods Spirit in their

Fulgentius De veritate Prædestinationis & Gratia. l. 2. Bibl. Patrum. Tom. 6.
pars 1. p. 160. G. H. n. 1. lch. 2. 1, 2. 1 Tim. 2. 6. a Mat. 1. 21. loh. 10. 11, 15, 17. Eph. 1. 4.
7 c. 1, 2, 26. 27. Reu. 5. 1 c. 5. 9. 10. See my Perpetuity p. 29. p Cant. 1. 4. Ro. 8. 30 c. 9. 19.
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Bernard. Super Cantica. Sermo. 6. Fol. 118. T.

rit in their hearts, in the very act of their Conversion: neither is it in their owne power, to conuert, or not conuert themselues, at that very instant time when they were conuerted.

7 That true iustifying, saving faith, is proper and peculiar to the Elect alone, who after they are once truely regenerated and ingrafted into Christ by faith, doe alwayes constantly perseuere vnto the end; and though they sometimes fall through infirmity into grievous finnes; yet they neuer fall totally nor finally from the habits, seeds, and state of Grace.

These are the fundamental, the maine points of difference that are now in question and dispute among vs: whether of these haue best right, best title to the Church of England; which of them are her anciently receiued, approued, established, professed, and vndoubted Doctrine, is the only issue that we are now to trie. For the full and finall resolution of which grand, yet doubtelesse Quære; I shall lay downe these three irrefragable Conclusions which euery man must subscribe too.

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Titus 1. 1. Acts 13. 48. Rom. 11. 7. 1. Psal. 37. 24. Psal. 45. 14. See my Perpetuity of a Regenerate mans estate. Ex perceptione presentia & meritorum, firma est expectatio futurorum, & presentis gratie virtus nimis credibiliter attestatur se iocunditatem promissae glorie sine dubio securam, &c. Bernard. Sermo 7. in Psal. Qui habitat. Fol. 69. M. N. Quis uocauit, & iustificauit, &c. Sic ad ortum solis iustitie sacramentum abscondit,

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 am non omnibus
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 Et quibus datur
 non equaliter da- 5 That Christ Iesus
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 tibus aut operi- Spirits application, to re-
 bus debita re- deeme and saue euen all
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 voluerit, pro- 6 That the Elect doe
 fit largitur, ^p alwaies constantly obey, nei-
 quia neq; ullo- ther doe they, or ^q can they
 bonae voluntatis finally or totally resist the in-
 exercita. neq; ef- ward powerfull, and effectuell
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7 That true iustifying faith is neither a speciall fruite of election, nor yet proper vnto the Elect alone; that it is oft-times found in Reprobates: and that the very Elect by falling into sinne, may yea, and oft-times doe, fall totally and finally from the very habits, seeds, and state of Grace.

Titus 1. 1. Acts 13. 48. Rom. 11. 7. & Psal. 37. 24. Psal. 45. 14. See my Perpetuity of a Regenerate mans estate. Ex perceptione presentis & meruerum, firma est expectatio futurorum, & presentis gratie virtus nimis credibiliter attestatur se iustitiam promissa glorie sine dubio securitatem, &c. Bernard, Sermo 7. in Psal. Qui habitat. Fol. 69. M. N. Quæ vocauit, hoc & iustificauit, &c. Sic ad ortum solis iustitie sacramentum absconditum.

That those of these contradictorie Arminian and Anti-Arminian Assertions, which are most consonant to, least variant from, best warranted, and confirmed by, the *Articles of England, Lambeth, and Ireland*; the *Common Prayer Booke*, and *Homilies* of our Church: the *Catechismes*, the *Synode of Dort*, the *Recantation*, and *Uniuersity Order* fore-recited; must needs be the receiued, the established, and professed Doctrine of our English Church.

2 Secondly, that those, and those onely, of the here-recorded iarring Positions, which were at first commended and transmitted to our infant Church, by our religious learned *Martyrs*, in the dayes of *Henry* the VIII. who then subscribed them with their hands, and sealed them with their blood: Which were afterward planted, settled, taught, and propagated in the growth and reformation of our Church, by our learned eminent *Divinity Professors* in the flourishing and religious Raigne of King *Edward* the VI. Which were watered with the fruitfull showres of our blessed *Martyrs* blood in the fire and fagot regiment of *Queen Mary*, through the malicious cruelty of blood-sucking, soule-staruing, and non-preaching Prelates: (as *Tyndall*, *Latimer*, *Barnes*, and others stile them; whose ^aaccount for the blood of neglected or destroyed soules, the price of the very blood of *Christ* himselfe, will be most terrible at the last:.) And haue euer since growne vp and flourished in our spreading Church, in the peaceable happy Raighnes of *Queene Elizabeth*, and King *James* of blessed memory; being alwayes publikely, constantly, vnanimously, professedly, and vncontrollably entertained in both our famous *Vniuersities*; taught in

v Longe tamen
graviori & peri-
culosiori debita
tenentur astritti
qui promissis a-
nimabus reddi-
turi sunt ratio-
nem. Quid ego
infelix, quod me
vixtam si tantū
thesaurum si
pretiosum depo-
situm istud quod
sibi Christum san-
guine proprio
pretiosius iudi-

cauit, contigerit negligentius custodire? Si stillantem in cruce Domini sanguinem collegissim, essetque repositus panis me in vase vitreo quod & portari sepius oporteret; quid animi desin-
rus essem in discrimine tanto? Et certe id seruandum accepi pro quo mercator non insipi-
ens, & sapientia sanguinem illum de dit: sed & habeo thesaurum istum in vasis fictilibus
& quibus nullo plura quam vitreis imminere pericula videntur, &c. Bernard De Ad-
uentu. Domini. Sermo. 3. Fol. 2. M.

our Diuinity Schooles; iustified in our Academical
 Disputes: preached in our Pulpets; maintained, pro-
 pagated, and recorded to posterity, as the vndoubted
 Doctrine of our Church, (* not by some one or two vnor-
 thodox, ambitious, time-feruing, nouellizing, Syco-
 phanticall, Romanized Diuines, who know no other
 passage to their owne secure vp-rising, but by religi-
 ons downefall, which they enterprize;) but by the
 vniinterrupted streame and constant current, of all our Clas-
 sicall, Orthodox, eminent, and approued Writers from the
 beginning of Reformation to this present; must needes
 be the hereditary, legitimate, authorized, established, and
 professed Doctrine of the Church of England, and the vn-
 doubted truth.

3 Thirdly, that such of those Tenets now in Issue,
 which haue bene constantly oppugned, refelled, dis-
 claimed: yea, positively condemned, by all the fore-
 alledged Articles; Common Prayer Booke, Homilies,
 Catechismes, Synode, Recantation: by all the learned
 approued orthodox Authors which our Church hath
 nourished, or produced from her first Reformation
 to this instant: cannot be deemed or adiudged the an-
 cient, embraced, resolved, or vndoubted Doctrine of
 our English Church.

These three infallible rules of tryall being thus pre-
 mised; if I can now but proue, that the Articles of
 England, Lambheth, and Ireland: the Common-
 Prayer Booke, and Homilies: of our Church: the au-
 thorized Catechisme of Edward the VI. the Questions
 and Answers of Predestination: the Synode of Dort, the
 Recantation of BARRET, &c. together with
 our renowned Martyrs, our Vniuersities, our Diuinity
 Schooles, and Professors, with the whole succession
 and series of all our orthodox approued Writers from
 the inchoation of Reformation to this present: (the

*Quicquid vel
 omnes, vel plures
 uno eodemq; sen-
 su, manifeste,
 frequenter, per-
 seueranter, velut
 quodam sibi con-
 sentiente Ma-
 gistrorum Con-
 cilio, accipiendo,
 tenendo, traden-
 do firmaverint;
 id pro indubita-
 to, certo, yatoq;
 habeatur. Quic-
 quid vero quam-
 uis ille sanctus
 & doctus, quam-
 uis Episcopus,
 quamvis Con-
 fessor & Mar-
 tyr, præter om-
 nes, aut etiam
 contra omnes
 senserit, id inter
 proprias, & oc-
 cultas, & prina-
 tas opinionum cu-
 lare a communis
 publicæ, & ge-
 neralis senten-
 tiæ autoritate
 secretum sit, ne
 cum summo sa-
 lutis æternæ, pe-
 riculo, iuxta a-
 crilegam here-
 tico-rum & scis-*

*maticorum consuetudinem, vniuersalis dogmatis veritate dimissa, vnius hominis nouissimum scilicet
 vni errorem: Vincentius Leinenfis, Contra Hæreses, cap. 39.*

† Iſti iudices
quando de hac
cauſa ſententias
protulerunt, nui-
las nobiſcum vel
vobiſcum amici-
tias attederunt,
vel inamicitias
exercuerunt.

Neg. vobis irati
ſunt, neq. nos neq.
vos miſerati ſunt.

Quod inueni-
runt, in Eccleſia
tenuerunt: quod
didicerunt, do-
cuerunt: quod a patri-
bus acceperunt, hoc
ſibi tradiderunt.

Nondum vobiſ-
cum aqua iſtos
iudices aliquid
agebamus, & a-
pud eos acta eſt
cauſa noſtra.

Nec nos, nec vos
eis noti ſueram-
us, & eorum
pro nobis lata
contra vos ſen-
tentia recita-
mus; nondum
vobiſcum certa-
bamus, & eis
pronunciandi-
bus vicimus.

Auguſt. Contra
Iulianum l. 2.
p. 334. 335.

* The p. obare
of the firſt

Anti-Arminian poſition to be the vndoubted doctrine of the Church of England.
v. 2 & 3. Edward 6. cap. 1. 9. 3. & 4. Edward 6. c. 10. 5. & 6. Edward 6. cap. 1. 1.
Elizabeth cap. 1. 13. Elizabeth cap. 12. a. See Article 35.

† *moſt competent, and indifferent Iudges of our preſent Con-
trouerſies, as being no wayes engaged, or partially affected vnto
either ſide*) haue alwayes conſtantly, profeſſedly, euen
in direct and poſitiue tearmes, maintained, iuſtified,
and patronized theſe ſeuene Anti-Arminian Poſitions
here recorded; oppugning, reiecting, yea, manifeſtly
condemning the ſeuene oppoſite Arminian Tenets, as
Pelagian, Popiſh, erroneous; as euidently repugnant
to the Scriptures and dogmaticall Reſolutions of our
Church; it muſt then be forthwith yeelded to me, ad-
iudged for me: That theſe Anti-Arminian, (not their
aduerſe Arminian) Aſſertions, are the ancient, appro-
ued, reſolued, eſtabliſhed, and profeſſed Doctrine of
the Church of England. And this by the helpe of God
I come now to proue.

* For the firſt of theſe Anti-Arminian Poſitions, con-
cerning the eternity, the immutability of Election,
and Reprobation; the vnalterable, precise, and cer-
taine number both of the Elect (the onely true Church
of Chriſt) and Reprobate, in regard of Gods Decree:
the Election of certaine particular perſons; not of all
beleeuers, nor yet generally of all men, in the groſſe:
It is directly, poſitiuely, plainly taught, confirmed,
warranted; by the fore-alleged 17. Article of our
Church: by the *Articles of Lambeth*, Article 1. 3. by
the *Articles of Ireland*, Arti. 12. 13. 14. 15. by the *Booke of
Common-prayer*, eſtabliſhed by " *Act of Parliament in
our Church*: Proposition firſt; figure (1) (ſignifying
the firſt of theſe Anti-Arminian Propositions to
which it hath relation:) by the approved and * *ſetled
Homilies of our Church*, figures (1) throughout their
ſeueral paſſages here recorded: by the *Catechiſme of
King Edward the VI. the Questions and Answers of Pre-
deſtination*, figures (1): by *Barretts Recantation*, and by the

Synode of Dort. Article 1.2. which are punctuall in it.

Adde we to these publike, irrefragable, binding Records, the expresse concurrent suffrages of three of our eminent learned Martyrs, (whom laborious Mr. Fox in his *Preface* to their workes, printed together at London 1563. by *Iohn Day*, which Edition I here follow: hath truly stiled; *the chiefe Ring-leaders of the Church of England*;) to wit, Master *William Tyndall*, the true English Apostle of our age, (as Bishop *Bale* well stiles him) who neuer wrote any obscene thing, or any thing contrary to sound Doctrine: in his *Parable of the wicked Mammon*, page 70. 77, 80. In his *Answer to Master Mores Dialogue*, page 250. 257, 268. 290, 292. In his *Answer to Master Moores second Booke*, cap. 3. 4. p. 293, 294. *Answer to his third Booke*, p. 306. 307. *Answer to his fourth Booke*, cap. 10. p. 329. and in his *Pathway into the holy Scriptures*, p. 380. Master *Iohn Frith*, in his *Answer vnto Rastals Dialogue*, p. 10. in his *Declaration of Baptisme*, p. 92. 93. and Master Doctor *Barnes*, *What the Church is*, p. 248, &c. *That Free-will of her owne strength can doe nothing but sinne*, p. 227. 278. 279. (to whom I shall adde *Robert Legat*, his *Briefe Catechisme betweene Man and Wife*: Quest. what the holy Catholike Church is, &c. *Wesell* 1545. and Mr. *Iohn Harrisons*, *Tei a Course at the Romish Fox*, Fol. 62. *Zuricke* 1543.) who haue all maintained this Assertion in these workes of theirs, and confirmed it with their blood, in the dayes of *Henry the VIII.* oppugning, yea condemning the contrary Arminian Error.

Descend we vnto *Edward the VI.* his pious Raigne; Here we shall finde, that learned Doctor, and Father of our Church; that receptracle, that Oracle of our Martyrs, & English Fugitiues for Religion in Queene *Maries* dayes, *Peter Martyr*, a man so incomperably eminent, so deservedly famous in his age, that he was chosen and settled Diuinity Professor in the famous University of Oxford,

y Verus nostræ ætatis in Angliā Apostolus. Baleus Scriptorū Brit. Centur. 8. p. 657. Evangelicus homo nihil unquam scripsit obscenū, nihil sanctæ Doctrinæ contrarium. lb. p. 658.
z Baleus. Script. Britan. Centur. 8. p. 657. 658. a Baleus. lb. d. m. p. 666 667.

b Edward 6.
c See the Oration of his life and death before his Lord Commissioners. Dr. Humphries De Vita & Morte, Inellip. 30. Buceri, Vita & Mortis Historia. Per a. 1552 p. 193. accordingly.

Oxford, (my much honored Mother:) both by the King and State, who sent for him from beyond the Seas to this very purpose:) abundantly confirming this truth, with all its fellow Positions, and copiously refuting the opposite Assertions, in his laborious, learned Commentary on the Romanes, cap. 9. page 682. to 740. printed Tiguri. 1559. in Latine, & 1568. in English, Cum Privilegio, by John Day: being nothing, else as himselfe professeth in his Epistle Dedicatory; but the publike Lectures which he read in the Uniuersity of Oxford, whiles he was there Professor: and in his Loci Communes, Classis. 13. cap. 1. sect. 10. to 40. Here we may meete with that vnparalleld iudicious Diuine, Dr. Martyn Bucer, ^d Professor of Diuinity in the Uniuersity of Cambridge, by King Edward the VI. and his whole Pruiue Councells speciall appointment, from the yeere 1548. till the very day of his ^e much lamented death, to wit, the 27. of February, 1551. concurring with his Fellow-Professor, ^f and most intire boosome friend, Peter Martyr, (^g with whom he fully agreed in all points of Doctrine, without the least dissent.) in the professed defence of this our Anti-Arminian Position, and the oppugning of the opposite Arminian Tenet: in his Commentary on Mathew, 7. v. 23. and cap. 28. 16. in his Commentary on Iohn, 1. 12. in his Commentary on

d Bal'us Scrip-
torum Britan-
nicæ Centuria.
13. p. 141. 142.
Historia Vera
De Vita & obi-
tu, &c. Dr. Mar-
tini Bucer. Ar-
gentinae 1561.
Fol. 40. 41.
III. to 14.
since that in-
serted into
Buceri Scripta
Anglicana.
e Ille ad Deum
nostrum, &

Christum Iesum in pace migravit communi omnium bonorum lustu, & incredibili merore. Petri Martyris Epist. De Obitu. D. M. Bucer in Historia Vera de Vita & obitu Bucer. Fol. 68. 67. f Veniebat tunc tuus in d. meus Bucerus: verum nunc ille ad Deum nostrum & Christum Iesum migravit in pace. Adeo sum obillius in ortem fractus & consternatus, ut plus quam de media parte mei, & ea quidem potiori, mihi videar mutilatus. Quamobrem arumis & lachrymis pene conficeor, & pre do'oris acerbitate me amplius apud a c i sum esse non arbitror. O me miserum, dum Bucerus in Anglia fuit, aut in Germania simul viximus, nunquam mihi sum visus exulare. Nunc plane mihi videor solus esse desertus. Habui haecenus fidum comitem in hac via, quæ pariter atq; coniunctissime ambulauiamus. Modo ab homine utramque, & qui vere secundum cor meum erat morte amarissima, que int. vrescit, sum diuulsus. Venit ad me huc Oxoniæ elassa estate, atq; in domo mea per undecim dies fuit, &c. Petri Martyris. Epist. Ibidem. g Vide Petri Martyris Epistola Nunciatoria in Epist. ad Romanes. Et Oratio De Vita & morte Petri Martyris, prefixa to his Loci communes accordingly.

Romanet, cap. 8. v. 30. c. 9. v. 11. to 23, c. 11. v. 2. to 7. (which Comment was dedicated to our religious Martyr, Cranmer, Arch-Bishop of Canterbury, ^h who did de Vita & Obi- much honor, much admire Bucer, both for his incomperable ^{tu Buceri. Fol. 110, 111, 112.} piety and learning, soliciting him by sundry Letters to come ^{i Bucerus in vi-} over from Germany into England, before he could procure ^{ta sua tempori-} him to come over:) in his ⁱ Lectures of Election and Grace, ^{bus satis per} upon the Epistle to the Ephesians: read in the Vniuersity of ^{ges Academia} Cambridge: and in sundry other of his Workes and Disputa- ^{enarrans D.} tions composed here in England. These two most famous ^{Paulum ad E-} eminent Professors of Diuinity in both our renowned ^{pheios, & extra} Vniuersities, in King Edward the VI. his Raigue, ^{hec tempora} ^{Prophetam Mi-} were much honored and respected, both by our Church and ^{cheum, ex his} State in generall, and by all the learned orthodox Prelates, ^{ocasionem arri-} Martyrs, and Diuines, that either planted our Protestant ^{puit trahendi,} Religion in King Edwards, or else stood or suffered for the pro- ^{& ad vnam re-} fession of it in Queene Mariés dayes: as the augmentation ^{secandi Maxi-} and trebling of their annuall stipends by the King and State; ^{mas & grauissi-} their honourable entertainment and respect in both our Vni- ^{mas causas} ^{Christi religio-} ^{nis, eas scilicet} ^{qua sunt de E-} ^{lectionis & gra-} ^{tia, &c. Ibidem} ^{Fol. 49. See} ^{Baleus. Cen-} ^{turia. 13.} ^{Script. Brit.} ^{p. 142. accet-} ^{dingley.} ^{h Se. Buceri} ^{Scripta Angli-} ^{cava. passim.} ^{i See Historia} ^{V. ra De Vita} ^{& Obitu Buceri & Pauli Fagii throughoht, & Oratio de Vita & Morte Petri Martyri.} ^{m Centuria. 13. Script. Brit. p. 141. 142. n Lecture, 3. on Reuelation. 4. o Ora-} ^{tio Funebri in Funebre. M. Buceri. p. first Sermon before King Edward. Fol. 58.} ^{q Epistola de Obitu D. M. Buceri. r Oratio in funere M. Buceri. s Epistola de Obitu D. M.} ^{Buceri. t De Vita & Morte Juelli p. 30. to 46 p. 37. to 51. u Historia vera de Vita &} ^{Obitu D. M. Buceri. Fol. 3. 4. and throug houn the booke to Fol. 19. x Bartholomew} ^{Traberon Recding 3. on Reuelati. n 4. Laurentius Humfries, De Vita & Morte Ju. li.} ^{Historia Vera de Vita Pauli Fagii Fol. 109. See Barrets Recantation h. re. p. 56. 59.}

sent readinesse and liness of wit he excelled all the men in Europe that they knew: that he was a most excellent ornament of the Church of Christ, and a worthy light of our Church, who did worthily reuerence him. Others of them affirming and declaring this of Martyn Bucer; (1 who was most honourably enterred in the Vniuersity of Cambridge, with the teares and lamentations, both of the Schollers and Townsmen, who ioyntly accompanied him to his funerall, one of that great respect and honor which they ascribed to his worth, his piety, and learning: though the most barbarous bloody Papists, did afterwards in the yeere of our Lord, 1556. ransacke his very grane, and burne his putred bones, his rotten carcase into ashes, together with the corpes of learned Paulus Fagius, his companion: (a tyranny scarce euer heard of in the world before among the most sauage Barbarians, who count the Sepulchres of dead men sacred.) That he was the singular gift of God, an incomperable ornament, a most profound treasure of most precious learning. That there was much more in him, then either his Bookes, or Lectures, or Disputations most diligently considered were able to expresse. That the severall dispersed excellencies of all the ancient Fathers, were united and combined together in him: in so much, that he alone might be equalized with all the Fathers together; or at least compared both for piety, variety, and solidity of learning, with any of them in particular. These two most eminent Ornaments, Lampes, and

y Historia De Vita & Obitu Bucer. Fol. 3. 4. 70. to 96.
 2 Historia de accusatione condemnatione, exhumatione, atq; combustione excellentissimorum Theologorum, D. Martini Bucer & Pauli Fagii. An. Dom. 1556.
 & Baleus Scripto um Brit. Centuria 13. p. 142. 143.
 a Ne hostes quidem Se. ultura inuidet Tacitus Annal. l. 1. sect. 5. See Herodot. Eucipe p. 118. 119.
 b Erat Bucerus ut uno verbo dicam singulare Deidoni; The-
 saurus in profundissimis venis abstrusus; incomparabile ornamentum. Multo plura erant in eo, quam vel libri, vel Lectiones, vel disputationes quamuis diligentissima singulatim considerate ex rimere valebant. Oratio Gualtheri Haddon in funebre M. Bucer. Fol. 46. c De literis hoc vnum summum ponam. Que in alijs singula singulis, ea in uno pariter uniuersa confidisse. Augustini fuit in eo acumen, Hieronimi linguarum varietas & Doctrina, discipulina Cyrilli, Ambrosii auctoritas, Origenis Scientia, Chrysostomi in dicendo perspicuitas, Bernardi integritas in vita. Vel hac in illis priscis Ecclesiarum heroibus uberiora si fuerit, tamen particulas ex omnibus excellentissimas noster Bucerus tanto studio arripuit. tot Ornamentis perpoluit, ut si non unus cum omnibus; tamen sepe ratim cum singulis comparari possit. Aut in illo veteris Chori si non presideat, in hominibus nostri seculi omnibus ex partibus inter alios emineat. Epistola Nicholai carri De Obitu. D. M. Bucer. in Historia vera De Vita & Obitu, &c. M. Bucer. Fol. 5. 16. & in Bucer. Scripta Anglica 2.

Pillars of our Church, thus honored, thus reuerenced in their ages by our King, our Church, our State, our Vniuersities, our learned Prelates, Martyrs and Diuines; did I say, particularly propagate, professedly maintaine, defend, and teach this first, and all our other subsequent Anti-Arminian Conclusions in both our famous Vniuersities, in the raigne of King Edward the VI. as the vndoubted truth of God, in their forementioned Writings and Lectures; refelling their opposite Arminian Positions, as pernicious, Popish, and Pelagian Errors: *And since their time, yea from the time of the very first restitution of the Gospell to vs till this present; these Vniuersities of ours, together with our whole Church, and all her learned Writers (as ^d Doctor Whitakers of old; ^e Bishop Carlton, and ^f Doctor Ward of late informe vs) have alwaies constantly embraced, professedly defended these Anti-Arminian Tenets as the vndoubted, the receiued Doctrine of our Church.* If wee looke further into the godly learned Writers of our Church in King Edward the VI. and Queene Maries Raignes: we shall finde that Reuerend and learned Prelate, Dr. Cranmer Archbishop of Canterbury, (*g* whom much honored Peter Martyr, and Martin Bucer,) in the forementioned ^h Homilies of our Church, which were composed by him: Figures (1) Mr. Hugh Latimer Bishop of Worcester, a constant godly Martyr and Souldier of Iesus Christ, and a great admirer of Peter Martyrs worth, (*i* whence he openly requested King Edward the VI. to giue him an annuall pension of a thousand pounds, instead of his hundred markes by the yeere, for his Diuinity Lectures,) in his Sermons, London, 1584. Fol. 311. 312, 325, 326, 327. Mr. ^k John Hooper, Bishop of Gloucester, in his Confession and Profession of his Faith, in the yeere 1550. dedicated to King Edward the VI. and all the Lords of the Parliament. Article 1. & 5. Reuerend Mr. John Ponet Bishop of Winchester, in his forenamed Catechisme, published by King Edwards speciall commaund, and authorized by his

d Cynea Cantio
Cantabrigie.

Offobris, 1595.

page 15. 16.

e Examinatio

of Mr. Mounta-

gues Appeale.

cap. 2. Edit. 2.

f Concio ad Cle-

rum. Cantabri-

g^e Ianuarij. 12.

1625. p. 45.

g Balus Scrip-

torum Brittan-

nia. Centuria. 8.

p. 691. Historia

Vera de Vita &

Obitu Buceri,

p. 110. 111. 112.

h Balus Ibi-

dem. p. 691.

i His first Ser-

mon before

King Edward.

Fol. 8.

k Of whom

read Balus

Centuria. 8. p.

679.

l Here p. 44. to

49. See Balus

Centuria. 8. p.

694.

owne Royall Epistle prefixed to it, figures 1. Learned Mr.
 m Balus Cen-^m Thomas Beacon, a Divinity Professor both in England,
 turia 9.p.726. and in Germany: in his *Sicke mans salve*. London, 1680.
 n Balus Centu- p. 271. to 275, 424. to 430. Acute Mr. ⁿ Bartholmew
 ria.8.p.696. Traheron, a great Scholler and Traueller, once Libra-
 ry-keeper to King Edward the VI. and Deane of Chi-
 chester, in his 2. & 3. *Readings on Revelations the 4.* and
 in his *Exposition on the Lords Prayer, Lead vs not into*
 temptation. London, by Henry Bynniman, 1573. Master
 o Balus Ibi-^o Iohn Bradford, a zealous godly Martyr, ^p and a very in-
 dem.p.680. timate bosome friend to Martyn Bucer, whom he did much
 p Laurentius respect, being often with him in his sicknesse: in his *Defence*
 Humphredus De of Predestination: in his excellent *Treatise of Predestina-*
 Vita & Mort: tion and Free-will: and in his *Briefe summe of the Doctrine*
 Jnelli p.42. of Predestination: Printed by Rowland Hall, 1562. being
 the selfesame ycere wherein our Articles were recom-
 posed. Stephen Garret in his *Summe of the holy Scripture*,
 q Balus Centu- London, 1547.c.4.6.& 7. Mr. ^q Roger Hutchinson, in his
 ria 9.p.731. *Image of God*, London Cum Privilegio, 1560.c.3. fol.8. c.
 r Balus Centu- 11. Fol.44.45.c.28.fol.143. ^r Lancelot Ridly, a Prebend
 ria.9.p.714. of Canterbury in King Henry the VIII. and King Ed-
 wards dayes, in his *Commentary on the Ephesians*: prin-
 t Balus Ibi- dem. ted 1540. Mr. ^t Anthony Gilby, his *Briefe Treatise of E-*
 p.725. *lection and Reprobation*; printed and bound vp together
 with Beza his *Aphorismes of Predestination*, and with Mr.
 Fox his *Notes upon the point of Election*, London, 1581.
 together with Iohn Carlesse, a deuout Lay-Martyr,
 and ^s a most intimate deare friend of Bishop Latimers, in his
 s The Epistle or Preface to 2. *Letter to K. E.* London, 1566. for William Powell:
 Bishop Lat- concurring punctually with vs in the defence, the iu-
 mers Sermons. stification of this first Anti-Arminian Controuersie,
 and violently opposing the contrary Errors: There-
 fore we cannot so much as doubt or question, whe-
 ther it be the ancient receiued Doctrine of our Reform-
 ed Church or no, since all these reuerend Fathers,
 and Martyrs of our Church auerre it to be so, in these
 their diuulged workes.

* Proceed wee now to *Queene Elizabeths* pious * *Queen Elizabeth* Raigne. Here we shall meete, not onely with our 17. Article, composed by *Peter Martyrs*, and *Martyn Bucer*s Auditors, Friends, and Scholars, as Dr. * *Whitakers* long since informed vs; but likewise with that incomparable Ornament of our English Church, Mr. *John Iewell*, Bishop of Salisbury, * a constant Auditor, Friend, and companion of *Peter Martyrs*; who not onely cherished and instructed him as a Father during his abode in Oxford, in King *Edwards* happy dayes; but likewise harbored him freely in his owne dwelling house at *Tiguro*, as a most Christian friend, during all the time of his exile for Religion in *Queene Maries* bloody Regiment: in his Exposition on the *Thessalonians*, London, 1583. p. 9, 10, 15, 16, 23, 176, 382, 383, 384. With *Iohn Veron*, * a man eminent both in life and learning, and a notable propagator of the Gospel in King *Edwards*, and *Queene Elizabeths* dayes: in his *Fruitfull Treatise of Predestination*, together with an *Apologie*, or Defence of the Doctrine of Predestination: Dedicated to *Queene Elizabeth*, and printed at London, by *Iohn Tisdale*, about the beginning of her Raigne: wherein all our Anti-Arminian Points are copiously, learnedly, and punctually discussed, and their opposite Errors solidly refuted: With learned Mr. *Robert Crowley*, * an exile for Religion in *Queene Maries* Raigne, afterwards Minister of *St. Giles* without Cripple-gate in London, in his *Apologie* or defence of those English Writers and Preachers, which Cerberus the three-headed Dog of Hell, chargeth with false Doctrine, vnder the name of Predestination; printed by authority at London, by *Henry Bynne*man in 4^{to}. Octobris, 14. 1566, fol. 21. 91, 92, 103. wherein all the Popish, and Arminian Cauils or Obiections, against these our Anti-Arminian Positions, are learnedly and ingeniously answered, and the Positions themselves most solidly confirmed: With laborious Mr. *Iohn Fox*, * a Fugitive for Religion in *Queene Maries* dayes, and a constant Auditor of *Peter Martyr*, in his Notes upon the

u Cygnea Cantio
p. 15. 16. See
BB, Carltons
Answer to M.
Moutagues
Appeale c. 2.
accordingly.
x Dr. Humphries
De Vita &
Morte Iuelli.
London, 1579.
p. 31. 40. 43. 45.
87. 88, 89, 90.
y Iohannis Veronius
vita &
eruditione insignis,
Doctrinae
Evangelicae absolutus Professor,
Divinitatem verbi promulgator insignis.
Baleus
Scriptorum Britanniae
Centuria. 13.
p. 143. 144.
z Baleus Centuria. 9. p. 728.
a Baleus Centuria. 9. p. 763.
764. Dr. Humphries De Vita & Morte Iuelli.
p. 17. & 59.

point of Election, London, 1581. and in his renowned *Booke of Martyrs*, (which euery Arch-Bishop, Deane, and Arch-Deacon in the Kingdome were enioyned to buy, and to place in their Halls, or great Chambers, that they might serue for the vse of their seruants and of strangers, by the expresse Ecclesiasticall Canons, published by Queene Elizabeths authority with the assent of her Clergie, in the yære of our Lord. 1571.) Edition 7. London, 1596. p. 1505. 1506.

^b Baleus *ibid.* With reuerend Mr. ^b Nowel, an exile for Religion in Queene Maries time, and a diligent hearer of Peter Martyrs Lectures. afterwards Deane of Paules, in his authorized *Catechisme*, Creed, the 3. part, *The holy Catholicke Church; The Communion of Saints; The forgiveness of sinnes*; with the *Questions, and Answers thereupon*: together with ^c Bernardinus Ochins, 25. Sermons of Predestination and Election. Mr. ^d Iohn Knox, in his answer to the Aduersaries of Gods Predestination: printed by Iohn Crispin, 1560. Robert Hutton in his *Summe of Diuinity*, London 1565. cap. of Predestination, and of the Church: with Iohn Daniel his *Excellent Comfort to all Christians, against all kinde of Calamities*, London, 1576. cap. 4. 5, 6, 27. of Predestination, and of glorification thereby: with Mr. Thomas Palsfryman one of her Maiesties Chappell, in his *Treatise of Heauenly Philosophie*, London 1578. l. 1. c. 7. 8. of the *Free Election of God*, &c. p. 74. to 103. With Mr. James Price, his *Fanne of the Faithfull*, London 1578. Epistle to the Reader, & c. 1. That Election is not generall, but particular, and severall, c. 2. That the Elect were Elected before the foundation of the world, and cannot finally perish. cap. 3. & 4. That the Kingdome of Heauen is not prepared generally for all: That Christ profiteth not the Reprobate, and unbelouing for which his Kingdome is not prepared, all punctuall to our purpose: with Mr. Edward Deering, Lecture 9. on the Hebrewes c. 2. ver. 9. Lecture 10. on ver. 13. and Lecture 27. With the Reuerend Father in God, the Bishop of Chichester, in his Sermon at Paules Crosse the 4. of March

^b Baleus *ibid.*
p. 742. Dr.
Humphries De
Vita & Morie
Iuelli page 87.
& 69.

^c Of whom
See Baleus *Cen-*
turia. 2. p. 690.
^d Baleus *Cen-*
turia. 14. p.
228 229.

March, 1576. on Apoc. 12. 1. to 10. London 1576. With Dr. *Iohn Bridges* Deane of Sarum, afterwards Bishop of Oxford, in his Defence of the Government established in the Church of England in Ecclesiasticall matters, p. 1307. to 1313. Mr. *Iohn Northbrooke*, in his Poore Mans Garden, c. 1. of Predestination, and Reprobation: with Mr. *Sparke*, in his Comfortable Treatise for a troubled Conscience, London 1580. Mr. *Keilway* in his Sermon of Sure Comfort, London 1581. p. 23. to 27. with Mr. *Gurney* in his Fruitfull Treatise, betweene Reason and Religion, London 1581. p. 38. to 47. With Mr. *George Gifford*, in his 4. Sermon, on the 2. of Peter, 1. 9. 10. London, for *Toby Cooke*, 1582. With Mr. *Iohn Anwicke* his Meditations vpon Gods Monarchie, and the Devils Kingdome, London 1587. c. 6. 7. 10, 11. with *Bartimeus Andreas*, Sermon 2. on Canticles 5. London 1595. p. 64. 65, 66. With Mr. *Iohn Smith*, in the Doctrine of Prayer in generall for all men, London 1595. p. 79. to 91. Learned and ready Dr. *Fulke*, together with Mr. *Carterwright*: Notes on the Rhemish Testament, on Acts 27. sect. 3. on Rom. 8. sect. 8. and 9. sect. 2. 3, 4, 5. on Mat. 3. sect 7. c. 13. sect. 3. cap. 22. sect. 2. and on Iohn 15. sect. 3. Learned Mr. Doctor *William Whittakers*, *De Ecclesia Controuersia*, 2. Quæst. 1. and *Cygnæ Cantio*, *Cantabrigia*, Octobris 9. 1595. p. 6. to 20. Reuerend and learned Dr. *Masheu Huston*, Arch-Bishop of Yorke, and formerly Professor of Diuinity in Cambridge, *De Electione & Reprobatione Commentatio*, *Hardrouici*. 1613. To whom I might adde Dr. *Whitgift*, Arch-Bishop of Canterbury, with the rest of our Diuines, who composed the Articles of Lambeth, and *Barrets* Recantation formerly mentioned. *Robertus Somus*, *De Tribus Quæstionibus*, Quæst. 1. & 3. Dr. *Esteius Oratio*, *De certitudine salutis*, *Hardrouici per Thysium*, 1613. Dr. *Chaderton*, *De iustificationis & fidei perseverantia non interseisa*. *Ibid*. Dr. *Dome*, now Bishop of Peterburrow, in his Sermon at Paules Crosse on

on Exod. 33. v. 11. February 6. 1596. Printed for R. Dexter, 1597. Dr. Willet, *De Prædestinatione*, Quest. 1. 2. *Synopsis Papiſmi*, p. 904. to 922. Commentary on Rom. Controuerſie 16. to 21. cap. 9. Contr. 7. to 10. c. 11. contr. 1. 2, 3. Mr. Greenham, Graue Conncells and godly obſervations, in his Workes, London, 1612. p. 36. 45. 122. Treatiſe of bleſſedneſſe, p. 207. his 14. Sermon, p. 255. Godly Inſtructions, cap. 53. p. 764. A Letter conſolatorie, p. 878. 879. Mr. William Perkins, his Order of cauſes of Saluation and Damnation, in his Workes, London 1612. Tom. 1. p. 76. to 114. An Expoſition on the Creed, p. 276. to 297. Of Gods Free-grace, and Mans Free-will, p. 723. A Treatiſe of Predeſtination, Tom. 2. p. 606. to 641. An Expoſition on Iude, Tom. 3. p. 316. Mr. John Hull, in his Life euerlaſting, Cambridge 1601, Booke 5. pag. 522. to 653. where all our Arminians Tenets are in *terminis* confuted. Reuerend Biſhop Babington, in his Sermon at Pauls Croſſe, on Iohn 6. 37. the 2. Sunday in Michaelmas Terme, 1590. part 1. & 3. Mr. Richard Hooker, his Eccleſiaſticall Politie, lib. 5. ſect. 49.

All theſe religious, eminent, authorized learned Writers of our Church, haue vnanimouſly, ſucceſſively, vninterruptedly (yea, moſt of them profeſſedly, euen in *terminis*,) maintained and juſtified this our firſt Anti-Arminian Theſis, with all its following Concluſions, as the Orthodox truth, the vndoubted Doctrin of our Church, oppugning, yea copiouſly refelling its contrary Arminian Tenet, as Popiſh, Romiſh, and Pelagian; during the whole Raigne of Queene Elizabeth; not one authorized Writer of our Church ſo much as once diſſenting from them, for ought that I can finde: And ſhall wee now begin to queſtion, whether it be the Doctrin of our Church, or no?

King James.

Deſcend we lower to King James his Raigne. And here with whom may we more fitly begin, then with this

this our learned King himselfe; who in the first yeere of his Raigne, in the presence or sundry Nobles, Prelates and Deanes, in the Conference at Hampton Court, p. 30. & 43. makes mention both of eternall Predestination and Reprobation: expressly auerring, That Predestination and Election depend not upon any qualities, actions, or workes of man which be mutable; but upon God his eternall and immutable Decree and purpose: then which determination of his (approved and applauded by all there present) nothing can be more full and punctuall to our present Conclusion: Moreover, he brands Arminianisme with the name of (HERESIE) Arminians with the stile of ATHEISTICALL SECTARIES, and (PESTILENT HERETICKES) who dare take upon them that licentious liberty to seich againe from hell the ^{ancient Heresies long since condemned:} or else to inuent new of their owne braine, contrary to the beliefe of the true Catholicke Church: (a stigmaticall Impresse, which our Arminians shall neuer be able to claw off againe,) in his Declaration against Vorstius, London 1612. p. 15. 19. 22. neere the midst of his peaceable Raigne: And as if all this were not sufficient, in a priuate Conference with two learned Diuines not long before his death, now published by his speciall commaund, he christened our Arminians, with the name of ^{new Pelagians:} being thus, as you see, a professed enemy to them, and their Opinions, both in the beginning, middle, & end of his most peaceable Raigne: as his speciall care in conuening the famous Synode of Dort, and his approbation of all their dogmaticall Resolutions, super-added to these three former euidences, will at large declare. As this our learned King, and King of learning, thus constantly displayed himselfe against Arminianisme in generall, and this our Arminian Error in particular: so all our learned Writers of his age, ^(as men doe commonly conforme their iudgements to their Princes Tenets) did ^{worthily suffragate to him,} and these our Anti-Arminian

* See his Meditation on the Lords Prayer, & his Paraphrase on the Reuelation. c. 13. 8. c. 17. 8.

* Meaning Pelagianisme. See Pelagius Rediuius. Epistle to the Reader, and King James his Cygnea Cantio, newly printed, London 1619 p. 32.

^{Quicquid ciuitatis principis in honore habuerit, necesse est consentaneum reliquorum ciuium sententiam esse. Aristot. Polit. l. 2. c. 2. p. 140.}

^{Nemo suos (habet) est aule naturae potentis) sed Domini mores casarianus habet Martial Epigram. l. 9. Epigr. 61.}

^{Honestissimum est maiorem vestigia sequi recte si praecesserint. Plin. Epist. lib 5. Epist. 8.}

nian Conclusions: Witnesse our famous Dr. *Reinolds*: who alone was a well furnish'd Library full of all faculties, of all studies, of all learning: whose memory, whose reading f Bishop Hall, were neere to a miracle, as f one well obserues: in his Epist. Decad. Thesis 4. in *Schola Theologica tractata*: Nouember 2. 1579. sect. 23. to 27. and *Apologia Thesium*: sect. 12. to 23. *Londini* 1602. being the first yeere of King *James* his Raigne: Witnesse learned and Scholasticall Dr. *Field*: of the Church, Booke 1. cap. 3. 4. 7. 8. 10. Booke 3. *Apendix*, cap. 14. Edit. 2. Oxford 1628. p. 33. together with religious Dr. *Henry Aray*, in his Lectures on the *Philippians*, London 1618. Lecture 33. p. 417. 418. Dr. *William Conel*, in his Iust and moderate Defence of Mr. *Richard Hooker*, London, 1603. Article 10. 11. Mr. *Anthony Maxey*, Chaplaine in Ordinary to the Kings Maiesty: in his *Golden Chaine* of mens Saluation. Edit. 3. London 1607. Sermon 1. of Election. Mr. *Thomas Draxe*, in his *Worlds Resurrection*, London 1609. p. 2. 3. 23. 78. Master *Trendall*, his *Arke* against the *Dragons flood*, London 1608. p. 4. 6. Mr. *Thomas Rogers*, Chaplaine to Arch-Bishop *Bancroft*, in his *Analysis* on the 39. Articles, intituled; The Faith, Doctrine, and Religion, professed and protected in the Realme of England, and Dominions of the same: perused, and by lawfull Authority of the Church of England, allowed to be publicke: Article 17. Proposition 1. 2. 3. 4. Mr. *Turnbal*, Sermon 1. on *Iude* 1. 2. Godly and painfull Mr. *Samuel Heiron*, in his *Spirituall Sonne-ship* 1. part of his Workes, London 1620. p. 365. to 372. Learned Dr. *John White*, in his *Way to the true Church*, London 1610. Digression 40. sect. 49. p. 270. in his Defence of the Way, London 1624. c. 25. sect. 10. to the end, p. 128. to 138. Sermon at *Paules Crosse*, March 20. 1615. sect. 8. Learned Dr. *Robert Abbot* Bishop of *Salisbury*, and *Regius* Professor of Diuinity in the Vniuersity of Oxford: in his *Diuinity Lecture* in the Vniuersity.

uersity Schooles, Oxonia. Iuly 10. 1613. sect. 1. 2. 3.
 4. in his other three Lectures, 1614. and 1615. London
 1618. and *Animaduersio in Thompsoni Diatribam*, c. 5.
 Mr. *Brightman* on the Reu. c. 3. v. 8. c. 17. v. 8. c. 21. 27.
 Mr. *Richard Stocke*, in his Doctrine and vse of Repen-
 tance, London 1610. p. 167. to 172. Mr. *William Ar-*
terfol, Commentary on Philemon. London 1612. p. 7.
 239. 240. 241. Learned Dr. *Benefield*, late Lady
Margaret Professor in the Vniuersity of Oxford, *De*
Sanctorum perseuerantia, lib. 2. cap. 18. 20. *Francofurti*,
 1618. p. 260. 261. Learned Dr. *Crakenthorpe*, in his
 Sermon of Predestination, Preached at St. *Maries* in
 Oxford. London 1620. Mr. *Thomas Wilson*, in his Ex-
 position vpon the Romanes. cap. 9. ve. 11. 12. to 29.
 and cap. 11. ver. 5. 6. 7. 8. Edition 2. London 1627.
 p. 348. 380. 444. to 460. Dr. *Iohn Boyes*, late Deane
 of Canterbury, in his Exposition of the Epistle on
 Innocents day, and on Plalme 104. on Whitsunday
 Euening, in his Workes. London 1622. p. 613. 614.
 625. 941. Mr. *Samuel Crooke* in his Guide, Edition 4.
 London 1625. sect. 4. 9. & 17. Learned Dr. *Ames*
 in his *Coronis ad collationem Hagionsem, Lugduni Batta-*
uorum. 1618. *Articulus* 1. & 2. Eminent and renown-
 ned Dr. *Prideaux* in his 1. Lecture, Iuly 6. in the Vni-
 uersity Schooles at Oxford, where he then was, and
 now is, *Regius* Professor of Diuinity. Learned Sir
Christopher Sybthorpe, in his Friendly Aduertisment, to
 the Catholickes of Ireland. Dublin 1623. cap. 7. 8.
 p. 153. to 214. Mr. *Adams* in his Churches Glory,
 on Hebr. 12. 23. page 66. to 90. Mr. *Elnathan Parre*,
 in his Grounds of Diuinity. Edit. 4. London 1622.
 p. 281. to 309. Mr. *Robert Yarrow*, in his Soueraigne
 comfort for a troubled conscience. London 1619. c.
 38. 39. p. 352, &c. Godly and learned Mr. *Paul Bayne*
 in his Commenda y on Ephesians 1. London 1618. p.
 64. to 256. Dr. *Griffith Williams* in his Delights of the
 Saints. London 1622. page 7. to 70. Mr. *Iohn Dow-*

name, in his Summe of sacred Diuinity. lib. 2. cap. 1. page 283. to 210. cap. 6. page 399. Mr. *Humphery Sydenham*, in his *Jacob and Esau*, or Election and Reprobation, Preached at Pauls Crosse, March 4. 1622. London 1627. Mr. *Frewen*, in his Grounds of Religion. London 1621. Quæst. 13. page 278. 279. 280. Learned Dr. *Francis White*, now Bishop of Norwich, in his *Orthodox*. London. 1624. page 105. 108. and in his Conference with *Fisher*. page 49. to 55. Godly and painefull Mr. *Bisfeld*, in his Exposition on the Collossians. cap. 3. ver. 12. page 76. Mr. *Henry Ainsworth* in his Answer to the Anabaptists Arminian Treatise, intituled; *The Description of what God hath Predetermined concerning man: Article 1. & 2.* Dr. *Salter* Sermon at Pauls Crosse, 1609. on Hebrues 6. 4. 5. Exposition on 1. Epistle of the Thessalonians. c. 1. ver. 5. page 39. 40. cap. 5. ver. 9. 10. page 438. to 455. ver. 24. page 556. 557. Exposition on Epistle 2. cap. 1. v. 10. page 53. 54. Adde we as a Corrollarie and Conclusion to all these, the Resolution of our eminent *Dort* Diuines: to wit, Doctor *Carlton* late Bishop of Chichester: Dr. *Dauenat*, now Bishop of Salisbury: Dr. *Goads*, Dr. *Ward*, Lady *Margarets* Professor in Cambridge, and Dr. *Belcankwell* Deane of Rochester, who all concurre with this our Position in *terminis*, condemning the contrary as erroneous and herericall, as the English Sinode of *Dort* approued of by King *James*, Article 1. & 2. throughout. Dr. *Wards Suffragum Britannorum*, London 1627. *Articulus 1. & 2.* together with the Synode it selfe, Printed in Folio, Article 1. 2. *Theologorum magna Britannia Sententia*, doe at large declare. Thus hath this our present Position beene constantly maintained as the vndoubted truth and Doctrine of our Church, by all the forequoted Authors, from the beginning of Reformation to the present Raigne of our gracious King *Charles*, not one approued Author of our Church (to my knowledge).

ledge) so much as once oppugning it. *How this *King Charles.
 Assertion hath bene iustified as the receiued Doctrine
 of our Church since his Maiesties happy Raigne: the
 Examination of Mr. *Meunragues* Appeale by reuerend
 Bishop *Carlton*, c. 2. 3. 4. with the ioint Attestation of
 him, and all our fore-named Dort Diuines thereto an-
 nexed vnder all their hands. page 26. Dr. *Ward* his
Suffragium Britannorum, & Concio ad Clerum. London
 1627. Dr. *Dauenat* Bishop of Salisbury, in his *Expo-*
sitio Epistola Pauli ad Collossenses, Cantabrigia, 1627. p.
 117. 118. 119. 171. 173. 390. and in his Letter to
 Dr. *Hall* Bishop of Exeter, annexed to Bishop *Halls*
 Reconciler. page 84. 85. Dr. *Hall* Bishop of Exeter,
 in his Letter to Dr. *Dauenat* Bishop of Salisbury at the
 end of his last Reconciler. page 75. and in his Epistles
 Decad. 6. Epistle 7. Dr. *Gonde*, and Dr. *Daniel Featly*,
 in their *Pelagius Redivivus*, Parallel 1. sect. 3. 5. Parallel
 3. sect. 4. cap. 2. 1. Dr. *Featly* in his 2. Parallel, Lon-
 don 1626. page 1. to 20. Mr. *Henry Burton*, in his
 Plea to an Appeale, page 39. to 60. and in his Truth
 triumphing ouer Trent. London 1629. cap. 17. Mr.
Tates, in his *Ibis ad Casarem*, c. 8. 9. 16. Mr. *VVotton*
 in his Dangerous Plot Discouered. c. 20. Mr. *Francis*
Rouse, in his Doctrine of King *James*. page 1. to 25.
 Dr. *Iohn Mayer* in his late Exposition vpon St. *James*.
 cap. 1. Doctr. 24. page 160. 169. London 1629. Dr.
Griffith Williams, in his True Church, London 1629.
 lib. 4. cap. 24. I. P. in his Christs Confession and
 Complaint. 1629. page 38. 39. 46. 47. 48. And my
 owne Perpetuity of a Regenerate mans estate. Edit. 2.
 page 6. to 23. can * abundantly testifie. Since there-
 fore this first Anti-Arminian Position hath beene al-
 waies thus constantly, vnanimously, vncontrollably
 maintained by all these our seuerall Martyrs, Prelates,
 Doctors, and approued Writers; in all the successiue
 Raignes of these 6. English Monarches, even from the
 beginning of Reformation to this present; its oppo-
 site

*See the Au-
 thors quot'd
 in the 2. & 3.
 Thesis next
 ensuing, as
 punctually to
 this purpose.

²
The second
Anti-Armini-
an Assertion.
proued to bee
the constant
and receiued
Doctrin of
the Church
of England.

site Arminian Thesis professedly oppugned by them, as erroneous, as repugnant to the received Doctrine of our English Church: wee may safely embrace it, yea establish it, as the vndoubted Doctrine of the Church of England.

For the second of these Anti-Arminian Positions, touching the freeness of Gods Election, and its independancy on any fore-seene faith, or will, or workes, or perseuerance, or endeavors, or any other condition, or preuius disposition in the persons elected: it is vndoubtedly, yea manifestly warranted, by the expresse words of our 13. and 17. Articles. Of the 13. Article of Lambeth: of the 14. Article of Ireland: of our Common-prayer Booke, Homilies, and the fore-cited Catechismes and Questions, figures (2.) which haue all relation to it: of the Synode of Dort. Article 1. and of *Barrets* Recantation in the Latine Copy, section 6. where our 17. Article is *verbatim* recited.

To these I shall adde the concurrent, plenary, and copious attestation * of Mr. *William Tyndall* Martyr, in his Parable of the wicked Mammon, page 70. 75. 78. 80. 90. in his Answer to *Mooris* Dialogue. p. 259. Answer to his 2. Booke. cap. 3. page 293. Answer to his 4. Booke. cap. 10. page 329. cap. 11. page 331. 332. 337. in his Pathway into the holy Scriptures, page 380. and in his Exposition on the first Epistle of *John*, cap. 3. page 410. 412. cap. 4. page 416. 417. 419. Of Mr. *John Frish* Martyr, in his Mirror to know thy selfe, page 84. 85. in his Declaration of Baptisme, page 92. 93. Of Dr. *Barnes* a learned Martyr, in his Treatise, What the Church is. p. 246. and that Free-will of her owne strength can doe nothing but sinne. page 274. 277. 278. 279. Of Mr. *Iohn Harrison* in his Yet a Bout at the Romish Fox, Zurichke 1543. in the dayes of King *Henry* the VIII. * Of learned *Peter Martyr*, once Professor of Divinity in the Vniuersity of Oxford,

Oxford, Commentary on the Romanes c. 8. p. 532. 533. 534. cap. 9. page 700. to 714. in cap. 11. page 869. and *Locis Communes Classis*. 3. cap. 1. sect. 11. and 16. to 27. Of famous *Martin Bucer*, once Divinity Reader in the Vniuersity of Cambridge, (the large yet iust Encomiums of whose holy life, incomperable learning, profound iudgement, and Orthodox solidity in Diuinity, are truly discyphered by *Mr. Iohn* & See *Historia Vera de Vita, & Obitu Buceri. Argentina. 1561.* *boeke* Tutor to King *Edward the VI.* by *Nicholas Carr*, by Dr. *Walter Haddon*, by Dr. *Mathew Parker*, then Professor of Diuinity, and Vice-chancellor of Cambridge, afterwards Arch-bishop of Canterbury: by Dr. *Redman* and others; in their Epistles, Orations, and Poems of his life and death, to which I shall referre you,) in his Commentary on Mat. 7. ver. 23. on Romans 9. ver. 11. to 27. on Rom. 11. 4. 5. 6. and on Ephesians cap. 1. Of Mr. *Hugh Latimer* Martyr, Bishop of Worcester, in his Sermon on the third Sunday after Epiphanie, fol. 312. and on the Sunday called Septuagesima. fol. 325. 326. 327. Of a Booke intituled the Summe of holy Scriptures, by *Stephen Garret* (as most suppose) printed 1547. in the 2 yeere of King *Edward the VI.* cap. 6. Of *Thomas Beacon* a learned godly Diuinity Professor, in his *Sicke mans Salue*, London 1580. page 412. 413. 414. Of learned Mr. *Iohn Hooper* Bishop and Martyr, in his Declaration of the 10. Commandements, Epistle to the Reader, written Nouember 5. 1549. London 1588. Of Mr. *Bartholmew Traber*, in his Exposition on Lead vs not into temptation, London 1573. Of Mr. *Roger Hutchinson*, in his Image of God. London 1560. by *Iohn Day*. cap. 11. fol. 44. 45. cap. 17. fol. 76. cap. 25. fol. 125. Of Mr. *Anthony Gilby* in his Briefe Treatise of Election and Reprobation. Of *Lancelot Ridlie* in his Commentary on Ephesians 1. & 2. Of Mr. *Iohn Bradford* Martyr, in his Briefe Summe of the Doctrine of Election and Predestination, a Punctuall Treatise to

our present purpose, and in his Letter recorded by Mr. *John Fox*, in his Booke of Martyrs, page 1505. *Queen Mary*. Col. 1. * Of *John Carelesse*, and Mr. *Woodman* godly Martyrs, in Mr. *Fox* his Martyriologie. London 1596. page 1742. Col. 2. l. 40. 60. page 1809. 1810. Col. 1. and in *John Carelesse* his 2. Letter to K. E. London * *Queen Eliz.* 1566. in the dayes of persecuting *Queene Mary* * Of Mr. *John Veron*, in his Fruitfull Treatise of Predestination, and his Apologie for the same, Dedicated to *Queene Elizabeth*. Of Mr. *John Fox* in his Martyriologie page 1505. 1506. in his Notes vpon the point of Election. London 1581. and of Reuerend Deane *Nomol*, in his Catechisme on the Creed, Why we call God Father, and of the holy Catholicke Church, (^h both *Auditors and followers of Peter Martyr, and exiles for Religion in Eugene Maries dayes.*) Of Mr. *Robert Crowlie*, in his Apologie or Defence of those English Writers and Preachers, which *Cerberus* the three-headed Dog of Hell chargeth with false Doctrine, vnder the name of Predestination. London 1566. Fol. 10. 21. 91. 92. 96. 97. to 104. Of Mr. *John Knox*, in his Answer to the Enemies of Gods Predestination; throughout the Booke. Of *Bernard Ochin* in his 25. Sermons of Predestination and Election. Of Mr. *Thomas Palfriman*, Treatise of Heauenly Philosophie, lib. 1. cap. 7. 8. Of Mr. *Robert Caundish*, in The Image of Nature, and Grace. c. 8. fol. 45. to 57. cap. 9. fol. 100. to 110. Of Mr. *James Price*, his Fanne of the Faithfull, Epistle to the Reader, and cap 1. 2. 14. Of Mr. *Robert Hutton*, his Summe of Diuinity, London 1565. cap. Of Grace and of Predestination. Of godly, orthodox, solid, deuout, and zealous Mr. *Edward Deering*, Lecture 9. and 27. on the Hebr. Of the Reuerend Father in God, the *Bishop of Chichester*, in his Sermon at Paules Crosse, on Apoc. 12. 1. London 1576. Of Mr. *George Gifford*, his 4. Sermon on 2. Pet. 1. 9. 10. London for *Toby Cooke*, 1582. Of Mr. *John Northbrooke*, The poore mans Garden. c. 1. and

^h Dr. *Hamfries*
De Vita &
Morte Iuelli. p.
87. & 69. ac-
cordingly.

and 18. Of Mr. *Arthur Gurney* A fruitfull Dialogue
 betweene Reason and Religion. Fol. 24. 25. 39. to 47.
 Of Mr. *Anwicks*, his Meditations vpon Gods Monar-
 chie, and the Devils Kingdome. cap. 6. 7. 11. Of in-
 comperable Mr. *Hooker*, Discourse of Iustification.
 sect. 29. Of Mr. *Anthony Anderson*, A godly Sermon of
 Sure Comfort. page 23. to 27. Of Mr. *Thomas Sparkes*
 his Comfortable Treatise, How a man may be assured
 in his owne Conscience of his Election. Of Reuerend
 Bishop *Babington*, Sermon at Paules Crosse 1590. part
 1. and 3. Of profound and ready Dr. * *Fulke*, *that* * See his Ser-
Hammer of Heretickes and Champion of Truth: together mon on Gal.
with Master Thomas Cartwrights, Notes on Romanes 9. 4. 21. the 17.
 sect. 2. 3. 5. and on 2. Peter 1. sect. 2. Of *Bartimeus* of March. An.
Andreas, Sermon 2. on Canticles 5, page 64. 65. 66. 1577. accor-
 Of Learned Doctor *Mathew Hutton* Arch-Bishop of dingly.
 Yorke, *De Electione & Reprobatione Commentatio*: to i So is he fi-
 whom I might adde, Reuerend Doctor *Whitgift* Arch- led by B. Hall.
 Bishop of Canterbury, and all those other learned Epist. Decad.
 Prelates, Doctors, and graue Diuines, who composed 1. Epist. 7.
 the Articles of Lambeth, and *Barrets* Recantation
 fore-cited. Of solid Dr. *Whitakers*, * *whom no man euer* 1 BB. Hall E-
saw without reuerence, or heard without wonder. Cygnea pist. Decad. 1.
Cantio. page 2. to 18, Of Dr. *Done*, now Bishop of Epist. 7.
 Peterburrow, Sermon at Paules Crosse on Ezech. 33.
 11. Febr. 6. 1596. Of profound Mr. *William Perkins*,
 Of the Order and causes of Election and Reprobation
 c. 7. 50. 51. Tom. 1. page 16. 95. to 114. Exposition
 on the Creed, page 277. to 299. A Treatise of Prede-
 stination. Tom. 2. p. 606. to 641. Exposition on *Inde*,
 Tom. 3. page 516. 517. Of Mr. *Greenham*, A Treatise
 of Blessednesse, p. 207. Of Dr. *Robert Some*, his Trea-
 tise of Predestination, and *Traclatus De Tribus Quæsti-*
onibus. Quæst. 1. and 3. Of Mr. *John Hill*, Life euil last-
 ing. lib. 5. page 526. 527. in the Raigne of our blessed
Elizabeth. Of our late learned Soueraigne King *James*, * King James.
 Conference at Hampton Court. page 43. Where his

Maieſtie expreſſy deliuereth his Royall Reſolution of this point in theſe punctuall tearmes: *Predeſtination and Election depends not vpon any qualities, actions, or workes of man, which be mutable, but of Gods eternall and immutable Decree and purpoſe*: in which Reſolution he conſtantly continued till his death; as his Commentary on the Lords Prayer, and the Reuelation: his Declaration againſt *Vorſtius*: his Approbation of the Synodicall Reſolutions, and Concluſions at Dort, and his Conference with two of our Engliſh Diuines, about a month before his death, newly publiſhed by Dr. *Daniel Featly*, page 31. 32. will fully euidence. Of laborious and learned Dr. *Willet* Commentary on *Romanes* 8. Controuerſie 16. 17. 18. cap. 9. Controuerſie 7. 8. 10. c. 11. Controuerſie 3. & *Synopſis Papiſmi*. p. 881. 904. to 908. 918. to 922. Of eminent and incomparable Dr. *Reinolds Theſis*, 4. and *Apologia Theſium*, ſect. 14. to 23. Of deuout Dr. *Henry Airay*, Dr. *Rainolds* his boſome friend: in his Lectures on the *Philippians*, Lecture 33. page 390. 391. Lecture 34. p. 417. 418. Of Dr. *Couel*, in his Defence of Mr. *Hooker*, Article 10. of Predeſtination. Of Mr. *Thomas Bell*, in his Downefall of Popery, London 1608. Article 5. page 61. in his Catholicke Triumph, London 1610. c. 9. p. 444. to 448. Of Learned Biſhop *King*, Lecture 17. on *Ionah*, London 1618. page 228. Of learned Dr. *Robert Abbot*, late Biſhop of Salisbury, Lecture 1. *De Gratia & Perſeuerantia Sanctorum*, ſect. 3. *De Veritate Gratia Chriſti*, Iuly 8. 1615. ſect. 12. to the end. *Octobris* 15. 1615 ſect. 5. 6. 7. 8. *Oratio* 4. *codem Anno*. *Octobris* 28. ſect. 6. *Animaduerſio in Thompſoni Diatriham*, cap. 4. 5. Of Mr. *Thomas Rogers Analyſis*, on the 17. Article, Proposition 5. Of Dr. *Field*, Of the Church, lib. 1. c. 1. to 7. Of Mr. *Samuel Hieron*, Abridgement of the Goſpell in his workes. part 1. page 104. 105. The worth of the water of life, p. 203. 204. The ſpiritual Son-ſhip, page 370. 371. Of Reuerend and learned Dr. *Morton* Biſhop

Bishop of Couentry and Leitchfield, in his *Catholick* Appeale for Protestants. *Londini* 1610. lib. 2. cap. 11. sect. 2, where he proues this to be the Doctrine, not onely of Protestants, but of the learnedest Papists: Of Mr. *William Atterfoll* Commentary on Philemon. page 239. 240. 241. Of Dr. *John White*, Way to the true Church *Digressio* 41. sect. 43. 44. 45. 49. Defence of the way, c. 21. 25. & 38. lect. 6. 10. to 16. Sermon at Pauls Crosse, sect. 8. Of Dr. *Francis White* now Bishop of Norwich, in his *Orthodox*. c. 8. Of Dr. *Crakenhorpe*, in his Sermon of Predestination. Of Dr. *Ames* *Coronis ad Collationem Haghiensem*. Article 1. and 2. Of Dr. *Griffith Williams*, his Delights of the Saints, part 1. p. 68. 69. 70. 93. Of Dr. *Sciater* Sermon at Pauls Crosse 1609. An Exposition on the Thessalonians lately published, cap. 5. ver. 9. 10. page 438. to 455. on Epistle 2. cap. 1. ver. 11. page 67. cap. 2. ver. 13. page 178. to 190. Of Mr. *Elnathan Parre*, Grounds of Diuinity, Edit. 4. p. 285. to 341. Of Mr. *Draxe*, in his Worlds Resurrection. page 3. 78. 110. Of Mr. *Samuel Crooke*, Guide to Godlinesse. sect. 4. and 17. Of Mr. *John Downame*, Summe of Diuinity. lib. 2. cap. 1. and 6. Of Mr. *Paul Baine*, Commentary on Ephesians 1. p. 71. to 150. where this point is largely handled. Of Mr. *Elton* and Mr. *Randall* in their Sermons on Rom. 8. 29. 30. Of Doctor *Boyes*, Whitsunday Euening Prayer, in his Workes. page 940. to 944. Of Mr. *Robert Tarrow*, Soueraigne Comfort for a troubled Conscience. cap. 28. to the end of cap. 36. Of Doctor *Benefield*, *De Sanctorum perseuerantia*, lib. 2. c. 18. 20. Of Mr. *Humfrey Sydenham*, his *Jacob* and *Esau*, Preached at Pauls Crosse 1622. part. 1. Of Sir *Christopher Sybthorpe*, in his Friendly Aduertisement to the pretended Catholickes of Ireland. c. 7. 8. Of eminent and acute Dr. *Prideaux*. Lecture 1. *Oxonia in Comitatu*, Anno 1616. *De absoluto Decreto*. Of Mr. *Nathaniel Byfield* in his Treatise of the Premises, c. 11. 13. Expo-

sition on the Colossions, cap. 3. ver. 12. page 74. 75. Of Mr. *Thomas Wilson*, Exposition on Romanes 9. ver. 11. 12. Of incomperable Dr. *Vsher*, now Arch-Bishop of Ardmagh, and Primate of Ireland, in his Answer to the Iesuites Challenge, of Free-will page 464. to 492. and in his Epistle of the Religion professed by the ancient Irish. p. 8. 9. Of all our famous Dort Diuines, Synode of Dort, Article 1. in the Raigne of famous
 * King Charles. King James. * Of Reuerend and learned Bishop *Carlton* Examination of Mr. *Mountagues* Appeale. c. 3. 4. Of learned Dr. *Dauenat* Bishop of Salisbury, *Expositio Epistola Pauli ad Collossenses*, cap. 3. ver. 12. page 390. 391. and in his Epistle to Bishop *Hall*, annexed to his Reconciler. page 84. 85. Of solid Dr. *Ward*, *Concio ad Clerum Cantabrigia*, Ianuary 12. 1625. page 30. to 33. Of acute Dr. *Fently*, his 2. Parallel, p. 1. to 14. and in his & Dr. *Thomas Gonds* ioint *Pelagius Rediniuus*. Of elegant Dr. *Hall* Bishop of Exeter, in his Epistles. Decad. 6. Epist. 7. and in his Letter to Bishop *Dauenat* at the end of his Reconciler. page 75. Of Master *Henry Burton*, Plea to an Appeale, page 39. to 71. Truth triumphing ouer Trent. c. 17. Of Dr. *Iohn Bastwicke*, *Elenchus Religionis Papisticae*. c. 8. 9. and 11. Of Mr. *Yates*, *Ibis ad Casarem*, part 1. c. 6. 7. 8. 10. 18. part 2 c. 1. 2. 3. Of Mr. *Wotton*, A dangerous Plot Disconered. c. 10. 20. Of Mr. *Francis Rouse*, The Doctrine of King James, page 1. to 25. Of Master *Richard Scudder*, The Christians daily Walke. Edit. 2. London 1628. p. 431. 439. 613. 615. Of Mr. *William Pemble* in his *Vindicia Gratia*, page 38. to 44. Of Mr. *Thomas Vicers* in his *Puillus Grex*, Oxonia 1627. Of Master *Richard Bernard* Rheemes against Rome. page 311. 312. Of Mr. *Iohn Barlow* Exposition on the 2. Tim. 1. 9. and c. 2. 19. 20. 21. Of Dr. *Sclater* Exposition on the Epistles to the Thessalonians fore-cited. Of *The Character of a Christian*, London 1627. p. 84. 85. 304. to 309. Of Mr. *Carpenter*, in his *Achitophel*, London 1629. page 30. 31. Of
 Doctor

Doctor *John Mayer*, Exposition vpon *Iames*, London 1629. c. 1. Doctr. 24. p. 163. Doctr. 27. p. 180. 181. 182. c. 2. Doctr. 7. page 49. 50. 51. Of *I. P.* in his Christs Confession and Complaint 1629. page 38 39. to 47. and 78. All these most Reuerend, eminent, learned Martyrs, Prelates, Doctors, Diuines, and Writers of our Church, in these their seuerall Workes and ages, haue punctually, yea copiously concurred in the vnanimous defence of this our second Anti-Arminian Conclusion, oppugning, refuting, the contrary Arminian Position of Election from fore-seene faith or workes, as Pelagian, Semi-Pelagian, Popish, erroneous; and opposite to the receiued Doctrine of our Church; not one of our authorized orthodox Writers so much as one dissenting from them: Wherefore wee may vn- doubtedly receiue it, declare it, adiudge it, to be the established and resolved Doctrine of our English Church: concluding with that golden sentence of de- ucut^m *Bernard*: *Initium meum solus gratia est, & non habeo quid mihi in predestinatione attribuam, siue uocatione. Porro consummatio quidem & ipsa solus gratia est, nec est mihi in hac parte vel cum ea, siue in ea gloriari, quasi conditor uide- ar, aut cooperator*: And with that Merit-confounding saying of *Isidorus Hispalensis*. *Homini meritum, superna gratia non ut ueniat inuenit, sed postquam uenit, facit: atque ad indignam mentem ueniens, facit in ea meritum quod remuneret, quia solum inueniat quod puniret.*

The third of these fore-mentioned Anti-Arminian Conclusions; touching the absolutenesse, the immu- tability, the impulsue or ^o primary cause of the Decree (not of the Act or execution) of Reprobation, or Non-election; viz. eos secundum gratiam, non secundum debitum Elegit ergo, Deus fideles quia iam erant. August. De Prædest. Sanctorum. cap. 17. m De Verbis Esaiæ Sermo. 4. Fol. 49. l. Edit. Parisys. 1513. n De Summo. Bono. lib. 2. cap. 5. * The third Anti-Arminian position proued. o Gemina est Prædestinatio, siue Electorum ad re- quiem, siue reproborum ad mortem. Vtraq. agitur diuino iudicio. Isidorus. Hisp. De Summo. bono. lib. 2. cap. 6.

*Electi non eli-
guntur quia
crediderunt, sed
eliguntur ut
credant. Nam si
propterea electi
erant quoniam
crediderant, ipsi
eum prius utiq.
elegerant cre-
dendo in eum, ut
elegi merere-
tur. aufert au-
tem hoc omnino
qui dicit. Non
uos me eligitis,
sed ego uos elegi.
Unde non ob a-
iud dicit, non uos
me eligitis, sed
ego uos elegi;
nisi quia non eli-
gerent eam ut
eligere eos, sed
ut eligerent
eum elegit eos;
quia misericor-
dia eius preue-*

sed ut sint, non

p See p. 8.9.

q Lectura. 1.

De absoluto De-

creto sect. 10.

p. 25.

r Henry the 8.

f Edw. the 6.

¶ Certe Pegus
auspicijs ea que
hic leges, Oxonij
postremo eius
tempore docui:
cum q. a me non
peteretur tan-
tum, sed effla-
gitaretur, ut o-
pio extaret, ac-
quiesci.

is necessarily implied and raised from our 17 Article, as Dr. P *Whitakers* and others have observed: It is fully warranted and proved by the 1. and 4. Articles of Lambeth, which well explaine our 17. Article in this point, as learned Dr. A *Presden* hath observed: by the 11. 12. and 14. Articles of Ireland: by our fore-named *Henrics*, figures (3) by the Catechisme of Predestination, figures (3) by the Synode of *Dort*, Articles 1. 2. and by the expresse words of *Barrets Recantation*, composed by the Vniuersity Heads of Cambridge, sect. 6. where our 17. Article is likewise quoted for to warrant it.

* Our learned godly Martyrs in the Regiment of King *Henry the VIII.* haue suffragated to this Tenet; witnesse Mr. *William Tyndals* Parable of the Wicked Mammon, page 80. Col. 2. Answer to Mr. *Moore*s 4. Booke, cap. 10. p. 329. Mr. *John Frith*, his Mirrour to know thy selfe, page 84. and learned Dr. *Barnes*, That Free-will of her owne strength can doe nothing else but sin, page. 270. 271. 274. 276. to 283. where this point is largely handled.

† Our learned Diuinity Professors in King *Edwards* dayes, are full and copious in this point; witnesse *Peter Martyr*, in his Comment. in Epist. ad Romanos; c. 9. Tiguri 1559. page 697. 712. and *Locorum communium Classis*, 3. cap. 1. sect. 15. 28. to 32. and 36. (being Lectures read in the Vniuersity of Oxfoord by King *Edwards* appointment, and earnestly desired by diuers of the Vniuersity for the presse, as himselfe records in his Epistola Dedicatory.) Witnesse Dr. *Martin Bucer*, in his Commentary on *Romanes* 9. verse 11. to 24. and on *Ephesians* chap. 1. Whence eminent Dr. *Whitakers* in his *Cyanea Cantio*, page 15. informes vs: That *Peter Martyr*, and *Martin Bucer*, of honourable memory, did professe this Doctrine of absolute and irrespitable Reprobation, in both our famous Vniuersities; and that our Church, (which was most abundantly watered with the Fountaines of these two eminent Di-

uines

mines, in the dayes of King Edward the VI.) did allwaies hold it as the vndoubted truth, ever since the restitution of the Gospel to her. This then was the receiued Doctrine of our Church, of both our Vniuersities, of all our learned Writers, and Protestant Diuines in King Edwards dayes; as our 17. Article which was then composed; together with our fore-quoted Homilies will euince; there being no approued Writer of our Church now extant, that did oppugne it in that age: And should we begin to doubt it now?

If any object, that Mr. Iohn Bradford in his *Summe of the Doctrine of Predestination and Reprobation*; (where he concurs with vs in this our Assertion, as his intire, learned bosome friend Martin Bucer doth) affirms: *that our owne wilfulnesse, sinne, and contemning of Christ, are the cause of Reprobation*, therefore this Doctrine was not then so generally receiued: I answer, First, that Mr. Bradfords explanation of himselfe in the subsequent lines will take off this obiection: For he informes vs, that he *speakes onely of the second cause*, (that is, of the execution, not of the Decree) of Reprobation, which is *onely sinne*; not of the first cause of it, (the thing we haue now in question) which we cannot comprehend, it being the vnsearchable will of God, which we should not search into further then God doth giue vs leane in his Word. Secondly, that Mr. Bradford, ^u (who, together with all the learned Prelates, Martyrs, and Diuines, that either professed our Protestant Religion in King Edwards, or else fled, or suffered for it, in Queens Maries dayes, concurred with Peter Martyr, and Martin Bucer in these our *Anti-Arminian Theses*, whose Admirers, Auditors, Schallers, or Followers they then were, both here and in their exile:) speakes this onely to silence Reprobates and damned men, aduising them to looke first vpon their owne sinnes, which bring damnation and Gods hatred on them; not vpon Gods seeret Decree of Reprobation; which as it doth not impose a necessity of fining vpon men, so it neuer

u Sec D. Humphries De Vita & morte Incli. p. 31. 40, 42, 43, 45, 87, 88, 89. 29. Historia Vera De Vita & Obitu Buceri. Oratio de vita & morte Petri Martyris: Bale. in. Scriptorum Britannie. Centuria. 9. p. 741. 42. Mr. Fox in his Booke of Martyrs: the two last bookes: Barrets Recantation here p. 18. 59. Dr. Whitakers cygneus Cantio. p. 1. 16. BB. Caritons Answer to Mr. Mountagues Appeale. c. 2. according y.

x Deus est illis
quos predesti-
navit ad eternā
vitam misericor-
dissimus gratie
largitor: illis
quos predesti-
navit ad eternā
mortem, insuffi-
mus supplicij re-
tributor, non so-
lum propter ea
que volentes
adiungunt, verū
etiam si infantes
nihil adiciant,
præter originale
peccatum. Au-
gust. De Ani-
mā & eius O-
rigine. lib. 4.
c. 10. Bonus est
Deus, iustus est
Deus: potest ali-
quos sine bonis
meritis liberare,
quia bonus est:
non potest quen-
quam sine malis
meritis damna-
re, quia iustus
est. Idem.
Contr. Iulian-
um. l. 3. c. 18

neuer brings *any actuall damnation on them but for sinne*: Mr. Bradford then speaking onely of the actuall execu-
tion of Reprobation, not of the Decree it selfe: of the
consequent of it, not of the cause, which is onely
the vnsearchable will of God, makes wholly for our
present Tenet, not against it. The selfe-same answer
may be giuen to that of Bishop Hooper in his Epistle
to the Christian Reader, prefixed before his *Declara-*
tion of the Commandements, where he writes thus: *The cause of reiection or damnation is sinne in man, which*
will neither receiue the promise of the Gospel, &c. Where
reiection, is put, for the execution of Reprobation, or
actuall damnation, (as this disiunctiue or explanatory
conjunction, OR, *the cause of reiection*, OR *damnation*
and this his marginall Note: *The cause of damnation in*
man; annexed to it, doe infallibly demonstrate:) of
which euery man doth readily acknowledge sinne to
be the onely cause: not for the Decree of Reprobati-
on, which hath no other primary moouing or impul-
siue cause, but Gods meere will & pleasure: These Wri-
ters then, together with acute Mr. Bartholmew Trabe-
ron, in his 2. & 3. Lectures' on Reu. 4. and his Expofi-
tion on, *Lead vs not into temptation*, London 1573. where
this our point, together with Gods decreeing of A-
dams fall; and his being the Author of sinne, is pithily
and acurately discussed. Master Anthony Gilby in his
Briefe Treatise of Election and Reprobation. London
1581. Mr. Hutchinson, in his Image of God. 1550.
cap. 11. fol. 44. 45. c. 14. fol. 52. c. 15. 62. to 72. and
Mr. Iohn Knox in his Answer to the Enemies of Gods
Predestination, make wholly for vs, not against vs,
if rightly vnderstood.

y Queen Eliz.

This was the constant Tenet and resolution of our
eminent Diuines in Queene Elizabeths dayes; Wit-
nesse Reuerend Bishop Jewell, in his 6. Sermon. and Mr.
Iohn Veron his *Fruitfull Treatise of Predestination, and the*
Apologie for the same: where this point of absolute Re-
probation

probation is largely proued, all obiections, all cauits against it, being there fully answered: Witnessse Mr. *John Fox* in his *Martyrologe*, page 1306. line 50. in his *Notes of Election*. London 1581. Master *Robert Crowlse*, in his *Confutation of Shaxtons Articles*, and in his *Apologie or Defence of those English Writers and Preachers*, which *Cerberus* the three-headed Dog of Hell, chargeth with false Doctrine, vnder the name of *Predestination* Printed by Authority, London 1566 Wherein this Doctrine of *Reprobation*, or *Predestination* vnto death is learnedly discussed, iustified, and defended against all those popish, those *Arminian* Cauits, of *stoicall Fate*, of *Gods* being the Author of sinne, of damnation, and the like, then made against it; all which are there pithily answered, and refelled. Mr. *Thomas Palsfryman*, *Treatise of Heauenly Philosophy*, cap. 7. Mr. *James Price*, his *Panne of the Faithfull*, cap. 1. 3. 10. 11. 12. 13. 14. Mr. *John Northbrooke*, his *Poore mans Garden*, cap. 1. Mr. *Arthur Gurney*, his *Fruitfull Dialogue betweene Reason and Religion*, fol. 38. to 42. Mr. *Anwicke*, his *Meditations of Gods Monarchie and the Devils Kingdome*, cap. 6. 7. 11. Learned Dr. *Fulke*, and Mr. *Cartwright*, *Answer to the Rhemish Testament Notes*, on *Rom. 9.* sect. 2. 3. 5. Mr. *Edward Deering* on the *Hebrues*, *Lecture 9.* *Reuerend and godly Bishop Babingtons Sermon at Pauls Crosse* 1590. part 1. and learned *Matthew Hutton* Arch-Bishop of *Yorke*, *De Electione & Reprobatione Commentaria*: together with Arch-Bishop *Whitgift*, and all those learned Prelates, Doctors, and Divines, who composed the *Affertions of Lambbeth*, and *Bartlets Recantation*. Iudicious and solid Dr. *Whitakers*, in his *Cyanea Cantio*, page 31. to 18. Dr. *Dones* *Sermon at Pauls Crosse on Ezech. 33.* 11. Febr. 6. 1596. Mr. *William Perkins*, his *Treatise of the Order of causes of Election and Reprobation*, cap. 7. 50. 51. Tom. 1. p. 16. 95. 114. his *Exposition on the Creed*: p. 277. to

299. and Treatise of Predestination. Tom. 2. p. 608, to 641. his Exposition on the Epistle of *Iude*, ver. 4. Tom. 3. page 516. 517. and Mr. *Iohn Hills* Life everlasting. lib. 5. page 599. to 612. where this our present Assertion is punctually maintained,

King James.

2. Of learned King *James* himselfe, Meditation on the Lords Prayer, and Conference at Hampton Court, p. 30. 43. Of Reuerend Bishop *King*, Lecture 18. & 19. on *Ionah*. Of Laborious Dr. *Airay*, on the Philippians, Lecture 24. p. 417. 418. Of Mr. *Anthony Maxie*, in his Golden Chaine of mans Saluation, London 1607. Sermon 1. and 2. of Election, and hardning. Of Dr. *Robert Abbot* late Bishop of Salisbury, and Diuinity Professor in Oxford, *Oratio quarta, De Veritate gratia Christi*, October 1615. sect. 6. Of Dr. *Iohn White*, Way to the Church, Digression 41. sect. 44. 45. 49. and Defence of the Way, cap. 25. sect. 10. to the end, where this point is learnedly handled. Of Dr. *Francis White* now Bishop of Norwich, in his Orthodox, c. 8. Paragraph, 1. 2. Of Dr. *Crakenthorpe*, in his Sermon of Predestination. Of Dr. *Willet* in his Commentary on Romanes 8. Controuersie 16. cap. 9. contr. 7. 9. 10. 11. and *Synopsis Papismi*. p. 881. 882. 913. 920. Of Doctor *Field* of the Church Booke, 1. cap. 4. Of Dr. *Ames Coronis ad Collationem Haghiensem, Articulus* 1. and 2. Of Dr. *Benesfield*, *De persenerantia Sanctorum*, lib. 2. cap. 18. 20. Of Dr. *Prideaux*, *De Absolutio Decreto, Lectura* 1. Of Mr. *William Atterfoll*, Commentary on Philemon. p. 240. 301. Of Mr. *Thomas Wilson* Exposition on Romanes, c. 9. ver. 11. 12. to 27. and cap. 11. ver. 7. Of Mr. *Thomas Rogers* *Analysis* on the 17. Article, Proposition 4. and 5. Of Mr. *Samuel Crooke* in his Guide, sect. 4. and 9. Of Mr. *Elnathan Parre*, Grounds of Diuinity, p. 211. to 309. Of Mr. *Paul Bayne*, Commentary on Ephesians 1. p. 20. 118. Of Mr. *Thomas Draxe* in his Worlds Resurrection, p. 3. 78. Of Mr. *Downame* in his Summe of Diuinity, Booke

Booke 2. cap. 1. page 283. to 311. Of Mr. *Christopher Sybthorpe* his Friendly Admonition to the pretended Catholikes of Ireland, cap. 7. 8. where this point is excellently handled. Of Dr. *Griffith Williams* his Delights of the Saints, p. 7. 8. 9. 92. 93. Of Mr. *Humfrey Sydenham* in his *Iacob and Esau*, or Election and Reprobation, preached at Pauls Crosse: and of our eminent Dort Diuines, Synode of Dort, Article 1. and 2. in the dayes of our late King *James*. * Of Dr. * King *Charles*. *Williams Sclater* his Exposition vpon the first Epistle to the Thessalonians, cap. 5. ver. 9. 10. p. 447. 448. on Epistle 2. cap. 1. ver. 11. p. 68. 69. cap. 2. ver. 13. page 183. Of Mr. *Henry Scudder* in his *Christians daily Walke*, c. 15. sect. 3. p. 432. to 438. Of Dr. *Iohn Bastwicke*, *Elenchus Religionis Papisticae*, cap. 9. p. 194. to 198. Of Reuerend Bishop *Carlton* Examination of Mr. *Mountagues* Appeale, cap. 2. 3. Of Mr. *Henry Burton* his Plea to an Appeale, p. 46. to 65. and his Truth triumphing ouer Trent, c. 17. Of Bishop *Dauenat*, *Expositio in Epist. Pauli ad Coloss.* p. 171. Of Mr. *Francis Rouse*, his Doctrine of King *James*, p. 1. to 20. Of Dr. *Ward* in his *Cancio ad Clerum*, p. 37. 38. Of Mr. *Iohn Yates*, *Ibis ad Casarem*, c. 1. 2. 7. & The Character of a Christian. p. 304. to 309. In the Raigne of our now Soueraigne King *Charles*: All these I say, doe fully suffragate to this our third Anti-Arminian Conclusion, not one authorized or approued writer of our Church till now of late (that euer I could meete with) so much as once oppugning or contradicting any of them: Therefore we may now embrace it, as the vndoubted truth and Doctrine of our Church. He that desires to see more of this point; let him reflect vpon all the Authors recited in the first and second precedent Positions, which will plentifully instruct him in it.

For the fourth of the recited Anti-Arminian dogmaticall Propositions, against vniuersall sufficient

p* 2

Grace;

The 4th. Anti-Arminian Conclusion ratified.

^a Augustine.
Epist. 105.
^b Peter Martyr
Comment in
Ro. 11. p. 965.
& c. 5. p. 321.
accordingly.
^b Rom. 11. 5.
7. c. 11. 13.
18. 21. 23. 27.
29. Mat 11. 13.
15. 16. Deut.
10. 15. c. 26. 18.
Pl. 147. 19. 20.
^c Quicquid na-
tura tradit, &
æquale est omni-
bus, & statim,
Incertum est &
inequale, quic-
quid ars tradit,
ex æquo venit
quod natura di-
stribuit. Sene-
ca. Epist. 121.

^c Henry the 8.

^c Edward 6.

Grace; or in plaine tearmes, against naturall Free-will it selfe, (for this ^apretended grace in truth and substance, is no other; since ^b Grace is proper and peculiar unto some, ^c and nature onely alike indifferently common unto all men, as this vniuersall grace is.) It is directly iustified and backed by our 9. 10. 13. and 17. Articles; by the expresse words of the 7. 8. and 9. Articles of Lambeth; by the 15. 25. 26. and 32. Articles of Ireland; by our Common prayer Booke passages here recited, p. 22. 23. 24. Position 2. which are full and punctuall to this purpose; by our fore-registred Homilies and Catechismes figures (4) By the Synode of Dort, Article 3. 4. Adde * we to these; Mr. William Tyndall, Prologue on Numbers, p. 16. Prologue on the Romanes, p. 41. Parable of the wicked Mammon, page 65. 70. 74. 90. The Obedience of a Christian man. page 162. An Answer to Mr. Moores third Booke, page 306. An Answer to his fourth Booke, cap. 2. p. 321. cap. 10. p. 328. 329. 237. A Pathway into the holy Scriptures, p. 380. 381. 382. 384. Exposition on the first Epistle, of Iohn, cap. 2. p. 401. c. 4. p. 416. 417. Mr. Iohn Firth, A Mirror to know thy selfe, p. 83. 84. 85. Dr. Barnes, That Free-will of her owne strength can doe nothing but sinne, p. 266. to 280. Mr. Iohn Harrison Yet a course at the Romish Fox, fol. 61. 62. 63. Stephen Garret, The Summe of the Scripture, cap. 7. Printed 1547. in King Henry the VIII. his Raigne. * Peter Martyr Loci Communes, Classis 3. c. 1. sect 29. 38. to 48. Commentarius in Romanos, 5. p. 321. 328. 329. 330. in cap. 9. page. 720. to 730. in cap. 11. p. 797. 965. 966. Martin Bucer Commentary vpon Iohn 5. ver. 44. On Romanes 5. the latter end of the Chapter. and on Romanes 9. Mr. Hugh Latimer Bishop of Worcester, Sermon 3. on the Lords Prayer, fol. 134. b. Mr. Iohn Bradford, Treatise of Election and Free-will: Bishop Hosper a Martyr, Epistle to the Reader before his Declaration of the ten Commandements, which place

place makes wholly for vs if rightly vnderstood. Mr. *Bernard Ochin*, in his 25. Sermons of Election and Predestination. Mr. *Bartholmew Traheron* in his 3. Lecture on Reuel. 4. and in his Exposition on Lead vs not into temptation, where this point is acutely handled. Mr. *Beacon* his Sicke mans Salve, p. 290. Mr. *Richard Caundish* his Image of Nature and Grace, cap. 1. 5. 8. 10. where this point is largely handled. * Reuerend * *Queen Elizabeth*, Bishop *Iewell*, in his Exposition on the Theſſalonians, page 16. 17. 18. 202. 203. 204. 238. Mr. *Anthony Gilby*, his Brieſe Treatiſe of Election and Reprobation. Maſter *Knox* in his Anſwer to the Aduerſaries of Gods Predeſtination: Mr. *Robert Crowlie* in his Apologie: where this point is largely diſcuſſed. Mr. *Norwels* Catechiſme on the Creed, part 1. Mr. *Iohn Veron* his Fruitfull Treatiſe of Predeſtination, fol. 66. to 85. 110. 111. 112. his Apologie for the ſame, fol. 25. to the end. Mr. *Fox* in his Notes vpon the point of Election. Mr. *Thomas Palſfryman*, Treatiſe of Heauenly Philoſophie, cap. 7. 8. Mr. *James Price* his Fanne of the Faithfull, Epiſtle to the Reader, and cap. 1. 3. Mr. *Edward Deering* on the Hebrewes, Lecture 10. 14. Mr. *Robert Hutten* his Summe of Diuinity, of Free-will. Mr. *Iohn Northbrooke* his Poore mans Garden, cap. 1. 4. 5. 6. and in his brieſe Summe of Chriſtian Faith. cap. 43. of Free-will. Dr. *Sparkes* againſt *Albines*, cap. 17. page 165. and his Comfortable Treatiſe for a troubled Conſcience, the 4. firſt leaues. *Bartimews Andreas*, Sermon 2. on the Canticles, p. 64. to 70. Mr. *Iohn Daniel* his Excellent Comfort to all Chriſtians, cap. 2. 3. 4. 5. 7. Mr. *Iohn Anwicke* his Meditation vpon Gods Monarchie, and the Devils Kingdome, cap. 6. 7. 10. 11. Mr. *Arthur Gurney* his Fruitfull Dialogue betweene Reaſon and Religion, fol. 13. 20 45. Learned Dr. *William VVhitakers*, *Adverſus Vniuerſalis Gratiaſſertores præleſſio habita*, February 27. Anno Domini 1594. *ceram honoratiſſimis Comitibus Eſſexio, Salopiensi, Rutlandensi:*

diensi: illustrissimis Baronibus DD. Montion, Burrowes, Compton, Sheafeld, Riche: Ornatissimis Equitibus Guil. Bowes, Carolus Candish, Robertus Sydney, Georgio Saul, & multos generosos, in 1. Tim. 2. 4. Hardronici per Thyrium 1613. De Ecclesia Contr. 2. Questio 3. cap. 3. throughout, and in his *Cyanea Cantio*. page 12. 13. 14. where this point is solidly discussed. Reuerend Bishop Babingtons Sermon at Pauls Crosse 1590. on Iohn 6. 37. part 1. Dr. Fulke, and Mr. Cartwright, Answer to the Rhemish Testament, Notes on 1. Tim. 2. sect. 3. on Romanes 7. sect. 7. 8. on Rom. 9. sect. 3. 7. and sundry other places: Dr. Fulkes Defence of the English Translations against Martin, cap. 10. Mathew Hutton Arch-Bishop of Yorke, De Electione & Reprobatione Commentatio. Dr. Some, Tractatus de Tribus Questionibus, Quest. 1. 2. Mr. Greenham his 14. Sermon, p. 355. Godly Instructions, cap. 50. sect. 16. page 75. 7. Mr. William Burton his Davids Euidence, Sermon 4. on Psal. 4. 12. London 1596. page 83. to 88. Mr. Henry Holland, his Davids Faith and Repentance, London 1589. page 45. 46. Dr. Iohn Done, Sermon at Pauls Crosse, on Ezech. 33. 11. Febr. 6. 1596. where this point is largely discussed. Mr. Iohn Smuth his Doctrine of generall prayer for all men. Mr. William Perkins, of the Order of causes of Saluation and Damnation, c. 54. Tom. 1. p. 107. 112. An Expositio on the Creed. p. 293. to 299. Of Gods Free-grace, and mans Free-will, p. 728. 743. Babylon the present Church of Rome, point 1. p. 558. to 561. Commentary on Gal. 3. Tom. 2. p. 249. 250. c. 5. page 327. 338. A Treatise of Predestination, page 621. to 642. Exposition of Christs Sermon on the Mount, Tom. 3. p. 117. 118. 187. 219. 230. 242. 243. Commentary on Hebr. 11. Tom. 2. 3. page 165. 166. Exposition on the Reuelation, c. 2. ver. 7. page 333. 334. where this point is fully and excellently discussed. Mr. Iohn Hill his Life cuerlasting. Booke 4. Quest 4. 5. page 348. 349. 350. in the Raigne of Queene

See Tom 1. 3. p. 249. 250.

Queene Elizabeth. * Dr. Reinolds *Apologia Theſium*, ſect. * King James.
 12. to 23. Dr. Andrew Willet in his Excellent Treatiſe, *De gratia Univerſali*, where this point is purpoſely debated: in his *Synopſis papiſmi*, page 881. to 918. Commentary on Rom. 5. Quæſt. 38. 39 and Controverſie 23. Mr. Francis Trigge his true Catholicke, c. 1. p. 27. to 44. Mr. Thomas Bedle his Princely Progreſſe of the Church militant. Oppoſition 1. 4. 5. Dr. Abbot Biſhop of Salisburi in his ſenerall Lectures, *De veritate gratia Chriſti*, againſt Arminius and his followers, read in the Divinity Schooles of Oxford, whiles hee waſt there *Regius Profeſſor*, London 1618. page 15. to 82. Mr. Thomas Rogers *Analysis* on Article 10. Propoſition 1. 2. 3. Mr. Samuel Heirons Abridgement of the Goſpel, page 157. 158. Mr. Stocke, his Doctrine and uſe of Repentance, page 169. to 171. Elegant Biſhop King his 18. Lecture vpon *Ionab*, page 238. Lecture 19. and Lecture 40. page 554. Mr. William Atterſoll, Commentary on Philemon. page 218. 239. 240. 241. Dr. Henry Aſay on the Philippians, Lecture 6. p. 72. 73. Lecture 25. p. 302. Lecture 33. p. 398. 399. Lecture 34. p. 414. 415. 416. 417. Maſter Paul Baynes Commentary on Ephes. 1. page 352. to 380. Doctor John Whites Way to the Church, *Digreſſio* 3. ſect. 2. *Digreſſio* 18. ſect. 6. *Digreſſio* 41. 42. Defence of his Way, cap. 25. ſect. 10. 15. 16. 17. Sermon at Pauls Croſſe, ſect. 8. Dr. Francis White Biſhop of Norwitch, in his Orthodox, cap. 9. page 106. 107. 108. Dr. Field of the Church, Booke 1. cap. 4. Appendix to the 3. Booke, cap. 10. Dr. Ames *Coronis ad Collationem Hagienſem*, Article 2. 3. Dr. Crakenthorpe in his Sermon of Predeſtination. Dr. Prideaux *Lectura* 3. & 4. *De gratia Univerſali*. Dr. Benefield *De Sanctorum Perſeverantia*, lib. 2. c. 18. 20. Dr. Griſſith Williams, his Delights of the Saints, page 30. to 42. Mr. Elton, on Colos. 1. Edit. 2. p. 87. 88. and on Rom. 8. ver. 30. Mr. Samuel Crooke, his Guide, ſect. 8. 9. 10. 12. 18. 19. Dr. Thomas Taylor,
 on

on the 32. Psalme. Epistle to the Reader. Mr. *Elmsham Parre* Grounds of Diuinity, page 240. 241. Mr. *Thomas Wilson*, on Rom. 3. ver. 10. on cap. 5. ver. 15. 16. 17. on cap. 8. ver. 33. on cap. 9. ver. 16. Mr. *Thomas Draxe*, in his Worlds Resurrection, p. 110. 111. Mr. *Sweeper*, in his Sermon against Vniuersall Grace, intituled, *Israels Redemption*, London 1622. Mr. *Humphrey Sydenham* his *Iacob and Esau*, part 1. 2. 3. Dr. *Boyes* his *Postills* 4. Sunday after Easter, p. 317. to 320. & on St. *Markes* day, page 685. 686. Mr. *Iohn Downnames* Summe of Diuinity, lib. 1. cap. 17. lib. 2. cap. 1. 2. 3. Sir *Christopher Sybhorpe*, his Friendly Aduertisement, &c. cap. 7. 8. together with all our Dort Diuines, Article 2. 3. 4. of that Synode, in the Raigne of King
 *King Charles. *James*. * Dr. *Danena* Bishop of Salisbury, his *Expositio* Epist. ad Coloss. cap. 1. ver. 5. page 45. ver. 12. page 78. 80. ver. 27. page 171. 172. 173. cap. 2. ver. 3. page 266. 267. Bishop *Carltons* Examination of Mr. *Mountagnos* Appeale, cap. 2. 3. 4. Doctor *Goade* his *Pelagius Rediuius*. Dr. *Ward*, his *Concio ad Clerum*. Dr. *Fratly* his 2. Parallel, p. 14. to 20. Learned Bishop *Ushers* his Answer to the Iesuites Challenge, p. 464. to 492. & Of the Religion professed by the ancient Irish p. 7. 8. Master *Richard Bernard*, his Rheemes against Rome, Proposition 29. p. 247. 248. Mr. *Francis Rouse*, his Doctrine of King *James*, p. 25. to 39. Dr. *Salatons* Exposition on the first of the Thessalonians, p. 300. 301. 438. to 455. on Epistle 2. cap. 1. ver. 3. p. 5. 6. v. 10. p. 53. 54. cap. 2. ver. 13. p. 180. to 191. Mr. *Anthony Woottons* Defence of Mr. *Perkins*, cap. of Free-will, and A Dangerous Plot discovered, &c. c. 7. 8. 20. Mr. *Vicars*, in his *Pusillus Grex*. Mr. *Tates* in his *Ibis ad Casarem*, part 2. cap. 7. p. 157, &c. Mr. *Carpenter* in his *Achithophel*, p. 30. to 35. Mr. *Wremse* in his Portraiture of God in man. London 1627. I. P. in his Christs Confession and Complaint, p. 38. to 48. Mr. *William Pemble*, in his *Vindicta Gratta*, p. 54. to 112. where

where this point is largely and excellently discussed. Mr. Henry Burton his Plea to an Appeale, p. 65. to 90. and Truth triumphing ouer Trent, cap. 17. to which I might adde all those learned Authors of our Church, who haue copiously discussed the point of Free-will, with all the Authors in the three former Positions, and my owne Perpetuity of a Regenerate mans estate, p. 9. to 38. All these, I say, doe fully testifie, * that there is no such Free-will, no vniuersall, no sufficient grace deriued vnto all men, by which they may conuert, repent, beleue, and be saued if they will themselves.

* See Augustine ad Bonifacium. lib. 4. c. 6. & lib. 2. c. 7. 8. 9.

Wherefore I may well conclude their euidence with that Golden Sentence in the ^d Synodicall Epistle of the 12. exiled Bishops in Sardinia: De Gratia Dei & humano Arbitrio: De Gratia vero non digne sentit, quisquis eam putat omnibus hominibus dari: cum non solum non omnium sit fides, sed adhuc nonnulla gentes inueniantur ad quos fidei praebeatio non peruenit. Beatus autem Apostolus dicit. Quomodo inuocabunt in quem non crediderunt? Aut quomodo credent ei quem non audierunt? Quomodo autem audient sine predicante? Non itaque gratia omnibus datur, quandoquidem ipsius gratia participes esse non possunt, qui fideles non sunt; nec possunt credere ad quos inuenitur ipse fidei auditus minime peruenisse. Ipsa vero gratia quibuscunque datur, non equaliter datur, sed secundum mensuram donationis Christi, & unicuique sicut Dominus dimisit mensuram fidei: qui non hominum personas accipit, sed omnia operatur unus atque idem Spiritus, diuidens propria singulis prout vult. A Sentence of sufficient antiquity and weight to put a period to this Controuersie.

^d Bibliotheca Patrum. Col. 1616. Tom. 6. p. 151. E.

Now because this vniuersall Grace, or Free-will in man, is the onely center vpon which the whole fabrick of Arminianisme is crected; by the vndermining of which alone, the whole superstruction, both of Pelagianisme, Popery, Arminianisme, and Libertinisme, are vtterly subuerted, I will briefly oppose it with these seuerall atheisticall, blasphemous, absurd,

absurd, and dangerous consequences, which will necessarily result and issue from it: and those conditionall, secondary Decrees of Predestination which are built vpon it.

* See Dr. Iohn White in his Defence of the Way. c. 25. sect. 21.

1. Pet. 1. 19, 20. Ephes. 1. 3, 4, 5, 11. c. 3. 9, 11. 2 Tim. 1. 9, Rom. 9. 29. *Beatus Paulus Christum Predestinationem confidenter praedicat, &c. Quisquis ergo Predestinationem Christum, & Sanctos eius negat, Apostolicam fidem peruersus oppugnat Epist. Synodica Encliridia Exulum. Bibl. Patrum. Tom. 6. pars 1. p. 152. B.*

f See Rom. 8. 29, 30. c. 11. 5, 6, 7. Ephes. 1. 3, 4, 5, 11. c. 2. 19, 1 Thes. 5. 9, 2 Thes. 2. 13, 14.

* See August. De Praedest. Sanctorum, cap. 15. Eph. 1. 9, 11.

First, it * ouerturnes the euertlasting, the irreuerfible Decrees of Election and Reprobation: For if every man may beleue, repent, and be faued if he will himfelfe, then it ineuitably followes; that every man is left at large vnto himfelfe without any Predestinated bounds or limits fet vnto him: And if this be fo, then there is, there can bee no eternall, no immutable, peremptorie, or binding Decree of Predestination either way: Therefore our Arminians to support this rotten Pelagian Idoll of Free-will, are forced to maintaine a conditionall, a mutable, generall, and confused Decree of Predestination onely; (which in truth is no Decree at all: because it is various, contingent, and alterable at mans pleasure onely:) not an absolute, immutable, and particular: by which they vtterly abolifh the whole Decree, and Doctrin of Predestination; And then marke the consequence: If no Predestination, * then no Christ; no Election, no infection, no adoption into Christ; no vocation, no iustification, no faith, no faluation by Christ; The very fending of Iesus Christ into the world, to redeeme vs men, being but an effect or consequent of Predestination, * Christ being eternally Predestinated thereto: and Predestination it felfe being the originall fountaine; the maine foundation both of grace and glory, as the Scriptures, and all orthodox Writers teach vs.

Secondly, it makes the fickle wauering, vnconstant will of man, the very basis, the very ground-worke of all Gods immutable, and eternall Decrees concerning man: whereas God onely * workes and orders all things, (as the Scriptures certifie vs) according to the

counsell

counsell of his owne will, not according to the naturall bent and inclination of our wills: By which it subordinates God to man, and subiects his eternall purposes, his vnalterable Decrees, (which must needs then vary as mens wills or actions vary) to sundry mutabilities, to his dishonour, and our great discomfort.

Thirdly, it makes man an absolute, an independent creature, exempting him wholly from the soueraigne disposing ouer-ruling prouidence of his great Creator: it makes the great controwler of the world, a bare spectator, not an orderer or disposer of humane actions: it causeth God himselfe, with all his counsels and designes, to daunce attendance vpon the will of man, not man to depend vpon the soueraigne will and pleasure of his God, (for *whose onely will and pleasure he was at first created,*) as if God were made for man, not man for God.

3
h Occulte adiutor. li Dei fastidit, qui specularem fortitudinem querit. Orosius Apolog. De Arbitrij. Libertate. Bibl. Patrum Tom. 15. p. 153. B. i Rom. 11. 36. Col. 1. 16. Reu. 4. 11. Prou 16. 4.

Fourthly, it constitutes an obiectiue goodnesse, an eternall, absolute, independent being in the wills of men, * pre-existent to the eternall will of God, not onely in nature, but in time. For if Gods fore-sight and euerclasting Decrees, haue their resultancie from the wills, the actions, or inclinations of men, as the sampler hath from the copy, the picture from the body, the structure from the plat-forme, or mens after-determinations, from antecedent euents, as our Arminians teach vs: then mans will, mans naturall inclination must not onely necessitate, and in some sort pre-determine the most free and absolute purposes of God, (which by this meanes take their rise and being from the creature, as if God were insufficient, not all-compleate, and absolute in himselfe:) but they must likewise haue a selfe-dependance, or pre-existence to them, either in time or nature: So that

4
* See Fulgentius De Incarn. & Gratia Dom. Iesu Christi. c. 29. 30. 31. Dr. Iohn White in his Defence of the Way. c. 25. sect. 13. 11, 12.

i Præscibat ergo, aut elagiamus, qui futuri essent sancti & immaculati per liberam voluntatem arbitrium, & ideo eos ante mundi constitutionem in ipsa sua præscientia, quales futuri fore præscivit, elegit. Elegit ergo, inquit, antequam essent, prædestinans filios, quos futuros sanctos immaculatosque præscivit: ut ipse non fecit, nec se facturum, sed illos futuros esse prævidet.

i According to the old Palagian Tenet, which St. Augustine largely refutes, man must be good, be gracious, be elected, or re-jected, onely because God from all eternity foresaw them in themselves to be such; not because he himselfe ordained them to be such. Which is nothing else in truth, but to deifie the wills, the inclinations, and dispositions of men, or men themselves, in giuing them an eternall being, an obiectiue goodnesse, both in and from themselves, exempted from any antecedent fore-ordaining will or worke of God, which did predestinate them to bee such in time, as hee from all eternity foresaw them for to be.

Fiftly, it dethrones, it pulls God out of Heauen, in depriuing him, not onely of his all-disposing prouidence in euer-swaying, in controlling the very wills and workes of men: but likewise of his absolute Soueraigne power ouer all his creatures, & to dispose of them at his owne free-wil. Had man a freedome or vniuersal grace implated in him, to conuert, to saue, or damne himselfe at his owne meere pleasure: Gods absolute supremacy ouer him, his liberty to saue, or not to saue him would be quite abolished: then men might saue themselves when God would damne them, yea damne themselves when God would saue them: an athe-

Intuamur ergo verba A. q. 1. 1. atq. videamus utrum propterea nos elegerit ante mundi constitutionem quia sancti & immaculati futuri eramus, an ut essemus. Benedictus inquit, Deus & Pater Domini nostri Iesu Christi, qui benedixit nos in omni benedictione spiritali in caelestibus in Christo, sicut elegit nos in se ipso, ante mundi constitutionem, ut essemus sancti & immaculati. Non ergo quia futuri eramus sed ut essemus. Nempe certum est, nempe manifestum est, deo quippe tacere eramus futuri, quia elegit ipse, prædestinans ut tales per eius gratiam essemus. Deinde adiungit, secundum placitum voluntatis sue, ne in tanto beneficio gratie Dei, placitum gloriamur voluntatis nostrae. Elegit ergo nos Deus in Christo ante mundi constitutionem, prædestinans nos in adoptionem filiorum: non quia per nos sancti & immaculati futuri eramus, sed elegit prædestinamur, ut essemus. Fecit autem hoc secundum placitum voluntatis suae; ut nemo de suo, sed de illius erga se voluntate gloriatur. Fecit hoc secundum diuitias gratiae suae, secundum bonam voluntatem suam, ut simus in laudem gloriae eius: ut nemo gloriatur in homine, ac et hoc nec in seipso, sed qui gloriatur, in domino gloriatur, ut simus in laudem gloriae eius. August. De Prædest. Sanctorum. cap. 18. See cap. 17. & 19. & Ad Bonifacium. lib. 4. c. 6. & lib. 2. c. 7. 8. 9. & Job 9. 5. to 13. Psal. 115. 3. Psal. 135. 6. Dan. 2. 21. c. 4. 25. 35. c. 5. 21. 23. Pro. 21. 1. Ionah 1. 14. Isay 46. 10. Rev. 4. 11.

isticall

isticall, a blasphemous consequent, which defeats Gods power, Gods supremacy in the ordering and disposall of his creatures, both at once.

Sixtly, it spoiles the Lord of the very glory, praise, and freedome of his grace : For if euery man may thus conuert and saue himselfe; those onely being saued, who take care to saue themselves, by a generall strength or common grace deriued equally vpon all men; what praise, what loue, ¹ *or thanks is due to God*, for any speciall fauour? Man then must ^m *onely thanke himselfe*, not God, who doth no further saue him then he saues himselfe.

Seuenthly, it quite destroies, it vtterly abolisheth the very essence and nature of the grace of God; and that in these respects : First, in that it communicates it in a like indifferency vnto all men, when as ⁿ *grace is such a speciall fauour as is peculiar to some few*. Hence ^a *Election, Vocation, Adoption, Iustification, Sanctification, Lone, Faith, Hope, Repentance, Conuersion in the Scripture*; hence worldly honors, fauours, and preferments among men, *are stiled grace*, because they are conferred vpon few, ^p *and that without any merit or desert of theirs*, not cast promiscuously vpon all : Secondly, in that it makes grace it selfe, yea, Heauen and Saluation, a meere purchase of our owne, (not an absolute & free gift of God, without any relation too, or dependencie on our selues;) as the Scripture stiles it, ^r *and so*

26. 27. c. 17. 6. to 13. Ephes. 1. 2. to 12. 2 Thes. 2. 12. 13. Titus 1. 1. 2. Tim. 1. 9. c. 2. 19. o. Ephes. 1. 6. 7. c. 2. 7, 8. Rom. 3. 24. cap. 5. 2, 15, 16, 17, 18, 20, 21. cap. 6. 1. cap. 11. 5, 6. 1 Cor. 15. 10. Gal. 1. 6. 15. 2 Tim. 1. 9. Tit. 3. 7. Iohn 1. 16. Act. 18. 27. *Illi qui gratiam diuinitus acceperunt eo magis debent in ipsius gratia assertionem firmari, quo eam vident non omnibus tribui. Epist. Synodica. Episcoporum in Sardinia exulanti Bibl. Patrum. Tom. 6. pars 1. p. 150. G. p. Sufficit ad meritum scire quod non sufficiant merita. Non est quo gratia intret ubi iam meritum occupauit. Bernard. Super. Cantica. Sermo. 67. & 68. Fol. 173. C. D. M. Spiritus sanctus ubi uult spirat, non merita sequens, sed etiam ipsa merita faciens. August. De Peccato Originali. Cont. Pelagium & Celestium. lib. 2. cap. 24. Merita sanctorum nulla nisi Dei Dona sunt. August. De Bono Perseu. lib. cap. 2. q. Rom. 3. 24. cap. 5. 15, 16, 17, 18. cap. 8. 32. cap. 6. 3. r. Rom. 11. 5. 6. Ephes. 2. 8, 9. Titus 3. 5. Dei gratia, non erit gratia ullo modo nisi gratuita fuerit omni modo. August. De Peccato. Originis. cap. 24.*

¹ *Quomodo enim recolet beneficium quod non accepit?* Bernard. Super. Cantica. Sermo. 10. Col. 561. B. ^m Haback. 1. 16. Mal. 1. 2. Psal. 44. 3. Isa. 63. 5. ⁿ Deut. 7. 6. c. 14. 2. c. 18. 16. Psal. 1. 5, 4. Ps. 117. 19. 20. 2 Sam. 7. 8, to 29. 1 Chr. 17. 21, 22, 23. Ester 6. 7, 8, 9. Mat. 13. 11. c. 24. 40, 41. Ro. 9. 11. to 18. c. 11. 4. to 13. c. 8. 18, 29, 30. Iohn 6. 37, c. 10. 4, to 18.

/ Mat. 6. 10.
Rom. 5. 21.
Col. 3. 15.
See my Per-
petuity p. 203.
204.
1 John 3. 8.
Acts 1. 6, 7, 8.
See my
Perpetuity
throughout.
8

no grace at all. Thirdly, in making it subordinate and subservient to our wills, which are wholly subject to its Scepter; and so accounting it for a slave, whereas it is, *'a Lord, a King, a Monarch for to sway our hearts*. Fourthly, in confining the taking or reiecting of it to times and seasons of our owne, when as it *'breatheth when and where it listeth*. Fifthly, in subiecting it to sundry alterations, periods, & changes at our pleasure, *"where as it is immutable, immovable, and perpetuall in it selfe*.

x Psal. 31. 15.
Dan. 5. 31.
Acts 17. 20.
1 Chron. 20. 6.
Psal. 44. 3. Psa.
115. 1. Rom. 16.
39. Deut. 9. 4.
109. Rom. 8.
29. to 35. c. 9.
8 to 30. c. 11. 5.
6, 7, 34, 35, 36.
Ephes. 1. 8, to
15. c. 2. 1, to 12.
2 Cor. 3. 5.
Conversio nostra
ad Deum non ex

Eightly, it suspends the efficacy, the fruit, and application of Christs death; the effectuall working of the spirit; the saving power of Gods ordinances, the very inception and increase of Grace; and so by consequence our whole conuersion and saluation on our selues alone. It giues man a liberty to make all the inward, all the outward meanes of grace, either void, or efficacious at his pleasure; which falsifies the eternall truth, ouerthrowes the whole foundation, frame, and method of the Scriptures; *which* attribute the in- tire worke of our Election, vocation, conuersion, iustification, sanctification, and saluation vnto God alone*; ascribing nothing to our selues in these.

Ninthly, it peruerts, it disannulls the very series, and substance of the Scripture, which informes vs. *7 That wee are wholly dead in sinnes* *Conuersio nostra and trespasses*; and therefore altogether unable to *ad Deum non ex nobis, sed ex Deo est. Sicut enim ipse fecit nos & non ipsi nos; ita ipse refecit nos, & non ipsi nos.* Prosper. De Libero Arbitr. ad Rufinum. Fol. 124. 125. *Bona omnia non modo propter eum constat fieri, sed per eum: Deus enim est qui operatur in vobis & perficere & velle pro bona voluntate. ipse ergo actor, ipse remunerator operis; ipse remuneratio tota: ut duplex in nobis quodammodo videatur causa honorum, effectiua scilicet & finalis.* Bernard. in Ps Qui habitat, Sermo. 9. Fol. 72 D. *Cui nempe de proprio nihil est, totum profecto quod habet Dei est.* Idem De Diligendo Deo Tract. Fol. 259 B. *Quia quaecumq; nobis Deus facienda donat, sicut habere non possumus nisi ipse nobis largiatur, sic facere non possumus, nisi ipse nobis, quae largitus est, operetur; propterea nullatenus sinimus, imo salubriter prohibemus, tam in nostra fide, quam in nostro opere, tanquam nostrum, aliquid nobis vendicare.* Fulgentius De Prædest. ad Monimum. p. 30. 31. See De Incar. & Gratia. cap. 29. 30, 31. 7 Ephes. 2. 1, to 7. 1 John 5. 21. Rom. 6. 4, 5. cap. 8. 10, 11, 1 Cor. 6. 14. 2 Cor. 4. 14.

quicken,

quicken, raise or helpe our selues, vnlesse God reuine and quicken vs by his grace and spirit. That ² without Christs speciall assistance we are, we can doe nothing: ^a That God must worke in vs both the will and the deed of his good pleasure: That ^b he must worke all our workes, both in vs and for vs; since ^c all our sufficiency is of him; we being vnable of our selues to thinke any thing as of our selues: That ^d it is God onely who makes vs to differ from others; That ^e we cannot come vnto Christ, except his Father who hath sent him draw vs. That ^f we haue nothing at all but what we haue receiued; That ^g by the grace of God onely we are what we are; That ^h all our hearts and wayes are in Gods hands, to turne them which wayes soeuer it pleaseth him: together with ⁱ infinite other places, to this purpose; all which this vniuersall sufficient grace diametrally oppugnes.

Tenthly, it puts all mankinde, if not into a better, yet at leastwise into as good an estate or condition, since the fall, as Adam had before it. For Adam in his primatiue estate, had onely, a ^k posse non peccare; a bare possibility not to sinne or fall vnlesse he would himselfe; ^l but not a, Posse resurgere, an ability to rise againe being fallen: But we, if this proue true, haue all a vniuersall strength or power deriued vnto vs, to raise our selues being fallen; and so to saue our selues at pleasure if we will: And then, what great, what reall difference betweene Adams first estate, and ours now? He had onely a power, not to fall into sinne vnlesse he willed it; which we haue not, ^m being borne sinners: We since his fall (as this Doctrine necessarily inferrs)

10. 23. ⁱ See Mr. Bernards Rheemes against Rome. p. 247. to 252. ^k August. De Civ. Dei. lib. 22. cap. 30. De Corrupt. & Gratia. cap. 10, 11, 12. ^l Fulgentius De Incarnat. & Gratia Dom. Jesu Christi. cap. 12. ^m Lapsus ex voluntate, non ex nece-
ssitate resurgere iam liberum habet: quia etsi datum fuit voluntati, posse stare ne caderet; non tamen resurgere si caderet. Non enim tam facile quis valet exire de fouea, quam fac-
ile in ea labi. cecidit sola voluntate homo in foueam peccati, sed non ex voluntate sufficit posse
resurgere, cum iam & si velit, non possit non peccare. Bernard De Gratia & Libero Ar-
bitrio. Tract. Fol. 248. G. ⁿ Psal. 51. 5. Iob 14. 4. c. 15. 14, 15, 16. Psal. 13.
2, 3. Rom. 3. 10, 11. cap. 5. 12. to the end.

haue

2 Iohn 15. 5.
a Phil. 2. 13.
Deo igitur non
placemus nisi
velimus, sed ab
ipsis nobis tribui-
tur ut velimus,
a quo nisi volun-
tas hominis mu-
tetur ut bona sit,
aut semper ap-
petit malum, aut
nunquam bene
appetit bonum.
Fulgentius,
De Veritate
Prædest. &
Gratiæ. lib. 2.
Bibl. Patrum.
Tom 6. pars 2.
p. 61. G.
b Ilay 26. 12.
c 2 Cor. 3. 5.
d 1 Cor. 4. 7.
e Iohn 6. 44.
f 1 Cor. 4. 7.
g 1 Cor. 15. 10.
h Prou. 21. 1.
i Eccles. 9. 1.
Iob 9. 4, to 13.
Dan. 5. 23.
Prou 16. 1, 9.
c. 20. 24. 1. r.

haue an ability to raise our selues from sinne being fallen, which he had not, being created righteous. Whereupon it necessarily followes; (since it is a farre better priuiledge, yea an argument of far greater strength and power, for men to raise themselves at pleasure from the very gates of hell, from the very graue, the death, the power and chaines of sinne being once inthrall'd to them: then barely to be able, to preserve themselves onely against the first assaults of sinne, but not to recouer themselves againe being once but foyled by it:) that men are now in a better, at leastwise in as good a condition since the fall, as *Adam* was before it: & then what hurt, what losse to any by this fall of his?

II
 m Mat. 10. 8. c. Eleuenthly, it placeth Election, vocation, iustificati-
 13. 11. Acts 5. on, adoption, faith, repentance, with all other sauing
 31. Rom. 5. 15, graces, within our owne command and power, since
 16, 17. c. 11. 19. we may all conuert, repent, belecue, and so by conse-
 I Cor. 12. 8, 9, quence be elected, called, iustified, adopted, and saued
 16. Ephes. 2. 8. if wee will our selues: Whereby, it makes all these
 c. 3. 8. c. 4. 7. supernaturall soule-sauing graces, the meere issues or
 James 1. 17. products of our owne impotent and depraued wills;
 I Pet. 5. 10. not the absolute^m gifts, the free donations of God himselfe;
 n Gal. 5. 12. 23. notⁿ the fruits, the offsprings of Christ, and of his Spirit, as
 Rom. 8. 23. *Vita nostra a*
fide sumit initium, quia in fide ex fide uiuit. Quam fidem non ex voluntate nostra nasci, sed
per spiritum sanctum unicuique dari, beatus Paulus ostendit, dicens. Alij quidem datur per spiri-
tum sermo sapientie, &c. alteri fides in eodem spiritu. Non ergo spiritum sanctum, quia credi-
mus, sed ut crederemus accepimus. Forma enim precessit in carne Christi, quam in nostra fide
spiritualiter agnoscimus. Nam Christus filius Dei secundum carnem de spiritu sancto concepit, &
natus est; carnem autem illam nec concipere virgo posset aliquando, nec parere nisi eiusdem
carnis spiritus sanctus operaretur exortum. Sic ergo in hominis corde nec concipi fides potuit,
nec augeri, nisi eam spiritus sanctus effunderet & nutriat. Ex eodem namque spiritu renati sumus
ex quo natus est Christus. Eodem igitur spiritu Christus formatur secundum fidem in corde uni-
us cuiusque credentis, quo spiritu secundum carnem formatus est in utero virginis. Sicut enim non
solum priusquam Virgo Maria Christum conciperet, sed etiam priusquam se concepturam agnosceret
gratia plena. Angeli voce nuncupata est, cum nulla eius preecederet concipiendi Filij Dei vel
cognitio vel voluntas, ut agnosceretur ex gratia Dei esse, tam ipsa obediens voluntas Virginis, quam
conceptio Domini saluatoris: id homo priusquam credere velle inciperet, gratia donantis infundi-
ent cordi, ut incipiat in homine per fidem Christus formari. Cum autem Christus in unoquoque
formatur, ipse se format: quia ipse fidem in corde uniuscuiusque credentis inicit, &c. Fulgen-
tius. De Incar. & Gratia Dom. Iesu Christi. cap. 20. Vid. Ibid.

the Scripture stiles them, because they flow and issue wholly from them, not from vs.

Twelfthly, it giues men iust occasion to boast, to glory in themselves alone, (a^o most capuall sacrilegious crime, which makes men theues and robbers vnto God,) and not to giue the praise, the honor, the glory of their whole conuersion and saluation vnto God alone, & to whom it doth of right belong. A thing which quite euacuates the primary vse, the end of Gods Free-grace; which is nothing else, but to take away all boasting from the Sonnes of men, that so those that glory, might glory onely in God, not in themselves; since they haue all, are all from him onely.

Thirteenthly, it frustrates al our praiers, all our thank giuings, and makes them meere ly nugarory. For, in vaine doe we implore that from another, which issues from our selues; which we our selues haue power to effect to compass.

12
Vere & obsequio
dubio est quisque
fessitans quo opti-
mus, si hec ip-
sum quo est opti-
mus ascribat si-
bi. Nempe jes-
sum hoc.

Quod si quis di-
cat. Absit, ag-
nisco, gratia

Dei sum id
quod sum, flu-
deat autem cap-
tare gloriam
pro gratia quam

decepit; nonne fur est & latro? Audiat qui eiusmodi est. Ex ore tuo te iudico serue nequa. Quid nequius si ruo usurpante sibi gloriam Domini? Bernard super. Cantica Sermo. 84. Fol. 174. H. p. Psal. 115. 1. Rom. 2. 19. Ephes. 1. 5, 6, 11, 14, Phil. 1. 11. Securus glorior si teste consecratia de gloria conditoris nihil mihi usurpo. Fidelis reuera famulus es, si de multa gloria Domini tui, etsi non exeunte ex te, tamen transcunte per te, nil tui manibus adherere contingat. Bernard. Super. Cantica. Sermo. 13. q. Rom. 3. 27. Eph. 2. 9. Ier. 9. 23. 1 Cor. 1. 28, 29, 30, 31. r. Irisoria est illa actio gratiarum, si ob hoc gratie aguntur Deo, quod non donauit ipse, nec fecit. August. De Bono. Perse. et. cap. 2. f. Frustra semper oramus, si in nostro arbitrio est, facere quod volumus. Heirom. Aduers. Pelagianos, lib. 2. cap. 6. & 3. O Homo! redire vis? sed si in voluntate res est, quid opem flagitas? Quid a iunde mendicis in quo abundas tu tibi? Bernard. Super. Cantica, Sermo. 64. Fol. 174. l. vid. Ibid. & August. De Bono Perseu. cap. 2. 21, 22, 24, 27. Quid stultius quam orare ut facias quod in potestate habeas. August. De Natura & Gra. cap. 18. t. Inaniter etiam, & p. v. f. u. l. o. r. i. e. potius quam veraciter magnas cum exultatione Deo agimus gratias quando aliqui credunt, si hoc in eis ipse non facit. Non fallamus homines; nam Deum fallere non valemus. Prorsus non Oremus Deum, sed orare nos fingimus, si nos ipsos non illum credimus facere, quod oramus. Prorsus non gratias Deo agimus, sed nos agere fingimus, si unde illi gratias agimus ipsum facere non putamus. Labia dolosa si in hominum quibus seque sermonibus sunt, saltem in orationibus non sint. Absit, ut quod facere Deum rogamus oribus & vocibus nostris, eum facere negemus cordibus nostris. Et quod est gratias; ad alios etiam decipiendos hoc non taceamus disputationibus nostris, & dum volumus apud homines defendere liberum arbitrium, apud Deum perdamus orationis auxilium; & exat animi adionem non habeamus veram, cum veram non agnoscamus gratiam. Respondeo q. d. secundo modo dicit Apostolus, Gratias agentes patri idoneos facientes nos in parte sortis sancti rum in lumine qui eruit nos de potestate tenebrarum, & transfudit in regnum Filii caritatis sue, si non ipse arbitrium nostrum sed ipsum arbitrium se liberat? Mendaciter ergo agimus gratias patri, tanquam ipse faciat quod ipse non facit. August. Epist. 107. ad Vitalium.

u Deo gratias
agn Apostolus
pro his qui cre-
diderunt, non v-
tiq, quia eis az-
nunciatum est
Euangelium, sed
quoniam credi-
derunt. Si ho-
mini gratias a-
geret pro eo quod
illū vel putaret
non prestisse
vel nosset, adu-
latio vel derisio
verius quā gra-
tiarū actio dice-
retur. Non erre-
mus, Deus non
irridetur: donū
etiā eius est enim
incipiens fides,
ne Apostolis falsa,
vel falsarū glo-
riarum gratiarū
actio merito in-
dicetur. Nempe
vanum est atq;
inane, si cui gra-
tias agit de hoc,
quod ipse non
fecit, &c. Au-
gust. De Præ-
dest. Sancto-
rum. c. 19.
x Nunquā est,
sera conuersio.
Latro de cruce
transyt in para-
disum. Heirom.
Epist. 15, cap. 1.
Epist. 2, c. 7.
y See my Per-
petuity. p. 197
198.

doe we giue thanks vnto another, for that we haue receiued from our selues alone, without his speciall fauour or assistance, If then our election, conuersion, faith, repentance, saluation depend vpon our selues, being alwayes at our owne deuotion and commaund, to refuse, accept, perpetuate or disanull them at our pleasure; "our thanks, our prayers for them are but vaine, but foolish, yea meere derisions of our gracious God.

Fourteenthly, it opens an irreparable gappe, to sundry ineuitable inconueniences: First, to all licentiousnesse and profanesse whatsoeuer: since men (as most prophane ones lay this for their ground,) may repent and be saued after all their wickednesse, both if, and when they will: Secondly, to all desperate atchieuements and audacious vilanies whatsoeuer: He that hath yet no truth of grace within him, to restrain him from forecasting sinne, will quickly runne into any desperate attempt, or action whatsoeuer, vpo this false presumption; that he may presently of himselfe repent, and so be saued after all his sinnes: Thirdly, to prochraistinate repentance to the last, and so wholly to neglect the meanes of grace, and all true Christian duties for the present. What is the chiefe, the primary ground of the common neglect both of the meanes and workes of grace; of most mens delaying their amendment to their latter ends, * but only this unhappy delusion: that they may vndoubtedly beleue, repent, conuert, and be saued when they will themselves? He therefore that mainteines this Doctrine of Free-will, of vniuersall, of sufficient grace, lets loose the raines to all Prophanesse, wickednesse, security, and licentiousnesse, that the hearts of men can harbor.

Fifteenthly, it placeth all men in an equall ballance and sutable condition: it makes the Pagan and the Christian; the godly and vngodly; the Elect and Reprobate, all alike; since all of them may be equally saued,

saues, equally damned if they will. Now what can be more derogatory to Gods especiall and peculiar loue; more discomfortable vnto all good Christians; more aduantageous vnto Satan; more gratefull vnto all licentious persons; or more pernicious to mankinde it selfe; then thus to plucke vp all the stakes, the bounds of Gods eternall fore-limiting, irremouable Decrees? to throw downe all the hedges, all the inclosures, of his more speciall loue? to lay them common vnto all without distinction? and so to place the saluation, the spirituall estates, and conditions of men in an equipage, which God himselfe, which all Diuines, haue rancked into ^a different orders.

^a Canti. 4.12.
^a Sec Mat. 13.
the whole
chapter, cap.
3.12. c.25.32.
to the end.
Iohn 11. & 17.
8,9, 11. Eph.
1.2. & 6. chap-
ters.

16

Sixteenthly, it not onely takes away repentance and saluation it selfe: but euen the very possibility, the probability and hopes of all repentance, all saluation, from the sonnes of men. For if our conuersion, saluation, grace, and glory, are thus suspended on our owne most impotent, depraued, vnconstant, and perfidious wills; what man can once be saued? If it were past the power of our father Adam in his first, his purest state, to keepe himselfe from falling, or his soule from ruine, though he had a power not to sinne: ^b needs then must it be impossible for any of the weake depraued progenie of Adam (who haue a ^c necessitie of sinning since his fall) by any generall sufficient grace, or power of their owne, to raise, conuert, to keepe, or saue themselves from endlesse condemnation, into which they cannot chuse but fall, had they no other supporter but themselves. Were our graces, our saluation, our spirituall portions, and inheritant ces in the tutelage or wardship of our wills alone,

^b Anima iam
vixit, iam videt,
iam stat in bo-
no; sed ope & o-
pere verbi stat
manu verbi le-
uata veluti super
duos pedes; deno-
tionem, & agni-
tionem. Stat
(inquam) sed
sibi putet dictu.
Quise existimat
stare videat ne
cadat; Putes
vel stare per se

possit, que surgere per se non potuit? Non opinor: Quid enim? Verbo Domini tali firmati sunt & terra stabit sine verbo? Ergo qui stat, si non vult cadere, non fidat sibi sed nitatur verbo. Verbum loquitur. Sine me nihil potestis facere. Ita est, nec surgere ad bonum nec stare in bono possumus sine verbo. Tu ergo qui stas da gloriam Deo & d'c, Qui statuit pedes meos super Petram, & dixit gressus meus. Cuius manu tingeris, ipsius necesse est virtut. t. maris. Bernard Super Cantica. Sermo. 85. Fol. 175. E.F. Vid ibid. & R. m. 3. 5; & 7. chapter.

d Huius senten- what flesh, what person could be saved? Hee d then
 tie is potest pre- that thinkes himselfe secure in his owne tu-
 bere consensus, telage and possession, let him imbrace this Free-
 qui se a Christo will Doctrine, and so perish with it: but let all those
 non vult esse sal- who would be sure of their owne salvation^c as it is only, al-
 uatum: Prosper wayes sure in Gods custodie) quite renounce it, since
 Contr. Colla- the vndoubted shipwracke and damnation of all man-
 torem. Fol kinde, is the vneuitable consequence, the onely be-
 166. B. nefit that attends it.
 e See R m 4. Seuenteenthly, it ineuitably deprives all Infants of
 16. Iohn 10. 27 saluation, who want both knowledge to discern,
 28. 1 Tim. 1. f and will for to desire it, because they know not what it
 12. 1 Pet. 4. 5. meanes.
 1 Cor. 2. 5. Eighteenthly, it reuiues the old Pelagian Tenet,
 Tunc nostra co- s that a man may liue, and keepe himselfe without sinne: For
 gitatio confir- if men haue such an ability of will, of vniuersall
 matur, quando grace, as to conuert or change their hearts, whiles
 omne quod agi- they are held captiue vnder sinne and Satans bondage,
 mus, quasi supra which is the greater: h much more, being once rescued
 stabilem & so- from the power of sinne, may they keepe themselves
 lidissimam petra Dominus adiuu- vnspotted from it, which is in truth the lesse: If men
 ria deuoluimus, by vertue of their owne Free-will, or vniuersall
 eique cuncta, re- grace may master sinne in its greatest strength, much
 putamus. Hei- more may they totally suppress it being wounded.
 rom. Aduers. Pelagianos, lib. 3. cap. 3. f Hunc sensum
 vestrum infantes ipsa sua taciturnitate conuincunt, qui nec petunt, nec querunt nec pulsant, imo
 etiam cum baptizantur, reclamatione, resp. unt, velulantur, accipiunt tamen & inueniunt, & in-
 trant regnum Dei, &c. August. Contr. Iulianum, lib. 4. cap. 8. In infantibus namq; nec bo-
 na voluntas est, ut equum sit in volentibus pramitti; nec mala, ut sit in nolentibus iusta dam-
 natio. Si ergo ut ad saluandos homines, sicut isti volunt, non excitat, neq; mutat, sed expectat
 hominum voluntates; quomodo infantibus qui baptizantur, & in eadem infantia moriuntur
 donat eternam salutem in quorum bonam nec expectat, nec inuenit voluntatem? Ne alios quomodo
 sine baptismo mortuos, eternis cruciatibus damnat, cum in eis nullam culpam male volunta-
 tis inueniat? Nonne istos inimicos gratie Dei, ne defensores homini, sed deceptores arbitrii, ad
 hoc sua peruersitas cogit, ut Dei imp. tant iniquum in obitu omnium paruulorum, ubi nulla vel
 interueniente vel bonitate vel malitia voluntatis, alios vident potiri regno, alios interminabili
 deputatos incendio? &c. Fulgentius. De Incar. & Gratia Dom. Iesu Christi. c. 30 Vid.
 lb. d. m. g See Hierom & Orosius contra Pelagianos. August. De Bono Perseuerantie. c. 2.
 and throughout his 7. Tom. part 2. h See Rom, 5. 8, 9, 10, cap. 8. 32. where
 this argumentation a maiori ad minus is vfed.

Nineteenthly, it makes grace more ample then the Decree of Gods Election, then the inward, or outward meanes of grace: God hath not actually Decreed to saue, to call all men alike; neither hath hee tendred, or purposed to offer effectuell soule-sauing meanes of grace to all men: ¹ *this Scripture*, this experience witnesse; and if it were not so, I see no reason but all men should be saued, all conuerted, since ^k *Gods Decrees, Gods Word, are alwaies true, and neuer fall to ground for want of execution*: Either therefore we must admit an vniuersal Election of al men vnto life, which necessarily implies a vniuersall saluation of all men whatsoeuer, (a dreame, an Heresie long since exploded by all reformed Churches;) or else disclaime this ¹ *humane strange Chymera* of vniuersall grace, a monster in Diuinity: Else we must make grace more ample then Gods Decree of grace, and so the ^m *effect more generall then its cause*, which were a grosse absurdity.

Twentiethly, it makes this vniuersall, this sufficient grace, (which is no true sauing grace, and so in truth no grace sufficient to saluation) the generatrix or parent of speciall, sauing, and effectuell grace, that differs *toto genere* from it; as an vnnatural, as strange a production, as ⁿ *to gather grapes of thornes, or figges of thistles*: ^o *Such as the mother is, such is the daughter*: such as the cause is, such is the effect; ^p *such as the tree is, such is the fruit*; that ^q *which is borne of the flesh is flesh, and that onely is spirit which is borne of the spirit*: Either then this vniuersall grace is sauing grace, (which cannot be, for then all men should be saued by it, since all men are pertakers of it, as our Arminians affirme: yea, then grace it selfe ^r *against all rules of reason*, should be the cause and author of it selfe, since you make this vniuersal grace the productrix, the efficient cause of sauing grace, and so by consequence of it selfe,) or else it cannot be the author, the procurer of true sauing grace, which so farre differs

19

31 Sam. 2. 25.
Pro. 16. 4.
Mal. 1. 2. I say
6. 9, 10. Mar.
13. 11, to 18.
c. 7. 13, 14. c. 20.
16. Luk. 16. 23.
24. Act. 1. 16.
Ro. 9. 11, to 30.
c. 11. 2, to 11.
Iohn 17. 12.
Iude 4.
4 I say 14. 24.
27. Num. 23.
19. 25. Psal 33.
11. Rom 9. 11.
2 Tim. 2. 19.
1 Non est flu-
tum sonitus diui-
ni, sed fragmentu
cordis humani.
August. De A-
nima. & eius
Origine. l. 2.
cap. 5.
m Effectus non
est latius sca-
causa. Keck.
n Mat. 7. 16.
o Eze. 16. 44.
p Mat. 7. 17, 28.
q Iohn 3. 6.
r Non contingit
idem per idem,
& esse s. mu &
fieri, nihil est
ergo sua ipsius
causa. Clemens
Alexandri-
nus. Strom.
lib. 7. p. 161.

from it, both in kinde, and eminency.

21

[Latent inimici
gratie in laude
nature. Au-
gust. Ad Pon-
tium. l. 2. c. 1.
See Dr. Pri-
deaux Lectura
3. De Gratia V-
niuersali. Sect. 4.
Dr. Ames, Coro-
nis ad Collationē
Haghiensem.
Artic. 2. c. 1. Dr.
Wards Suffrag. ū
Brittanorum, &
the Synode of
Dort. Artic. 2.
Rescripta anti-
Synodalia Re-
monstrantium.
Artic. 2.
u Augustine E-
pist. 105. Peter
Martyr, Com-
ment in Rom.
5. p. 321. & in
c. 11 p. 955. Pi-
laginus Kediuius.
Parellismus. 2.
Dr. Prideaux
Lectura 3. Sect.
4. p. 87. accor-
dingly.
x Diuersa est
gratia, ubi natu-
ra communis est.
August. De
Prædestina-
tione. cap. 15.

Againe, this new deuised Doctrine of vniuersall grace, (the very name and phrased of which we finde not in the Scriptures, nor in any ancient orthodox Fathers, much lesse the thing it selfe:) ¹ baptizeth the naturall power and freedome of mans will, with the very name of Grace. For what else in truth is our Arminians vniuersall sufficient Grace: (which I take to be nothing else; ² But a generall, an indifferent auxiliarie influence, or assistance, super-added to the naturall faculties of the wills of all men whatsoever; whereby they are sufficiently enabled, without any particular extraordinary concurrence of Gods Spirit, without any speciall preuenting or assisting Grace; to embrace Christ Iesus; to apply his death, his merits in a saving maner, which are offered alike indifferently vnto all men: to procure saving grace; to conuert, regenerate, and so saue their soules, if they will themselves:) but the very ^u naturall innate abilities of mans owne Free-will? If it be grace in truth, as well as in appellation, how then is it equally deriued vnto all men in the selfesame measure, in the same Geometricall proportion? when as all spirituall graces that we read of in the Scripture, are distributed onely to some few, (and ² that in a different and vnequall measure;) not generally communicated vnto all men in the same degrees. There is not a Pelagian, an Arminian this day extant, that can shew me any one text in Scripture, that can name me any one particular example, to proue; that there is any such vniuersall grace sufficient to saluation; or that there euer was any one particular grace whatsoever since the fall of Adam, vniuersally, much lesse equally in the same proportion, conferred vpon al men: And shal we then begin to forge such graces now? Surmay we all the internall, all the externall meanes of grace, which are metonymically: consider we all the expressions of Gods eternall loue to man, together with all the inherent saving graces wrought in man, which are

are properly stiled graces in the Scripture: we shal find not any one of them vniuersally extended vnto all men, but all of them confined onely to some few. If we looke vpon the Word and Sacraments, & the ordinary meanes of begetting, of increasing grace; & of conueying Christ and all his benefits to the soules of men; wee shall finde that these, both before, and since Christs time, were neuer yet communicated to one moiety, one quarter of Adams sinfull posterity, ^a as Scriptures, ^b Histories, and our owne moderne experience teach vs: For although these (as ^c all Gods common temporall fauours) are oftentimes in respect of their externall participation communicated vnto all such Reprobates, who liue within the territories of the Church by way of concomitancy, because they are intermixed with the Elect, yet they neuer extend to any out of the Church, & in regard of their internall, their soule-sauing efficacy, they are peculiar to the Elect alone. If we reflect vpon the death, the meditation, the intercession of Christ; we shall finde them extending effectually

11, 12, 13. c. 3. 5, 6. to 12. 1 Cor. 2. 7, 8. Luk. 1. 79. c. 2. 31. 32. Mat. 4. 16. Ifay 52. 15. b See Purchas Pilgrimage throughout. c Dii quoq; multa ingratis tribuunt, sed illa bonis parauerant. Contingunt autem etiam malis, quia separare non possunt. Satiusest autem prodesse etiam malis propter bonos, quā bonis deesse propter malos. Ita quā refert diem solem, hyemem, et statimq; cursus, & media veris autūniq; tempora, imbres, & fontium haustus, ventorum flatos flatu pro vniuersis inuenerunt: excerpere singulos non potuerunt. Rex homines dignis dat, congiuium & indignis Frumentum publicū tā fur, quā periturus & adulter accipiunt, & sine delectu morū, quisquis ciuis est, cum aliquid est quod tanquā ciui non tanquā bono datur, ex aequo boni & mali ferunt. Deus quoq; quādā in vniuersum humano generi dedit, à quibus excluditur nemo. Nec enim poterat fieri, ut ventus bonis secundus esset, cōtrarius malis. Cōmune autē bonum erat patere cōmmercium maris & regnum humani generis relaxari. Nec poterat lex & asuris imbris dici, ne in malorū improborūq; rura disfluere. Quedam in medio ponuntur. Tam bonis quā malis conduuntur vrbes. Monumenta ingeniorum, & ad indignos perueniunt, publicauit editio. Medicina & sceleratū opem ministrat. Compositiones remedium salutis nemo suū pressit ne sanerentur indigni. In his exige censuram, & personarum aestimationem, quā sepe in tanquā digno dantur, non in his quæ promiscuē turbam admittunt. Multum enim refert, vtrum aliquem non excludas, an eligas. Fus fori omnibus dicitur, pace etiam homicida fruuntur: sua repetunt etiam qui aliena rapuerunt. Percussores, & domi ferrum exercentes, murus ab hoste descendit. Legum praesidio qui plurimum in illas peccauerunt, protegentur. Quedam non poterant certis contingere, nisi vniuersis darentur. Et sceleratis soluitur & piratis patenti Maria. Seneca. De Beneficijs. lib. 4. cap. 28. and 25.

d John 18. 11, ly^d to his sheepe, his chosen, his friends, his Church, his mem-
 15, 17, c. 15. 13. bers; not generally to all men. Consider we, ^a the eter-
 16. c. 17. 9. Ad. ^a wall loue of God, of Christ; ^b the very covenant of grace is
 20. 28, Eph. 5. ^c false; the ^d Spirit of Sanctification; together with the
 25, 26, 27. See seuerall excellent graces of Election effectuell vocation,
 Proposition 9. adoption, iustification, glorification, and the like: we shall
 & my Perpe- finde all these so farre from being vniuersall graces
 tuity, p. 23. 29. e John 13. 1. c. communicated in the same indifferency vnto all men;
 17. 24, 26. Eph. that they are particularly confined to some few: ⁱ Few there
 14, 15, 16. Reu. 13. are that are elected to saluation: they are but ^k a Remnant,
 f Gen 17. 2, 10. ^l a seede, ^m a little flocke, ⁿ a very small number in respect of
 15. Rom 9. 6, ^o those that perish; ^p two of a Tribe, and one of a City. ^q Here
 7, 8. c. 11. 4, 5, 6. ^r one, and there another: ^s One Noah among a world of un-
 Gal. 5. 18, 28, ^t one Lot among a multitude of vncleane Sodomites:
 29. See my ^u godly; ^v one Eliah among 450. false Prophets: ^w one Rahab in all
 Perpetuity. ^x one Eliah among 450. false Prophets: ^y one Rahab in all
 page 35. ^z Serico and Canaan: ^{aa} one Nation of the Iewes among all the
 g John 3. 8. c. ^{ab} world; and in that one Nation, ^{ac} sometimes but 7000. cho-
 14. 16, 17. Ro. ^{ad} sen ones to many an hundred thousand Reprobates, ^{ae} sometimes
 2. 1, 4, 5, 19, 14. ^{af} a lesser remnant, sometimes ^{ag} scarce a man; And though
 b Rom. 8. 28, the number of the Elect since Christs ascension be
 29, 30. farre greater then before: Yet if we compare the
 i Mar. 20. 16. paucity of Christians, with the world of Infidels;
 cap. 22. 14. c. the Church of Christ, with the Synagoge of Anti-
 7. 14. c. 9. 37. christ; the true sincere Professors of the Gospel, with
 Luke 13, 23. the false and wicked: ^{ah} we shall finde the number of
 Reu. 3. 4. Christs chosen flocke to be but small: ^{ai} Christ had but a few
 k Rom. 9. 27, ^{aj} names in Sardis: ^{ak} Few are the names that are written in the
 28. c. 11. 5, 7. ^{al} Lambs Booke of life, when as all the world runnes after the
 llay 1. 9. c. 11. ^{am} Beast to worship him: ^{an} Not many wise men after the flesh;
 11, 16. c. 37. 1, ^{ao} not many mighty, not many Noble are called: Christs cho-
 12. c. 46. 3. ler. ^{ap} Amos 5. 15. Mich. 2. 12. cap. 5. 7, 8. ^{aq} l Isay 1. 3. Rom 9. 29. Psal. 30. 2. Isay 59. 21.
 15. 11. c. 23. 3. ^{ar} m Lu. 12. 31. n Mat. 7. 14. 15. Mat. 20. 16 Lu. 13. 23, 24. o ler. 3. 14 Isay 17. 16. ^{as} ee Mr.
 Eze. 6. 8. c. 14. ^{at} Vicars Pusillus Grex. p Mat. 24. 31. 1 Pet. 1. 1, 2. Psal. 107. 23, 3. See God no Impostor.
 22. Joel 1. 32. ^{au} pag. 24. q 2 Peter 2. 5. Gen. 7. 7, 21, 22, 23. r Gen. 18. 23. to 33. cap. 19. 2. to 36.
 Amos 5. 15. Mich. 2. 12. cap. 5. 7, 8. ^{av} 2 Pet. 2. 6, 7, 8. f 1 King. 18. 22. c. 19. 10. Rom. 11. 3, 4. t Joshu. 6. 21. to 26. Heb. 11. 31
 m Lu. 12. 31. n Mat. 7. 14. 15. Mat. 20. 16 Lu. 13. 23, 24. o ler. 3. 14 Isay 17. 16. ^{aw} u Exo. 19. 5. Deu. 4. 2. c. 26. 18. Pf. 135. 4. Pl. 147. 19, 20. x Rom. 11. 3, 4. 1 King. 19. 18.
 15. 11. c. 23. 3. ^{ax} y Isay 1. 9. Rom 9. 27. c. 11. 5. z ler. 5. 1. to 7. Ezech. 12. 30. ^{ay} a See Mat. 20. 16. c. 22. 14.
 22. Joel 1. 32. ^{az} b Reu. 3. 4. c Reu. 13. 8. c. 17. 8 d 1 Cor. 1. 28. 2. 8.

sen in respect of others have beene alwayes few. Yet none but these are elected, adopted, effectually called, justified, sanctified, glorified, or enaured with any grace sufficient to salvation. And can there then be any vniuersall grace if this proue true? Paucity I am sure, ^e in the iudgement of all Protestant Writers, hath beene a more infallible Character of the true Church of Christ, then Vniuersality; and yet shall vniuersality be an attribute, a property, or companion of grace? True it is, that as there is a holy Catholicke Church, (to wit, & the whole company of Gods Elect,) so there is an holy Catholicke Grace sufficient to salvation, as ample, yet no larger then this Church: For if that approued maxime in Diuinity: ^h *Extra Ecclesiam non est salus*; that there is no salvation out of the Church: be true; then questionlesse this Position: that there is no grace sufficient to salvation out of the Church; must be as true; because else there might be salvation out of the Church; there being then grace sufficient to salvation out of it. If therefore there be no grace sufficient to salvation without the Church: there is, there can be then no vniuersall grace sufficient to salvation, since it extends not vnto Pagans, Turkes, and Infidels, who are no parts, no members of the Church.

^e Rom. 8. 18, 29, 30. Ephes. 1. 2. 10 12. Tit. 1. 1. See my Perpetuity, p. 10. to 38. *Ex isto electorum & Prædicatorum numero nemo perit, &c. Ceteri autem mortales qui ex isto numero non sunt, & ex eadem quidem massa ex qua & iustificati sunt, ad utilitatem nascuntur istorum. Non enim quicumque coram Deo temere & fortuito creati, aut quid de illis boni operetur ignorat. Cum & hoc ipsum bonum operetur quod in ijs humanum creat naturam, & ex ijs ordinem seculi præsentis exornat. Istorum neminem adducit ad penitentiam salubrem & spirituatalem, qua homo in Christo reconciliatur Deo, siue illis amplioris patientiam, siue non imparcem præbeat. Augustine. Contra Iulianum lib. 5. cap. 3. Tom. 7. pars 2. page 450.*

^f See Dr. Morton, Dr. Field, Dr. White, Dr. Whitakers, Mornay, and all other Protestant Writers, who haue written of the Church, ^g See Dr. Reynolds Thesis 4. Dr. Whitakers De Ecclesia. Quest. 1. and my Perpetuity, p. 20. 21, 22. ^h Dr. Whitakers De Ecclesia. Quest. 1. p. 21. Quest. 2. p. 116. Quest. 3. p. 159. all other Writers both Protestants and Papists agree to it, ⁱ See Acts 1. 41. 47. c. 19 17. 28. Mar. 16. 18. Rom. 16. 1, 4, 5, 16. 23. Ephes. 3. 10, 21. c. 5. 25, 27, 29, 32. Col. 1. 18. 24. 2 Th. 1. 4. 1 Tim 3. 15. The 2. Homily for Whitsunday, with all Fathers, Protestant, Papists and others that euer wrote of the Church: who neuer accounted Pagans members of the visible Church, since the very definition of a true visible Church; (to wit, That they are a company of men, which haue the Word of God truly preached, and the Sacraments duly administered) suites not with them.

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v

visible,

visible, much lesse of this holy Catholicke Church, in whose garden saving grace doth onely grow. Descend we to habituall saving graces; we shal find not one of these to be vniuersall, but peculiar only to the Elect. To instance onely in the prime of graces, to wit, true iustifying saving faith: ¹ which alone (I meane ¹ in respect of iustification) is sufficient; and without which all other graces whatsoever, are insufficient to salvation; because ² without faith it is impossible to please God: ³ impossible to receive Christ Iesus in a saving manner, and ⁴ whatsoever is not of faith is sinne. This precious mother grace of faith, (and so by consequence, all other saving graces whatsoever, which are either the inseperable concomitants, consequents, or effects of faith) is no vniuersall, but a peculiar grace. For first, the Scriptures testify expressly; ¹ That all men haue not faith: ² That there are infinite multitudes of unbelieuers in the world who perishe in their infidelity: That there are many who believe not on Christ, ³ because they are not his Sheepe: ⁴ because they are not ordained to eternall life: ⁵ That there are diuers who cannot beleene, though they would themselves, because God hath blinded their eyes, that they should not see with their eyes, nor vnderstand with their hearts, and be conuerted that he should heale them. That there are but few in all ages that beecue the Gospel: Few before Christs time: ⁶ onely one Nation of the Iewes; and ⁷ among them but few: ⁸ Few in Christs time, whether Iewes or Gentiles: Few ⁹ since Christs time; either in the Apostles dayes, or since, in respect of the numberlesse numbers of unbelieuers: as is euident, not onely by experience; but likewise by that patheticall complaint of the Prophet Ioh. 3. 15, 16, 18, 38. c. 6. 64. r Mar. 13. 58. Mar. 6. 6. c. 16. 16. Isay 53. 1. Luk. 12. 46. c. 24. 25. Iohn 5. 38. 46. c. 6. 64. c. 7. 37. 38. c. 16. 9. Acts 14. 2. 1 Cor. 7. 14, 15. Rom. 11. 20. 23, 32. Titus 1. 15. Heb. 3. 19. 12. Reu. 21. 8. Luk 18. 8. / Iohn 10. 25. 26. 1 Acts 13. 48. 2 Iohn 12. 37. 38. 39. 40. 3 Psal. 147. 19. 20. 4 Exod. 4. 1, 8, 9. Num. 20. 12. Deut. 1. 33 c. 9. 19. 2 Chron. 36. 15. 16. Psal. 78. 22. 32. Psal. 106. 24. Isay 53. 1. c. 49. 4. Nehem. 9. 26. Isay 42. 1. to 22. 7 Luk. 12. 32. Mat. 23. 37. Iohn. 5. 38. 46. cap. 6. 64. 8 Rom. 9. 37. 38. Mat. 20. 16. Reuel. 13. 8. See Doctor Whitakers De Ecclesia, Quest. 3. cap. 3.

Isay; ^a which not onely he; but likewise ^b all Gods Prophets both before and after him: which ^c our Lord Iesus also say 53. 1. c. Christ himfelfe in his owne person; together ^d with all his 49. 4. Apostles, and faithfull Ministers since, haue ioyntly taken vp ^{b2} Chron. 36. 13, 16. Mat. 33. 30, 31, 37. Act. 7. 48, 49, 50, 51. 1. 12. 37, 38. against the incredulity of the sonnes of men, saying; ^d Ro. 10. 15, 16. ^e Isay 53. 1. ^f That the iust onely liue by faith; that such onely beleene ^g who are the Iohn 12. 37, 38. Sheepe of Christ; ^h who are ordained to euerlasting life: and ^f Haback. 2. 4. ⁱ that faith is onely proper and peculiar to the Elect; not ^g Heb. 10. 38. ^k common vnto all men: therefore it is no vniuersall ^g Ioh. 10. 25, 26. grace. Thirdly, the Gospel was neuer vniuersally ^h Acts 13. 48. Preached vnto all mankind: therefore all men haue ⁱ 1. Thes. 1. 3, 4. not faith: ^j 2. Thes. 2. 13. ^k Faith is no naturall quality, but a supernatu- James 2. 5. rall grace; not begun by vs, and augmented by God; but both ^l Titus 1. 1. ^m begunne, and perfected by God himfelfe; who as he is the Au- Fides est electo- rhor, the donor, so is he the beginner, the finisher of our faith; rum propria. which he ⁿ begetteth and increaseth in vs only by his Word: Dr. Whitakers Cygnea Can- ^o Faith comes by hearing, and hearing by the Word of God; tio p. 19. Kec- which is therefore stiled in Scripture; ^p the Word of kerman Syte- Faith; because it is not onely the object, but likewise ma. Theolog. 13. the efficient, ^q instrumentall cause of faith: Since there- c. 7. p. 19. See fore ^r the Gospel was neuer vniuersally preached in all the my Perpetui- World, no nor yet to one moiety of Adams posterity; ty, p. 8. 10, 32. ^s who can neuer beleene on him of whom they haue not heard: ^t 2. Thes. 3. 2. ^u Gal. 5. 22. it is certaine, that faith is no vniuersall but a peculiar Eph. 2. 5. Phil. 1. 19. Fides si- uerfall grace; then there should be no Infidels, no vn- naturaliter, in- beleeuers in the world; ^v no chaffe in the flook, ^w no tares a- erat, non ceptum ibi est aliquid, sed superinstruētum. Superflue ergo infidelis videbatur qui fidem habebat antiquam crederet. Hoc item de aliarum virtutum r. ncipijs dici potest, quas gratia augere debeat quia sunt, non donare quia desunt. Prosper Contr. Collatorem. Fol. 158. B. m. Eph. 2. 8. Col. 2. 12. 2. Thes. 1. 11. Heb. 12. 2. Phil. 1. 29. n. Gal. 3. 2. o. Rom. 10. 14. 17. p. Rom. 10. 8. Gal. 3. 2. Phil. 1. 17. 1. Tim. 4. 6. q. 1. Thes. 3. 2, 10. Iude 20. Acts 14. 7. r. Mat. 10. 5, 6. Act. 16. 7. Amos 8. 11, 12. ^x Prosper De Donatione Gentium. lib. 1. c. 3. De Libero Arbitr. ad Rufinum. Fol. 126. R. sponso ad cap. 4. 5. & 8. Gallorum. s. Rom. 10. 17. t. Mat. 3. 12. u. Mat. 13. 24. to 53. cap. 25. 32, 33.

among the wheate, no Goates among the Sheepe of Christ: Yea that prediction of Christ: ^x Nevertheless when the Sonne of man comes shall he finde faith on the earth? ^x Luke 18. 8. would proue to be a fable. If the grace of faith were vniuersall: then Turkes, then Pagans, then Idolaters, then all the wicked of the world should be true beleeuing Christians; not Pagans, not aliens from the Common wealth of Israel, not strangers from the Couenant of Grace, without hope, without God in the world: yea all men then should be vndoubtedly saved at the last; because all of them haue faith, haue grace sufficient to saluation; (which cannot properly ² be said sufficient to saluation, vnlesse it actually saue them; since that faith which doth not, that faith, that grace which of it selfe can neuer saue all those that haue it, is truly insufficient, not sufficient to saluation on:). But it is certaine that there are many Infidels, and vnbeleeuers in the world who haue no faith at all; ^a that there are many who shall not be saved: yea many ^b who shall be actually condemned for this particular sinne; that they did not beleue: Therefore it is infallibly true; that faith is no vniuersall, but a peculiar grace: and so by consequence, that there is no vniuersall grace sufficient to saluation; because no grace but faith is able for to saue men. If then faith it selfe: if all other particular sanctifying graces that attend it: if all the meanes, the promises, and covenants of grace; if the Church mis-

Quid hoc aliunde est, nisi Euangelium insigniter profanare, fingere inter eos Euangelium esse, ubi Ecclesia non sit; aut Ecclesia ibi esse ubi omnes infideles sint? Imo fideles omnes sunt si his credimus. At fides confessionem procreat. Corde creditur ad iustitiam, proficit confessio ad salutem; Apostolus ait. Et Propheta. Credidi ideo locutus sum. Quomodo apud eos Euangelium est qui nullam unquam confessionem Euangelio dignam fecerint? quibus adco ignotum Euangelium sit, et ne nomen Christi audierint? qui Christianos in vita & morte oderint, atq; a nostris sacris abhorreant: quod Turci multiq; alij ex ista hominum scelivata turba faciunt, qui Christianorum etiam Religionem irrideant; qui alieni sint a federe, spem non habent, deniq; in mundo Athei sint? hi Euangelium, hi fidem, hi Christum habere possunt? aut si fidem non habeant, quam tandem illis gratiam tribuemus. Vllane gratia sufficiet ad salutem sine fide? At nemo placere Deo sine fide potest: quae si desit quicquid facimus peccamus. Quid restat nisi ut cuiq; homini in fide sua, aut nulla salutem promittamus; quo nihil aduersus pietatem iniquius, & blasphemiae plenius cogitari potest. Dr. Whitakers Cygnea Cantio. p. 13. 14. 2. Sec Mr. Pembles Vindiciae Gratiae, page 88. to 92. a Mar. 7. 14, 15. cap. 13. 24. 10. 53. cap. 25. 32. to the end. Psal. 9. 16. Isay 66. 24. Marke 16. 16. 2 Thes. 1. 8. 9. 2 Pet. 2. 3. to 10. Iude 5. 6. 7. 13. 15. Reu. 20. 13, 14, 15. c. 21. 8. 27. c. 22. 15. b Iohn 3. 18, 19, 36. Mar. 16. 16. Luke 12. 46. Rom. 11. 28. Heb. 3. 19, Iude 5. Reu. 21. 8.

litant, the garden of grace : if all the gracious acts of God towards man : as his eternall loue in his Sonne Iesus Christ ; his Election, effectuell vocation, adoption, iustification, sanctification, glorification : if the death, the passion, the resurrection, ascension, mediation and intercession of Christ : together with all the sauing sanctifying graces, the sweet influences of the Spirit ; and all other spirituall gifts tending to saluation, that are properly stiled grace in Scripture ; be no vniuersall, but peculiar graces, which extend not equally, or indifferently to all mankind in generall, ** but are onely proper to the Elect alone* : I cannot possibly coniecture, what kinde of thing this Arminian vniuersall grace shou'd be ; but only the naturall powers & faculties of mans depraued will, which are vniuersally the same in all men, when as no grace is so.

And here that I may quite vnuaile the hidden mysteries of this vniuersall grace, vnder which Pelagianisme, and the power of corrupt nature are couertly masqued : I shall make bold ** to demand of our Arminians this one Quere* : whether this vniuersall sufficient grace be a naturall, an inherent faculty of the will : or onely an aduentitious, acquisite, infused quality, not borne, not produced with it ? If the former onely : it is verily then no grace, but nature ; in as much as it is bred and borne with vs. If the latter onely ; then it must be either an acquisite, a deriuatiue, or an infused quality. If acquisite, by any art or industry of our owne ; then it cannot be vniuersall ; it being originally, *d proportionably in none*, for then it were not acquisite : acquisitely in few, since few men seeke for, fewer purchase grace sufficient to saluation : If deriuatiue : not from our Parents ; not from Adam ; for then it were not grace but nature. If from any, ** then certainly from Christ, or from his Spirit, the fountaines of al grace* ; and from these it cannot flow. *f For they*

Ecclesia. Aug. Tract. 26. in Iohā. & Epist. 50. Albinus in Iohā. l. 9. c. 16. 1491 1493

** Spiritus gratia non omnibus distribuitur sed tantummodo electis donatur. Non enim omnia est fides. Ithodor Hispal. De Summo bono. lib. 2. cap. 5. c. Quid horum sit veritas, benedixi disco, quam dico, ne audeam docere quod nescio. August. Cont. Iulianū. lib. 5. cap. 3. d. Incertum & inaequale est quicquid ars tradit ; ex aequo venit quod natura distribuit. Seneca. Epist. 121. e. Ichn. 1. 16. Ephes. 1. 2. Rōm. 1. 5, 7. 1 Tim. 1. 4. Heb. 10. 29. Ioh. 15. 4, 5, c. 6. 53, 57, 58. c. 11. 25. c. 14. 19. c. 17. 2. Rōm. 6. 8. Gal. 2. 20. c. 5. 25. Eph. 2. 110. 11. 2 Pet. 2. 4, 5. 2 Ioh. 5. 11, 12, 13. De Spiritu Christi, nō vici nisi cor, us Christi quod est*

g Rom. 8. 30.

e 10. 8. to 18.

Gal. 3. 2. Lu. 1

- 68 to 80. cui

enim veritas cō-

perta sine Deo?

cui Deus cogni-

tus sine Christo?

cui Christus ex-

ploratus sine spi-

ritu sancto? cui

spiritus sanctus

accommodatus si-

ne fidei Sacra-

mento? Tertul-

lian. De Ani-

ma. lib. Tom.

2 page 309.

h Pl. 147. 19. 20.

i 2 Cor. 2. 15 16

Mat. 13. 3. to

50. lam. 1. 21.

to 26. Iohn 12.

39. 40. Heb. 4.

2.

l Et sanè an sim

dicere, hoc esse

plus quam i e-

lagianum, gratiā

singulis homini-

bus vindicare.

D. Whitakers

Cygnea Can-

tio p. 14.

m Deus gratiam

largitur omnibus

quicunq; ex A-

damo originem

traxerunt? vide

ne naturam ex gratia facias, si communis sit.

Sic gratia confundetur cum natura, quod sine singulari inuria infamiaq; gratie cogitari non

potest. L. r. Whitake's Cygnea Cantio p. 12.

derine grace onely to their living, their beleevuing members; not generally to all men: and that, not by any immediate inspiration from heaven; & but by the word and meanes of grace, which are ^h neither common, ⁱ nor effectually unto all. If infused onely, by any diuine influence, without all secundary meanes; I pray what Scripture proues it? If any, then shew it: If none, (as none can be produced to this purpose) let none belecue it: But if it be thus generally infused, then tell me how, or when: whether with the soule, or after it? whether in the embrio, infancy, child-hood, youth, or riper age of men? If together with the soule; then certainly as a natie, a conioyned faculty, vndistinct from that whereby it wills all common ciuill things; and so a naturall power, not a grace: If after it; I dare presume no curious prying Arminian ^k can tell me, how, or when. If onely in riper yeeres, then youthes, then children want it; If in youth or child-hood onely: then Infants who depart this life, are totally deprived of it, and so it is not vniuersall: If in the very wombe or infancy of all men, then God bestowes it when and where it is but vselesse, and so doth things in vaine: since Infants (especially those that dye before discretion) cannot tell how to act it, or to imbrace saluation by it: If in neither of all these seasons, then not at all, and so there is no such grace: All which being laid together, will evidently dicouer this ^l Pelagian, Popish, Arminian ^m vniuersall grace, to be in truth meere nature; and so vnable of it selfe to change mens hearts, to engender sauing grace, to purchase or imbrace saluation, as the Arminians, Papists, and Pelagians dreame.

22 Againe, it giues a possibility to all Infidels, all Pagans, who neuer heard of Christ, to be effectually sa-

ne naturam ex gratia facias, si communis sit. Natura enim esse oportet, quod commune est. Sic gratia confundetur cum natura, quod sine singulari inuria infamiaq; gratie cogitari non potest. L. r. Whitake's Cygnea Cantio p. 12.

end

ned without Christ Iesus, without those meanes of grace which lead, which bring men to him: For if Heathens who want the true knowledge of God, of Christ, of the Scriptures through their invincible ignorance, which they could not remedy, may yet be saved if they will themselves, by meanes of this vniuersall grace: then it must needs be without the helpe or assistance of the Gospel, without faith, yea without Christ himselfe, (for these they had not, these they could not haue;) ⁿ and if so, then Christ is dead in vaine; yea then Faith, the Scriptures, the Sacraments, and all other meanes of grace are meere superfluous trifles, since men, if this prove true, may well be saved though they want them: A most * *Heathenish* atheistical and blasphemous consequent, which wholly nullifies and subuerbs Religion.

23 Moreouer, it fathames the very bottomlesse depths, it enucleates the inextricable, abstruse, incomprehensible mysteries of Gods eternal Decrees, which put St. Paul vnto his ^o *Non-plus*, and strucke him with such an amazing admiration, as forced him (as it hath since done others) to cry out: *P O the depth of the riches, both of the wisdom and knowledge of God: how unsearchable are his iudgements, and his wayes past finding out!* It renders an apparent cause euen in men themselves, besides the absolute disposing will of God, (to

unt, prorsus sicut de lege verissime ait Apostolus: Si per legem iustitia, ergo Christus gratis mortuus est; ita verissime dicitur: Si per naturam voluntatemq; iustitia, ergo Christus gratis mortuus est, &c. August. Contra Iulianum. lib. 4. cap. 3. * Dum multū sudat quomodo Platonem faciat Christianum, se probat ethnicum. Bernard. Epist. 190. Fol. 215. Col. 2. o Rom. 9. 19. to 26. p Rom. 11. 33. Quis enim revelabit quod Deus texit? Unde sciscitandum est? Unde & ignorare tutissimum est: restat per Deum nescire, quia non reuelauit; quam per hominem scire quia ipse præsumpserit. Tertullian De Anima, lib. Tom. 2. p. 104. 105. O altitudo! Petrus negat, Latro credit! O altitudo! Quæris rationem? ego expauescam altitudinem: Tu ratiocinare, ego mirer: Tu disputa, ego credam. Altitudinem video, ad profunditatem non peruenio. Paulus dicit, inscrutabilia sunt iudicia eius, & tu scrutari venisti? Hic dicit, Inuestigabiles sunt viæ eius; & tu inuestigare venisti? si inscrutabilia scrutari, & inuestigabilia vestigare venisti, crede, jam peristi. August. De Verbis Apost. Ser. 20. Vid. lb.

Wit,

n Gal. 2. 21.
Si in potestate
hominis est ut
liberum se faciat
a peccato suo, aut
non est iudex
Christus, aut fru-
stra est Orati-
us Apolog.
De arbi rij.
libertate Bibl.
Patrum. Tom.
15. p. 147. D.
Ac per hoc
Christus gratis
mortuus est, si
hominis sine fide
Christi ad fidem
veram, ad vir-
tutem veram, ad
iustitiam verā,
ad sapientiam
veram quacumq;
vel alia, quacumq;
ratione perueni-

24
*q. Quinam isti
 predomus? Hi
 sunt qui veniunt
 in vestimentis
 ovium, ad nu-
 dandas oves &
 foliandos arie-
 tes. Hi oves sunt
 habitu, astu vul-
 pes: Hi sunt qui
 boni videri, non
 essi; mali non vi-
 deri, sed esse vo-
 lunt. Malissimi,
 & boni videri
 volunt, ne soli
 sint mali; mali
 videri timeant, ne
 parum sint mali.
 Neq. enim est apud
 eos virtutes
 eclero, sed vitia
 celare quodam
 quasi virtutum*

*minio. Deniq. superstitionis im- pietatem nomine religionis intitulant. Non sunt contenti deferere
 viam, nisi & deferere vineam possint, addentes prænarrationem Bernard. Super Cantica,
 Sermo 66. r Omnes sive que sua sunt querunt, non que Iesu Christi. Ipsa quoq. Ecclesiastica
 dignitatis officia in turpem questum, & tenebrarum negotium transferre; nec in his salus ani-
 marum, sed luxur queritur divitiarum. Propter hoc tendunt, propter hoc frequentant Eccle-
 sias; missas celebrant, psalmes decantant. Pro Episcopis, & Archidiaconibus impuden-
 ter hodie decertatur, ut Ecclesiarum redditus in superfluitatis & vanitatis usus dissipentur,
 Bernard in Psal. Qui habitat. Sermo. 6. Fol. 9. L. Tu ipse qui perfectam & Deo aequa-
 lem in hominibus iustitiam iactas; & peccatorem te esse confiteris, responde mihi; velis, an
 nolis ear. r. peccator? si vis, quare iuxta sententiam tuam non impleas quod desideras? sin autem
 non vis, contemptorem te preceptorum Dei esse demonstras. Si contemptor, utiq. & peccator, &
 peccatori dixit Deus, quare iuraveras iustitias meas, &c. Heirom. Aduers. Pelag. Ad
 Ctesiphontem. cap. 4.*

wit, the preuision of their faith, their perseuerance, their good vse of Grace receiued: their originall, their actuall sinnes, and finall impenitency) why one man is predestinated to saluation, not another: and so it vn-vailes and nullifies the sublimest, the supremest mystery of Diuinity which all ages haue hitherto adored with highest, tacite, and dreadfull admiration, since no man can too curiously diue into it, without the hazard of a fatall precipice.

Lastly, it would make the most of all our Arminian sticklers, (*q. who are generally the very proudest; the slothfullest, the most ambitious, enuious, lasciuious, voluptuous, vicious, and prophane of our Clergie; making no conscience either to seeke Christs glory, or to feed their flocks, with which they are seldome resident, but when some tithes or gaines come in, fishing for wealth, for honor, for Ecclesiasticall preferments, not for soules;*) exceeding obstinate and gracelesse sinners: For if they haue this power to conuert, repent, and leaue their sinnes (as they pretend they haue:)

why are their actions and their liues so vicious? *Is it for want of power to reforme? that contradicts their Doctrine, and traps them in a lye: Is it for want of will alone, (as certainly it must be, if their position prone but true?) this makes them desperate, and contemptuous sinners, yea, open rebels against God, vnfit to take his word or name within*

their lips, in that they have to be reformed when they have strength and power to reform themselves: Either therefore let them now reforme their liues which contradict their Doctrine, or proclaime themselves professed rebels to their God: or else renounce this Free-will Error, which will inevitably make them such.

To winde vp all in brieft: If there be such a freedom of will, or sufficiency of grace imparted vnto all men, whereby they may be saued if they will, why then were not the meanes of grace and saluation from the very Creation to this present, ** alike imparted vnto all*, without which it was impossible for them to be saued? yea, why then are not all, or most men saued? Is it because they will not; or because they cannot saue, conuert, or helpe themselves? If the latter of these two, you then yeeld vp the cause; if the former onely, because they will not: I answer, ** there is no man whatsoeuer*, so desperately prodigall of his owne soule, or so desirous of damnation, but he vnfaignedly desires to be saued, and would certainly saue himselfe at last, if his power to effect it were equal to his will: Therefore ** it is not altogether want of will, but defect of power*, that berieues them of saluation: If you beleecue not this, beleecue the truth himselfe, who speakes it: *1 Many (saith he) shall strine to enter and shall not be able*: But admit it rests thus meere in mens wills: from whence then springs this inequality in their wills, that one man is thus vnwilling to be saued, when as another wills it? Is it because one mans will is naturally more corrupted and depraued then anothers? this were to deny either the vniuersality or the equality of originall corruption, which is ** equally and proportionably deriued vnto all men in the selfe-same measure, without any difference of degrees*. Is it because there is an

** Facet voluntas ubi facultas non suppetit Nam velle adiecit nihil (inquit) sed per se reuoluiueno, &c. Bernard. Super Cant. ca. Sermo. 84. Fol. 174. l. Vid. Sermo. 85. ac. 2 Luke 13. 24. & Natura non suscipit magis & minus. Aristotle, Magyrus*

*e Acts 13. 16.
Pl. 147. 19. 20.
u Potest inquit,
esse sine peccato,
potest esse per-
e. Etus si volu-
erit: qui enim
Christianorum
non vult esse si-
ne peccato? aut
quis perfectionem
accusat, si suffi-
cit ei velle; &
statim sequitur
posse, si velle
precesserit. Quil-
luscq; Christiano-
rum est qui volu-
esse sine peccato:
omnes ergo sine
peccato erunt,
quia vtiq; omnes
cupiunt esse sine
peccato. Heirō.
Aduers. Pela-
gianos. Ad
Ctesiphont. m.
c. 4. Si esset in
tua potestate
quod vultis, ipse
fecisset. Seneca.
De Beneficijs
lib. 6. cap. 28.*

insuffi-

insufficiency or inequality in the grace you speake of, to checke, to conquer the obstinacy, the perversnesse of mens wills? then there is no such sufficient vniuersall grace as you pretend, (for how can that bee properly said to be sufficient, which is vnable to effect its end) since it is not actually sufficient or ** abbe in all*: Certainly if mens wills were equall, their graces equall and sufficient to saluation, their desire, their accomplishment of eternall happinesse and saluation, (which is essentiall and con-naturall to the wills of men) would be proportionable; since ** the selfe-same things* in the same degrees, admit no inequality in their genuine and natiue operations: And if so, then all men by this doctrine should be saued, as well as some: and so Gods eternall Iustice, Hell, and Deuils were in vaine. But of this point enough, if not too much, since I intend not here to argue it, but to proue it, the vndoubted Doctrine of our English Church, which I haue already done.

* See 1 Cor.
12.4. to 14.29.
30. Rom. 12.3.
to 9 Ephel. 4.
7,8.

*a Idem quidem
semper facit
idem. Kecker.
System Log.
l. 1. c. 14. p. 124.*

The fift Anti-Arminian Position proued.
b Solos electos liberauit Christus. Bernard. Epist. 190. Parisijs. 1513. Fol. 116. Christus ergo secundum tempus quidem pro impijs mortuus est; secundum predestinationem autem pro fratribus & amicis. idem Sermo. 9. in Psal Qui habitat. Fol. 72 F G. Neq. nimiam querere est Christianis, cur vbi uerit Dominum Christus circa incidi? Propter hoc siquidem circumcissus est propter quod natus, propter quod passus: Nihil horum propter se, sed omnia propter Electos. Idem. Sermo 2. in Circumcis. Domini Fol. 16 C.

The fifth of our Anti-Arminian Theses, touching the peculiar intention, efficacy, vertue, and application of Christs death to *the Elect alone*, (though perchance the price and merit of it were absolutely in it selfe, (though it be not relatively or intendedly,) sufficient to redeeme and saue euen all mankind, had God beene pleased to extend it to them, as well as to the Elect:) is warranted and proued by our 2. 15. 17. 18. 29 and 31. Articles: by the 1. 3 4. 7. and 8. Articles of Lambeth: by the 13 14. 15. 16. 31. and 32. Articles of Ireland: by the Booke of Common Prayer: Position 3. see here p. 24. 25. 26. by the Homilies: the Catechisme of Edward the VI. the Questions and Answers concerning Predestination: figures (5 :) and by

the Synode of Dort, Article 2. 3.

* The severall witnesses which auerre it vnder their hands and seales, are Mr. *William Tyndall*, Parable of the wicked Mammon, page 70. 72. 73. 79. 80. Col. 2. The Obedience of a Christian man, p. 130. 131. Prologue to the Exposition vpon the 5. 6. and 7. of *Matthew*, p. 185. Col. 1. An Answer to *Sir Thomas Moores* Dialogue, p. 257. 292. An Answer to Mr. *Moores* 3. Booke, p. 307. Answer to his 4. Booke, cap. 11. p. 333. A Pathway into the holy Scriptures, p. 386. 382. Exposition on the first Epistle of *Iohn*, c. 2. p. 391. 401. A Treatise vpon Signes and Sacraments, p. 443. Mr. *Iohn Friths* Answer vnto *Rastals* Dialogue, p. 10. 14. 22. An Answer vnto *Sir Thomas Moore*, p. 48. 49. Answer to *Rastals* 3. chapter, page 71. A Declaration of Baptisme, page 93. The minde of Saint *Paul* on the 10. chapter of the 1. of the *Corinthians*, p. 161. Dr. *Barnes* What the Church is, page 243. to 247. That Free-will of her owne strength can doe nothing but sinne, p. 278. in the dayes of King *Henry* the VIII.

* Mr. *Hugh Latimer* Bishop of Worcester, in his Sermons, Fol. 125. 126. 164. 165. 178. 208. 215. 224. 270. 288. 295. 297. b. (a pertinent and full place) 299. 308. 323. 326. 327. *Stephen Garret*, The Summe of the holy Scripture, c. 7. *Peter Martyr*, *Locorum Communium Classis*, 3. cap. 1. sect. 44. 45. 46. 47. *Commentar. in Romanos*, cap. 5. p. 266. to 274. 328. 329. c. 9. p. 708. 726. to 730. c. 11. p. 866. Incomperable Dr. *Martin Bucer*, "a man borne for the publicke good of men, of Christi-
ans, being not onely praysed of many, but admired of all that
knew his worth: Comment. on *Romanes*, 5. and 11. and on *Iohn* 10. ver. 27. Bishop *Hooper* Epistle to the
Reader before his Declaration on the 10. Comman-
quem multi laudare, sed quem omnes admirari: non quem omnes amici expeterent; sed quem
universi inimici seruirebant: non ad quosdam Christianos sed ad totum Christum: non ad cer-
tos homines, sed ad omne humanum genus adiuvandum natus & procreatus. Epist. Nich.
Carri. De Obitu, D. M. Bucer. in *Historia Vera de Vita & Obitu Bucer*. Fol. 25.

* *Edw.* the 6.

c Non unus erat
ex doctores
plebeys, sed sin-
gularis ex om-
nibus Theologie
principibus: non

dements, a place which some doe wrest to the contrary conclusion: but let all Episcopall mistakers of this godly Bishop, reade his Declaration on the 8. Commandement, Fol. 75. 76. and then they must either disclaime this Author, or subscribe to our Conclusion. Mr. *Bartholomew Traheron* Deane of Chichester, in his Exposition on Lead vs not into temptation, and in his 3. Lecture on Reu. 4. Mr. *Roger Hutchinson* in his Image of God, cap. 8. Fol. 34. b. c. 28. Fol. 158. 159. c. 30. p. 176. and in his 3. Exposition on the Lords Supper, Fol. 2. Mr. *Thomas Beacon*, his Sicke mans Salve, pag. 235. to 259. 273. 274. to 279. 413. 414. 425. 426. * *John Carelesse* a Martyr, a deare friend of Bishop *Latimers*, Booke of Martyrs, p. 1742. Col. 2. number 50. * Reuerend Bishop *Jewell*, in his Exposition on the Thessalonians, p. 10. 384. Mr. *Anthony Gilby* in his Briefe Treatise of Election and Reprobation. Mr. *Robert Crowley* in his Apologie, Fol. 8. 9. 10. 21. 22. 37. to 45. Mr. *John Fox*, his first Sermon at Pauls Crosse, Fol. 12. Mr. *Richard Caundish* his Image of Nature and grace, c. 7. 8. 10. Reuerend Deane *Nowels* Catechisme on the Creed, part 1. 2. 3. Mr. *John Veron* his Treatise of Predestination, fol. 6. to 112. and his Apologie for the same, fol. 25. to the end. Mr. *Palsfrymans* Treatise of Heauenly Philosophie, Epistle Dedicatory, and lib. 1. cap. 7. 8. Mr. *James Price* his Fanne of the Faithfull, cap. 1. to 10. where this point is largely debated. Mr. *Edward Deering* Lecture 9. and 27. on the Hebrewes. Mr. *Robert Hutton* his Summe of Diuinity, of the Church, and of life euerlasting. The Reuerend Bishop of *Chichester*, in his 2. Sermons imprinted London 1576. Matter *Thomas Sparkes* his Comfortable Treatise for a troubled Conscience, the 4. first leaues. Mr. *John Daniel* his excellent Comfort against Calamity, cap. 5. 6. 7. 8. Dr. *Fulke*, and Mr. *Cartwright*, Notes on the Rhemish Testament, on 1. Tim. 3. 4. sect. 3. 4. on cap. 3. sect. 10. and in the places fore-

* See the Epistle to Bishop Latimer his Sermons.
* Queene Eli.

fore-quoted in the former Conclusion. Mr. *John An-
wicke*, Meditation on Gods Monarchie, and the Devils
Kingdome, cap. 6. 7. 10. 11. Mr. *William Burton* in his
Sermon of the Churches loue. Mr. *Arthur Gurney*, his
Fruitfull Dialogue betwene Reason and Religion, p.
40. 45. Godly Bishop *Babington*, An Exposition of
the Catholicke Faith, p. 232. 239. Sermon at Pauls
Crosse, 1591. on *Iohn* 6. 37. Dr. *Whitakers*, *Aduersus*
Gratiam vniuersalem Lectura, Anno 1594. *De Ecclesia*
Contr. 2. *Quaest.* 3. c. 3. and *Cyanea Cantio*, p. 14. Dr. *Robert*
Some, *Tractatus De tribus Quaest.* *Quaest.* 1. Mr. *William*
Perkins, Of the Order of causes of saluation and dam-
nation, cap. 54. Tom. 1. p. 108. to 112. An Exposition
on the Creed, p. 293. to 299. A Declaration of spiri-
tuall Disertions, p. 415. Commentary on Galathians
3. 8. 22. Tom. 2. p. 249. 450. A Treatise of Predesti-
nation, p. 621. to 642. with all the places quoted in the
former Thesis of vniuersall and sufficient grace, where
this point is largely handled. Mr. *John Hillis* Life euer-
lasting, lib. 4. *Quest.* 3. 4. 5. of the Grace of God, pag.
347. to 352. *Quest.* 3. 4. 5. of the Loue of God, page
365. to 382. Mr. *Greenham* in his Treatise of Blessed-
nesse, p. 207. his 14. Sermon. p. 355. his 17. Sermon.
p. 377. * Dr. *Reynolds* *Apologia Thesum*, sect. 12. to 23. * King James.
Dr. *Willet*, in his Excellent Treatise *De gratia vniuersali*,
in his *Synopsis Papismi*, p. 881. to 918. Commentary on
Rom. 5. *Quaest.* 38. 39. and *Controuersie* 25. Doctor
Abbes Bishop of Salisbury, in his seuerall Lectures, *De*
peritate gratia Christi, pag. 15. to 82. and *Animaduersio*
in Thompsom Diatribam, cap. 4. Mr. *Drace* his Worlds
Resurrection, p. 110. 111. Mr. *Brightman* on Apoca-
lypse 1. 5. and cap. 8. 9. 10. Dr. *Conel* his Defence of
Mr. *Hooker*, *Article* 10. 11. Dr. *Iohn Whites* Way to
the true Church, sect. 3. Number 3. page 6. Digressio.
18. Number 6. p. 50. 52. Defence of the Way, c. 25.
sect. 1. to the end, Sermon at Pauls Crosse, sect. 8. Dr.
Francis White Bishop of Norwich, his Orthodox, c. 8.

Paragraph 2. Dr. *Field* of the Church, Booke 1. c. 4. M. *Samuel Hieron* Abridgement of the Gospel, p. 100. to 110. 121. 123. 124. Dr. *Dome* Bishop of Peter-burrow, in his Sermon at Pauls Crosse on Ezech. 33. 11. Febr. 6. 1596. where he discusseth this point & largely confutes *Huberus*. Mr. *Thomas Rogers* Analysis on Article 17. Proposition 4. 5. 9. Mr. *Stockes* Doctrine of Repentance, page 167. to 173. Master *Tarrow* Soueraigne Comfort for a troubled Conscience, cap. 36. Master *William Atterfoll* Commentary on Philemon, p. 106. Dr. *Crakenhorpe*, Sermon of Predestination, p. 14. to 20. Mr. *Elton* on Romanes 8. 30. and on Colossians 1, p. 87. 88. Dr. *Ames*, *Coronis ad Collationem Haghiensem. Articulus 2.* Mr. *Wilson* Exposition on Romanes 5. ver. 18. 19. on Rom. 6. ver. 3. 4. on cap. 9. ver. 29. 33. Dr. *John Boyes* Postils on Christmas day, p. 800. Exposition on the Creed. pag. 23. 24. 25. Postil. on the 4. Sunday in Lent, p. 268. 269. 270. On Innocents day, p. 614. to 618. Mr. *Bisfields* Exposition on the Coloss. cap. 1. ver. 6. p. 55. ver. 12. p. 98. 99. ver. 14. p. 108. 109. Mr. *Samuel Crooke* in his Guide, sect. 4. 9. 10. 12. 18. 19. Dr. *Prideaux* *Lectura 3. De gratia uniuersali.* Oxonia in Comitibus Iulij 11. 1618. Dr. *Benefield*, *De Sanctorum perseuerantia*, lib. 2. c. 18. 20. Mr. *Sweeper* in his Sermon on Prouerbs 12. 16. & in his Israels Redemption, London 1622. where this point is largely and learnedly debated. Mr. *Humphrey Sydenham* in his *Jacob and Esau*, Mr. *Downames* Summe of Diuinity, lib. 2. c. 1. 2. 6. Mr. *Elmasthan Parre* Grounds of Diuinity, p. 275. to 280. Sir *Christopher Sybthorpe* his Friendly admonition to the Catholickes of Ireland. cap. 7. 8. where this Controuersie is pithily debated. Dr. *Thomas Taylors* Preface to the Reader, in his Treatise on Psal. 32. and in his Commentary vpon *Titus*, *Camabrigia* 1612. p. 505. 506. 507. Mr. *Paul Baynes* Commentary on Ephelians 1. p. 114. 115. Doctor *Griffith Williams* his Delights of the Saints, p. 30. to 42. to whom I might adde

adde all our Dort Diuines, in the Raigne of our learned King James. * Reuerend Bishop *Carltons* Examination of Mr. *Mountagues* Appeale, cap. 2. 4. 9. Learned Dr. *Damenate* Bishop of Salisbury, *Expositio in Epist. Pauli ad Collossenses*: c. i. v. 12. p. 78. 79. ver. 14. p. 89. to 93. ver. 18. p. 116. to 120. ver. 27. pag. 172. 173. ver. 28. p. 182. 183. Dr. *Ward*, his *Suffragium Britannorum*, Article 2. and *Concio ad Clerum*. Dr. *Goode*, and Dr. *Featly*, in their *Pelagius Redivivus*. Dr. *William Selater*, Exposition on the first Epistle of the Thessalonians, cap. 1. ver. 10. pag. 92. to 97. cap. 5. ver. 9. 10. p. 447. to 454. ver. 24. p. 566. to 570. On Epistle 2. cap. 1. ver. 10. page 53. 54. Mr. *Vicars* in his *Pu- fillus Grex*. Mr. *Henry Scudder* his Christians daily Walke. cap. 15. Mr. *William Pemble* his *Vindicia gratia*, p. 55. to 158. Mr. *Henry Burtons* Answer to an Appeale, p. 64. &c. Truth triumphing over Trent, c. 17. and in his *Viols*, p. 117. to 129. Master *Wotton* in his *Dangerous Plot Discouered*, cap. 20. Mr. *Tates* in his *Ibis ad Casarem*, part 1. c. 3. 4. 17. 18. 19. 20. 21. part 2. cap. 1. p. 34. &c. cap. 2. 7. With mine owne Perpetuity of a Regenerate mans estate, p. 28. 29. All these concurrent witnesses vnanimously suffragate to this our Anti-Arminian Conclusion, approuing, iustifying, and defending it, as the vndoubted truth, the resolved Doctrine of our Church, against which no Orthoxe Writers of our owne haue hitherto concluded.

Now whereas the *Pelagians* and *Semipelagians*, in St. *Augustines*, *Hilaries*, *Prosper*, and *Orosius* dayes, and the *Papists*, *Pseudo-Lutherans*, *Anabaptists*, *Socinians*, and *Arminians* since, object against this Conclusion: * that Christ tasted death for all men, & the like. These Authors, together with the Fathers, in the Margent, (who reply that Christ dyed, * and prayed only for his Sheep, * his sed omnium & quequaq; fidelium & saluator, & susceptor est Christus. *Prosper Contra Collatorem*. Fol. 164. B.

Church;

Church, ^e his Elect, ^f his seed, his remnant, ^g his people, his
 Eph 1.4,6,7. ^h Israel, ⁱ his Son, ^k his Children, ^l his members; ^m Believers;
 Rom 8.33,34. ⁿ those ^o that truly obey, and serve him; and for ^p many) doe
 1 Pet 1.1,18. shap these severall Answers to those Scriptures:
 f Isay 53.10,11. First, that Christ dyed for ^o all men sufficiently; that is,
 c 10.22,23. in regard of the infinite merit of his death, considered
 Rom 9.27,29. absolutely in it selfe alone, which might if God had
 c.11.26. pleased, sufficiently haue redeemed all mankind: not
 g Mat. 1.21. actually, effectually, or meritoriously, in regard of the reall
 Luke 1.54,68. intention, benefit, and application of his death, which
 Ilay 46.13. pertaines not vnto all: Secondly, indefinitely; that is,
 Hal.46.3. both for Iew & Gentile; for all sorts, all Nations, sexes,
 blay 1.27, c. 28,16. c.46. ages, qualities, callings and conditions of men what-
 13 c.50.20. soever: *P Pro generibus singulorum*, for some all kinds;
 Rom 11.26. *not for all of every kinde*: Thirdly, *Pro omnibus Electis &*
 1 Ioh 11.52. *dilectis*; *for all, and every of his Elect, his Sheepe, his Church,*
 Eph 5.25 to *of all ages, Nations, and conditions; not for the whole*
 30. *latitude of all mankind, whom he neuer actually Pre-*
 Non est sal- *destinated to saluation: Fourthly, ^{*} for all true bel:euers,*
 ualis cruce *who by the worke and power of the Spirit, are really*
 Christi, qui non *enabled to lay hold on Christ, by a true and liuely*
 est crucifixus in *faith; which faith is incommunicable vnto Repro-*
 Christo. Non est *bates; peculiar to the Elect, who onely doe enioy it.*
 autem crucifix-
 us in Christo, qui
 non est membra
 corporis Christi.
 Prosper Re-
 sponso ad cap 9. Gallorum. 1 Rom 9.33. Iohn 3.14,15,16. m Heb 5.9. c.7.15 n Isay
 53.10,11. Mat. 10.28. c.16.28. Heb 9.28. Dan 9.26,27-Rom 5.19. o August. Responsio
 ad Articulos sibi falso impositos. Articuli. Prosper Respons. 1. ad Obiect. Vincent: & Sentent.
 Super. cap 9. Gallorum. p Psal. 107.23. Isay 11.11,12. Mat. 8.11, c.24.11. Luke 13.29, 30.
 Iohn 11.52. Eph. 1.10. 1 Peter 1.2.3. Reu. 5.9. c.7.3. to 12. c. 14.4.6. August. Tract 51.
 in Ioannem. Enchirideon. cap. 193. Fulgentius De Incarnat & Gratia Iesu Christi. cap. 31.
 Prosper De Vocat Gentium. lib. 1. c. 11. Remigius, Haymo, Sedulius, Beda, Anse me, q. 114.5.
 Expositio in 1 Tim. 2.4. Alcuinus Comment. in Ioan. lib. 5. cap. 31. Col. 581. Brad-
 wardin De causa Dei. lib. 1. cap. 39. Greg. in 1. Reg. lib. 5. cap. 4. Peter Lombard. Di-
 stinctio. 46. C. q. August. Contr. Iulianum lib 6. cap. 1. page 491. Tract. 52. in Ioan. De
 Corrupt. & Gratia. cap. 14. Fulgentius De Incarnat & Gratia Domini Iesu Christi. cap.
 31. Prosper Respons. ad cap. 8. and 9. Gallorum De Vocat Gentium lib. 1. cap. 9.
 Sedulius & Haymo. Enar. in 1 Tim. 2. 4. Alcuinus Comment. in Ioan. lib. 5. cap. 31.
 Col. 581. Anse me & Haymo in 2 Cor. 5.14, 15, 19. * See L. Ambrose Comment. in 1 Tim.
 1. 4. Sedulius, Haymo and Anselme, in 1 Tim. 2. 4. Hierom. Comment. in Math. 10. 28.
 Tom. 8. page 42. G. Concil. Valentinum Cap. 4. to 9.

Fifthly,

Fulgentius De
 Incarnat. &
 Gratia Dom.
 Iesu Christi. c.
 31. August De
 Natura & Gra-
 tia cap. 31. De
 Nuptijs & con-
 cupiscentia l. 2.
 c. 27 Contra
 Julianum. l. 6. c.
 12. De Prædesti-
 natione Sancto-
 rum. c. 8. Pro-
 sper De Libero
 Arbitr. ad Rusi-
 num. Fol. 126.
 De Vocat. Gen-
 tium l. 1. c. 9. 10.
 Anselmus, Bedæ,
 Haymo. m. 2.
 Cor. 5. & 1.
 Tim. 2. 4. Al-
 chuinus De
 Divinis Officijs
 c. 40. Col. 11. 23
 Brachwarden.
 De Causa Dei,
 lib. 1. c. 38. p.
 35 63 57 Peter
 Lombard, lib. 1.
 Distinct. 46 C.
 Mat. 6. 15,
 16. Titus 2. 11,
 12. 1 Tim. 2. 4.
 Col. 1. 6, 23.
 Pet. & Lombard,
 Julianum, lib.
 2. in De Causa
 ratia Domini
 7, 8. Heb. 2.

Adde wee to these replies, some other of our owne. First, that Christ Iesus truly dyed for all men, in regard of *that assumed common humanity in which he suffered*, which extends it selfe indifferently vnto all: not in respect of the efficacious Redemption which hee merited by his suffering, which is impropriated to the Elect alone: Secondly, Christ dyed indefinitely

for

for all men, in as much as ^a no particular men whiles they live on earth can truly say, that they are actually excluded from the benefits of his death: not because they are all particularly redeemed by his death. Thirdly, that he dyed for all men, that is, ^{*} for his first-borne: ¹ for the Seed of Abraham, ² the Children of the promise, and ³ the better part of men, who of times denominate the whole, especially in the visible Church; where all are frequently styled Saints, Beleevers, and the like, because some are such: not for ^b the tares, ^c the chaffe, ^d the goates, the ^e thornes, the ^f stones, the ^g drosse, the ^h sonnes of Belial, and ⁱ perdition, the ^k Dogges, the ^l Swine, the ^m Beasts, the ⁿ unclean, or worse part, whom God accounts no members of the mysticall body of the Catholicke Church, for which Christ onely dyed, and so reputes them as beasts, as the most infamous persons not as men. Fourthly, that he died corporally for all, in regard of the enlargement some externall priuiledges vnto all: ^o as the vniuersall preaching of the Gospel, the outward administration of the Sacraments, the common endowments of the Spirit, restraining grace, some competent knowledge of God, of Christ, and of the mylteries of godlinesse: probability and good hopes of saluation, some relish of the Word of life, and of the powers of the world to come, before peculiar to the Iewes alone, but since Christs death, made common vnto all men; to which I may adde ^p the generall resurrection of all, both good and bad, a reall fruit and consequence of Christs death; not spiritually, not sauingly for all, ^{*} in regard of those peculiar and eternall fauours, of Redemption, Iustification, Sanctification.

^a Cum autē rell-
^f sine dicatur Sal-
^{uatur} pro totius
^m mundi redemp-
^{tione} crucifixus
^{propter} veram
^{natura} humane
^{susceptionem}, &
^{propter} commu-
^{nem} in primo
^{homine} omnium
^{perditionem}: po-
^{test} tamen dici
^{pro} hū tantum
^{crucifixus}, qui-
^bus mors ipsius
^{profuit}. Prof.
^{per} Responsio
^{ad} cap. 9. Gal.
^{lorum}.
^u 2 Tim. 2. 25.
^{Ro.} 11. 1. to 8.
¹ Tim. 2. 4.
^x Ro. 8. 29, to
^{35.} Iam. 1. 18.
^{Hebr.} 12. 22,
^{23,} 24.
^y Heb. 2. 16, 17.
^z Gal. 3. 22, 24,
^{29.} c. 4. 4. to 8.
^a See Mat. 13.
^{Gal.} 1. 2.
^{Reu.} 2. 3.
^b Mat. 13. 24,
^{to} 33.
^c Mat. 3. 12.
^d Mathew 25. 32, 33. ^e Mathew 13. 7. Hebrewes 6. 4. ^f Mathew 13. 5.
^g Psalme 119. 119. ^h 2 Samuel 23. 6. ⁱ Iohn 17. 11. ^k Mathew 7. 6.
^{Philippians} 3. 2. ² Peter 2. 22. Reuelation 22. 15. ^l 2 Peter 2. 22.
^{Psalme} 49. 12, 20. ^m Reuelation 21. 27. ⁿ Reuelation 21. 27,
^{cap.} 22. 11, 15. Colossions 3. 5. ^o See God no Impostor. ^p 1 Co-
^{rinthians} 15. 21, 22. ^{*} See Ecclesie Lugdunensis, lib. Aduers. Ioan. Scolum. & De
^{Tribus} Esset. Bibl. Patrum Tom. 9. pars 1. p. 1012. 1056, to 1063.

tion and Saluation, & the portion, the inheritance of the Elect alone, which no Reprobate either can or shall enjoy. Fifthly, that he dyed for all men, in that & by his death he hath purchased an absolute soueraignty and dominion ouer all, to order, rule, and guide them at his pleasure, and to passe sentence on them at the last according to their workes: not because he hath procured an absolute enfranchisement from hell, from death, or prepared an eternall Crowne of glory for them all; which belongs to none but those who love him, and long for his appearance. These seuerall answers warranted by Scriptures, Fathers, and the fore-quoted Authors, will reconcile all seeming repugnances of Scripture, and answer all obiections against this fifth Conclusion.

Now because I would leaue no rubes behinde me; before I passe ouer this Position, I must needs take off two principall daring obiections, with which our Arminians doe encounter it.

Dominus peccatum: nam quis non habuit peccatum? nemo. Omnes enim peccauerunt & omnes egent gloria Dei. Quis accusabit tamen aduersus electos Dei? sufficit mihi ad omnem iustitiam solum habere cui soli peccavi. Omne quod mihi ipse non imputare decreuerit, sic est quasi non fuerit. Non peccare, Dei iustitia est; hominis iustitia indulgentia Dei. Vide hec, & intellexi illius sententiae veritatem. Omnis qui natus est ex Deo non peccat quia generatio celestis (scruat eum: generatio celestis eterna predestinatio est, qua electos suos Deus dilexit & gratificauit in dilecto filio suo ante mundi constitutionem, sic in sancto apertis sibi ut viderent virtutem suam & gloriam suam, qua ei ipsi forent consortes hereditatis, cuius & apparerint conformes imaginis. Hos ergo adueriti quasi nunquam peccasse, quoniam & si qua deliquisse videntur in tempore, non apparent in eternitate, quia charitas patris ipsorum cooperit multitudinem peccatorum. Et dixi beatos quorum remisse sunt iniquitates, & quorum tecta sunt peccata; cum subito tanta mihi quoniam de me suborta fiducia, & infusa leticia est; ita ut mihi visus sim tanquam unus ex beatis illis esse. O si durasset iterum iterumque, visita me Domine in salutari tuo, ad videndum in bonitate electorum tuorum, ad letandum in leticia gentis tue. O vere quietis locus, & quem non immerito cubiculi appellatione censuerim: in quo Deus, non quasi turbatus ira, nec velut discentis cura prospicitur; sed probatur & voluntas eius in eo bona & beneplacens, & perfecta visio ista, non terret, sed mulcet; inquietam curiositatem non excitat, sed sedat; non fatigat sensus, sed tranquillat. Hic vere quiescit. Tranquillus Deus tranquillat omnia, & quietum afficere, quiescere est. Bernard Super Cantica. Sermo 13. Fol. 50. & Phillipians 2. 7. to 11. Romanes 14. 9, 10, 11. 12. Timothy 4. 8. James 1, 12.

q Stat vo ofi-
tum Dei stat
sententia pacis
super timentes
eum, ipsorum &
dissimulans ma-
la, & remunera-
rans bona, ut mi-
ro modo eis non
modo bona, sed
etiam mala co-
operentur in bo-
num. O solus
verè beatus cui
non imputauit

for all men, in as much as ^a no particular men whiles they live on earth can truly say, that they are actually excluded from the benefits of his death: not because they are all particularly redeemed by his death. Thirdly, that he dyed for all men, that is, ^{*} for his first-borne: ¹ for the Seed of Abraham, ² the Children of the promise, and ³ the better part of men, who of times denominate the whole, especially in the visible Church; where all are frequently stiled Saints, Beleemers, and the like, because some are such: not for ^b the tares, ^c the chaffe, ^d the goates, the ^e thornes, the ^f stones, the ^g drosse, the ^h sonnes of Belial, and ⁱ perdition, the ^k Dogges, the ^l Swine, the ^m Beasts, the ⁿ uncleane, or worse part, whom God accounts no members of the mysticall body of the Catholicke Church, for which Christ onely dyed, and so reputes them as beasts, as the most infamous persons not as men. Fourthly, that he died corporally for all, in regard of the enlargement some externall priuiledges vnto all: ^o as the vniuersall preaching of the Gospel, the outward administration of the Sacraments, the common endowments of the Spirit, restraining grace, some competent knowledge of God, of Christ, and of the mysteries of godlinesse: probability and good hopes of saluation, some relish of the Word of life, and of the powers of the world to come, before peculiar to the Iewes alone, but since Christs death, made common vnto all men; to which I may adde ^p the generall resurrection of all, both good and bad, a reall fruit and consequence of Christs death; not spiritually, not sauingly for all, ^{*} in regard of those peculiar and eternall fauours, of Redemption, Iustification, Sanctification,

*Cum autē restitue on earth can truly say, that they are actually excluded from the benefits of his death: not because they are all particularly redeemed by his death. Thirdly, that he dyed for all men, that is, * for his first-borne: 1 for the Seed of Abraham, 2 the Children of the promise, and 3 the better part of men, who of times denominate the whole, especially in the visible Church; where all are frequently stiled Saints, Beleemers, and the like, because some are such: not for b the tares, c the chaffe, d the goates, the e thornes, the f stones, the g drosse, the h sonnes of Belial, and i perdition, the k Dogges, the l Swine, the m Beasts, the n uncleane, or worse part, whom God accounts no members of the mysticall body of the Catholicke Church, for which Christ onely dyed, and so reputes them as beasts, as the most infamous persons not as men. Fourthly, that he died corporally for all, in regard of the enlargement some externall priuiledges vnto all: o as the vniuersall preaching of the Gospel, the outward administration of the Sacraments, the common endowments of the Spirit, restraining grace, some competent knowledge of God, of Christ, and of the mysteries of godlinesse: probability and good hopes of saluation, some relish of the Word of life, and of the powers of the world to come, before peculiar to the Iewes alone, but since Christs death, made common vnto all men; to which I may adde p the generall resurrection of all, both good and bad, a reall fruit and consequence of Christs death; not spiritually, not sauingly for all, * in regard of those peculiar and eternall fauours, of Redemption, Iustification, Sanctification,*

*u 2 Tim. 2. 25. Ro. 11. 1. to 8. 1 Tim. 2. 4. x Ro. 8. 19, to 35. 1am. 1. 18. Hebr. 12. 22, 23, 24. y Heb. 2. 16, 17. z Gal. 3. 22, 23, 29. c. 4. 4. to 8. a See Mat. 13. Gal. 1. 2. Reu. 2. 3. b Mat. 13. 24, to 33. c Mat. 3. 12. d Mathew 25. 32, 33. e Mathew 13. 7. Hebrewes 6. 4. f Mathew 13. 5. g Psalme 119. 119. h 2 Samuel 23. 6. i Iohn 17. 11. k Mathew 7. 6. Philipians 3. 2. 2 Peter 2. 22. Reuelation 22. 15. l 2 Peter 2. 22. Psalm 49. 12, 20. m Reuelation 21. 27. n Reuelation 21. 27, cap. 22. 11, 15. Colossians 3. 5. o See God no Impostor. p 1 Corinthians 15. 21, 22. * See Ecclesie Lugdunensis, lib. Aduers. Ioan. Scotum. & De Tribus Epist. Bibl. Patrum Tom. 9. pars 1. p. 1012. 1056, to 1063.*

tion and Salvation, & the portion, the inheritance of the Elect alone, which no Reprobate either can or shall enjoy. Fifthly, that he dyed for all men, in that & by his death he hath purchased an absolute sovereignty and dominion over all, to order, rule, and guide them at his pleasure, and to passe sentence on them at the last according to their workes: not because he hath procured an absolute enfranchisement from hell, from death, or prepared an eternall Crowne of glory for them all; which belongs to none but those who love him, and long for his appearance. These severall answers warranted by Scriptures, Fathers, and the fore-quoted Authors, will reconcile all seeming repugnances of Scripture, and answer all obiections against this fifth Conclusion.

Now because I would leaue no rubes behinde me; before I passe over this Position, I must needs take off two principall daring obiections, with which our Arminians doe encounter it.

Dominus peccatum: nam quis non habuit peccatum? nemo. Omnes enim peccaverunt & omnes egent gloria Dei. Quis accusabit tamen aduersus electos Dei? sufficit mihi ad omnem iustitiam solum habere cui soli peccavi. Omne quod mihi ipse non imputare decreuerit, sic est quasi non fuerit. Non peccare, Dei iustitia est; hominis iustitia indulgentia Dei. Vide hæc, & intellexi illius sententiæ veritatem. Omnis qui natus est ex Deo non peccat quia generatio celestis servat eum: generatio celestis æterna prædestinatio est, qua electos suos Deus dilexit & gratificavit in dilecto filio suo ante mundi constitutionem, sic in sancto a parentibus sibi ut viderent virtutem suam & gloriam suam, quo eius forent consortes hereditatis, cuius & apparerent conformes imaginis. Hos ergo adueriti quasi nunquam peccasse, quoniam & si qua deliquisse videntur in tempore, non apparent in æternitate, quia charitas patris ipsorum cooperit multitudinem peccatorum. Et dixi beatos quorum remissa sunt iniquitates, & quorum tecta sunt peccata; cum subito tanta mihi quoque, de me suborta fiducia, & insana læticia est; ita ut mihi visus sim tanquam unus ex beatis illis esse. O si durasset iterum iterumque visita me Domine in salutari tuo, ad videndum in bonitate electorum tuorum, ad letandum in læticia gentis tue. O vere quietis locus, & quem non immerito cubiculi appellatione censuerim: in quo Deus, non quasi turbatus ira, nec velut distentus cura prospicitur; sed probatur voluntas eius in eo bona & beneplacens. & perfecta visio ista, non terret, sed mulcet; inquietâ curiositatē non excitat, sed sedat; non fatigat sensus, sed tranquillat. Hic vere quiescitur. Tranquillus Deus tranquillat omnia, & quietum afficere, quiescere est. Bernard Super Cantica. Sermo 13. Fol. 50. r Phillipians 2. 7. to 11. Romanes 14. 9, 10, 11. 12 Timothy 4. 8. James 1, 12.

Objection. 1. The first of them is drawne from * *such Scriptures*, as affirme: that Iesus Christ died to take away, and to be a propitiation for the finnes of the world: as *John 1. 29. Behold the Lambe of God which taketh away the finnes of the world.* *John 3. 16. 17. God so loved the world, that he gave his only begotten Sonne, that whosoever beleeveth on him should not perish, but have everlasting life. For God sent not his Sonne into the world, to condemne the world, but that the world through him might be saved.* *John 4. 42. We have heard him our selves, and know that this is indeed the Christ, the saviour of the world.* *John 6. 33. 51. For the bread of God; is he which cometh downe from Heauen, and giveth life vnto the world. I am the bread which came downe from Heauen. If any man eate of this bread, he shall live for ever; and the bread that I will give, is my flesh, which I will give for the life of the world.* *John 12. 47. I came not to iudge the world, but to save the world.* *2 Cor. 5. 19. God was in Christ reconciling the world vnto himselfe, not imputing their trespasses vnto them.* *1 Iohn 4. 9. 10. 14. In this was manifested the love of God towards vs; because that God sent his onely begotten Sonne into the world, that we might live through him: here in is love, not that we loved God, but that he loved vs, and sent his Sonne to be the propitiation for our finnes. And we have seene, and doe testifie, that the Father sent the Sonne to be the Saviour of the world: And aboue all other places, the 1 Iohn 2. 1. 2. If any man sinne we have an advocate with the Father, Iesus Christ the righteous, and he is the propitiation for our finnes: and not for ours only, but also for the finnes of the whole world: From all which Scriptures this argument is framed.*

If Christ Iesus be the Saviour of the world, and the Lambe of God which taketh away the sinne of the world. If hee were sent and came into the world, not to condemne, but to save the world: If he gave his flesh for the life of the world, if he hath reconciled the world vnto his Father: and if he be a propitiation for the finnes of the whole world: then

* These Scriptures were urged & pressed by the Pelagians & Demipelagians at the first in the selfe-same manner as the Papists, Arminians, Pseudo-Lutherans & Anabaptists presse them now, as is evident by August. *Contra Iulianum* l. 4. c. 8. & l. 6. cap. 12, & 1. *De Natura & Gratia*, cap. 41. *De Nuptijs & concupiscentia*, l. 2. c. 27. *De Predest. Sanctorum*, c. 8. *De correptione & Gratia*, c. 8. *Responsio ad Articulos sibi falso impositos*. Artic. 1. *Tract. 52. 87* & 93. in *Joan-nem*. *Prosper Responsio ad* cap. 8. *Gallorū. Ad ob-jectiones vincen-nianas*. l. 2. 3. *Prosperus & Hilary Epistolae ad Augustinum*. & *Fanlas De Libero Arbitrio*, lib. 1. cap. 16.

then it is certaine that he died alike primarily, indifferently, and effectually for all men; not for the Elect alone.

But the Supposition is true, as is evident by the recited Scriptures.

Therefore the Sequell.

For answer to the Argument and Scriptures here objected; wee must first of all obserue; that these words; *World*; and *whole World*, haue ^c *a world of various acceptions*, of different significations in the Scriptures. The word *World*, as it hath reference vnto men alone (for I passe by all other acceptions of it, as impertinent to our purpose) hath a six-fold signification in Scripture. First, it is taken vniuersally, for all mankind, in all the seuerall ages of the world: as in *Psal.* 33. 8. *Psal.* 96. 13. *Psal.* 98. 9. *Rom.* 3. 19. & *cap.* 5. 12. 13. Secondly, generally, *pro generibus singulorum*, for all sorts of men in the world, both Elect and Reprobate, good and bad; as they are promiscuously entermixed one with the other; so is it vsed: *Psal.* 33. 8. *Psal.* 49. 1. 2. *Psal.* 98. 9. *Isay* 18. 3, *cap.* 34. 1. *Mat.* 13. 38. *cap.* 24. 14. *Marke* 16. 15. *Luke* 20. 34. *Iohn* 3. 19. *cap.* 8. 26. 1. *Cor.* 4. 9. *Col.* 1. 6. & *Ren.* 3. 10. Thirdly, particularly, for the elect Gentiles onely, excluding the Iewes: as *Rom.* 11. 12. 15. Fourthly, restrictively, for the wicked, or Reprobates of the world onely; * *who are therefore called the world, because they loue the world; in which sence * it is most common in the Scriptures*: as in *Psal.* 17. 14. *Isay* 13. 11. *Luke* 12. 30. *cap.* 16. 8. *Iohn* 1. 10. *cap.* 7. 7. *cap.* 8. 23. c. 12. 31. *cap.* 14. 17. 19. 22. c. 15. 18. 19. c. 16. 8. 11. 20. 33. c. 17. 6. 9. 14. 16. 25. c. 18. 36. *Rom.* 12. 2. 1 *Cor.* 1. 21. c. 2. 6. 8. 12. c. 3. 18. 19. *cap.* 6. 2. *cap.* 11. 32. 2 *Cor.* 4. 4. *Gal.* 1. 4. *cap.* 4. 3. *Alexandr.* in *Iohn.* lib. 10. *cap.* 40. *Jfodore Hispalensis De Natura rerum* cap. 9. * *Greg. Magnus Epist.* lib. 8. *Epist.* 45. * *Mundum Scriptura consuevit appellare homines vitiofos.* *Chrylost.* *Hom.* 65. & 74. in *Iohn.* *Augustine Cont.* *Faustum Manichæi in lib.* 32. *cap.* 18.

Answer.

See Wilsons Christian Dictionary in the word World: *Origen Periarchien*, l. 2. c. 3. 9. & *Hemil.* 5. in *Mat.* *Tertullian Contr.* *Marcionem*. l. 5. c. 9. *Basil. De spiritus sancto*. c. 22. *Nicetas. Comment in Oratio-* nem 23. *Nazien-* zen. p. 429. A. *August. Contra Iulianum*. l. 6. c. 1. *De Doctr.* *Christiana*, l. 1. c. 10. *De Patien-* tia, c. 29. *Enar-* ratio in *Psal.* 34. & 141. *Tract.* tus 2 in *Euang.* *Iohannis*. Tom. 9. pars 1. p. 17. 18. *Tract.* 52. p. 46. *Tract.* 95. p. 186. *Cyrl.*

Ephes. 2. 2. Col. 2. 8. 20. Heb. 11. 7. 38. 2 Peter 1. 4. cap. 2. 5. 20. 1 Iohn 3. 1. 13. cap. 4. 4. 5. cap. 5. 19. Rev. 13. 3.

And in this sence it is not at all vied in any of the Scriptures here obiected. Fifthly, ⁱ for the Iewes only, who did actually persecute Christ: as Iohn 15. 19. 20. Lastly, it

is taken more strictly, * either for the whole vniuersall number of the Elect and faithfull in all ages of the world: Or for a particular company of the Elect and faithfull, in some particular ages, or places of the world: In this sence onely, it is vsed in all the obiected Scriptures, as also, in Iohn 9. 5. c. 14. 31. c. 17. 21. 23. Rom. 4. 13. c. 11. 12. 15. Iames 2. 5. Col. 1. 5. 6. and 1. Tim. 3. 16. which may well be paralleld with them.

For this phraze; the *whole World*; or *all the World*; it hath likewise 7. seuerall acceptions in holy writ. First, it is taken for the whole fabrick of Heauen and earth, with all the seuerall creatures in it: as *Psal. 24. 1. Psal. 50. 12. Psal. 96. 10. 11. 12. Psal. 98. 7. Iob 34. 13.* in which sence the word *World*, is 8 oft-times vsed in Scripture; but not in the places obiected. Secondly, for all mankind in generall; or for all the inhabitants of the world, both good and bad: as *Psal. 33. 8. Psal. 49. 1. Rom. 3. 19. and cap. 5. 22.* Thirdly, for the Reprobate, or wicked of the world onely: as in the 1. Iohn 5. 19. *We know that we are of God, and * that the whole world lyeth in wickednesse:* and *Reu. 13. 3. 4. 7. 8.*

All the world wondred after the Beast, and they worshipped the Dragon and the Beast, saying: who is like vnto the Beast? who is able to make warre with him? And it was giuen vnto him to make warre with the Saints, and to overcome them: and power was giuen him ouer all Kindreds, and Tongues, and Nations: And all that dwell vpon the earth shall worship him, whose names are not written in the Booke of Life of the Lamb, slaine from the foundation of the world. In which two no-

5
f Iudas locu-
tus est Christus
non alijs genti-
bus, in is igitur
voluit intelligi
mundum qui o-
dit Christum &
Discipulos suos.
August. Tract.
89. in Iohn. p.
566. Mundum
Iudeos dicit se-
pius. Theophy-
lact. Enar in
Iohn. 17. pag.
315. A.

* See Dr. Ames
his Coronis ad
Collationem
Haghiensem.
Artic. 2. c. 10.
g Psal 90. 2.
Nahum. 1. 5.
Acts 17. 24.
Heb 1. 2. cap.
1. 3.

* Si totus Mun-
dus sub ca. tui-
tate, totus mun-
dus in peccato, to-
tus in iustis-
sime supplicio
destinatus, sed
ex parte, ex
misericordiam
liberatus. Quis dicat Deo, quare damnas mundum? Quomodo accusatur index Deus, quan-
do damnatur mundus reus? August. de. De. Verbis Apostoli. Sermo 11. Tom. 10.
page 467.

table places : the whole world, and all the world, are
 vsed onely for the Reprobate of the world ; being the
 greater, but not the better part of men. Fourthly, for
 the wealth and possessions of the world: as *Mat. 16. 26.*
What is a man profited if he win the whole world, and lose his
owne soule ? which acception comes not to our pur-
 pose : Fifthly, for the place of this present world, and
 for a great multitude of men of seuerall places and
 Nations, either in one, or seuerall successiue ages of
 the world : in which sence it is most vsuall in the
 Scripture : as *Luke 2. 1.* *There went a Decree from*
Cæsar Augustus, that all the world should be taxed : that is,
 all those particular Nations who were then tributary
 to the Romane Empire. *Rom. 1. 8.* *Your faith is spoken*
of throughout the whole world : that is, *it is generally spo-
 ken of in all places where the Gospel hath beene plan-
 ted : or in all the Churches * *within the Romanes Domi-*
nions. *Col. 1. 5. 6.* *The Gospel is come vnto you, as it is into*
all the world, &c. that is, into many places and King-
 domes of the world : for the Gospell was not as then
 vniuersally preached to euery particular Nation or
 person in the world : *Ren. 3. 10.* *I will also keepe thee from*
the boure of temptation which shall come vpon all the world :
 that is, vpon the greatest part of the Inhabitants of
 the world at that particular time. *Ren. 13. 3.* *All the*
world wondred after the Beast, and worshipped him ; that is,
 all the Reprobate of the world at the time of the ac-
 complishment of this Prophecie. *Acts 19. 27.* *The*
great Goddesse Diana, whom all Asia and the world worship :
 that is, whom many Nations worship. *Acts 24. 5.*
We haue found this man a pestilent fellow, and a mouer of sedi-
tion among all the Iewes throughout the world : that is, in
 all places of the world where he preached *Mat. 24.*
14. *This Gospel of the Kingdome shall be preached in all the*
world : (that is, not to euery particular person that ei-
 ther now is, or hereafter shall be in euery Nation or
 Country in the world; but to some of all Nations suc-
 cessiuely

* Ambrose, Se-
 dulus, Crimasti-
 us, Haymo, Rhe-
 migius, Theophy-
 lact, & Anselme
 Ibid. m.

* *Ad huius rei*
effectū, credimus
providentia Dei
Romani Regni
latitudinē pra-
paratam, ut Na-
tionēs vocandæ
ad unitatē cor-
poris Christi pro-
ut iure unius so-
ciarentur impe-
rij: quāuis gratia
Christiana non
conscuta sit eos-
dem limites ha-
bere quos Roma,
multosq; iam po-
pulorum scestro
crucia Christi
illa subdidere
quos armis suis
ista non domuit.
 Prosper De
 Vocatione
 Gentium. l. b.
 2. cap. 16.

* See Breere-
woods Inquiry
c. 14. Purchas
Pilgrimage, l.
7. c. 11. at the
end.

* *Mundus hic
sumitur pro ho-
minum turba:*
Chrysostome
Hom. 65. in
Ioannē. The-
ophylact. Be-
da, Alchuui-
nus, Cyril. E-
nar in Ioan. 12.
h Ingenuit to-
tus orbis, & se
Arianum esse
miratus est.
Hierom. Ad-
uers. Luciferi-
anos Dialog.
cap. 7. Totus
etenim pene
mundus post Pe-
lagium abiit in
errorem. Brad-
wardin. De
Causa Dei
Præfatio.

i See Beda & Occumenius, Exposito in 1 Ioh. 2. 1. 2. Cyrillus Hierusolomitani in Iohan. Euang.
lib. 11 cap. 19. Tom. 1. page 668. Augustine Tract. 87. in Ioannem, Tom. 9. pars. 1. page
362. Origen in Ioan. Euangelium, Tom. 9. fol. 79. 80, 81.

cessfully in feuerall ages of the world) for a witnesse to
all Nations. And Marke 16. 15. Goe yee into all the world,
(that is, not into euery particular corner of the world,
for that the * Apostles did not: but into all places of
the world whether I shall send you:) and preach the
Gospel vnto euery creature: that is, to all sorts of men
and women whatsoever, whether Iewes or Gentiles;
high or low; rich or poore; not to euery particular
man that then was or after that should be borne into
the world: for that they did not, that they could not
doe. So that in all these feuerall Texts: as likewise in
Marke 14. 9. and Ren. 16. 14. the whole world: and all
the world: doe neither signify all mankind in generall,
both before and since Christs time: nor yet all the
Inhabitants of the world either in one, or in feuerall
ages of the world: but onely a great multitude of
men of feuerall Nations and Kingdomes, at one parti-
cular time, or else in feuerall ages of the world. Sixt-
ly, it is taken * for a multitude of people, of one, or feue-
rall Countries, who follow or admire any one parti-
cular man: as Iohn 12. 19. Behold all the whole world is
gone after him: that is, he hath many followers: And
hence we vse to say of Preachers, Lawyers, Phisitions,
Sectaries, or Hæretiques, that are much resorted too;
or of men that are popular in their Countries: ^b that
the whole world runnes after them. Lastly, it is taken ei-
ther for the whole company of Gods Elect of all ages
and Nations; or for all the Elect Gentiles onely as
they are opposed to the Iewes: thus is it vsed in the
1 Iohn 2. 1. 2. He is the propitiation for our sinnes: and not
for ours onely (that is, for ours who are the Apostles of
Christ; or for ours who are Iewes; or for ours who
now beleene in Christ:) but likewise for the sinnes
of the whole world: that is, as the ⁱ Fathers, and all

* Orthodox

* Orthodox learned Divines expound it:) for the finnes of the whole Catholicke Church; of * all the Elect, both Jewes and Gentiles, that either have beene, are, or ever shall be to the end of the world; not of all mankind in generall. And in this acception onely doth the Apostle take it in the objected Texts.

If then (to apply these different acceptions to the aduerse Argument:) our Antagonists take *the world*, or *whole world*, in their two first generall sences; as they doe, and must doe, to proue their vniuersall redemption: I answer, that their Minor is false, and no waies warranted by the Scriptures alleadged for to proue it: If they take them both in their last acception; for the world of the Elect onely: I yeeld the Argument, and they yeeld their cause. If in any of the other acceptions; they neither suite with the objected Scriptures; nor yet with this their Argument: which can neuer conclude a vniuersall redemption of all men, from any such acception of the word *World*, which extends but vnto some men, not to all mankind. And this onely in answer to the Argument.

Now to answer the objected Scriptures from which the Argument it selfe is framed; the onely *Quere* will be, in which of all the fore-mentioned acceptions, *the world*, and *whole world*, are vsed in these Scriptures? Whether for the world of the Elect or faithfull onely, as the Anti-Arminians: or for the world of all mankind, both Reprobate and Elect, as the Arminians affirme. And for my part I take it cleerely, that all these Scriptures are intended onely of the world of the Elect and faithfull; as is euident both by the places themselves: by the ancient Fa-

Mr. Tyndall
his Exposition
on the 1. E-
pistle of Iohn,
c. 2. Maylorat,
Bera, yea, and
Estius the le-
suite, on the 1.
Joan. c. 2. v. 1. 2.
with all Anti-
Arminian
Writers, who
haue para-
phrased on
this Text.

* In his omnibus
hominibus quos
Deus vult saluos
facere, non totū
omniū signifi-
catur genus ho-
minum. sed om-
nium vniuersi-
tas saluandorū.
Iacō autem om-
nes d. Et sunt,
quia ex omnibus
hominibus, om-
nes istos diuina
bonitas saluat,
id est, ex omni
gente, conditio-
ne, etate, ex om-
ni prouincia. In
his omnibus ille
sermo nostri Re-
demptoris im-

pletur, quo ait: Cum exaltatus fuero a terra, omnia traham ad meipsum. Quod non ideo dixit quia omnes omnino trahit, sed quia nemo saluus fit, nisi quem ipse traxerit, &c. Est autem familiare diuinis eloquijs, vt omnes nunquam dicant, nec tamen omne humanum genus, in ipsis omnibus semper intelligi debere commoneant, &c. Fulgentius De Incarnat. & Gra-
tia Dom. Iesu Christi, cap. 31.

thers, and moderne orthodox Commentarors who thus expound them. If wee examine the Scriptures themselves, we shall finde the world of which they speake; to¹ be that world onely, whose finnes the Lambe of God hath taken away; That world, ^m for whom Christ Iesus is both a reall advocate, and propitiation: That world, ⁿ for whose life Christ Iesus gave his flesh; and to whom the bread of life which came downe from Heauen giueth life: That world, ^o of which Christ Iesus is the reall Saviour: That world, ^p which Christ Iesus came not to condemne, but to save. That world whom ^q God so loved, as to give his onely begotten Sonne for it, to the end that it might not perish, but have everlasting life. Yea that world, ^r which God was in Christ reconciling to himselfe, not imputing their finnes unto them. But this is not, this cannot bee the world of all mankind in generall; much lesse the world of Reprobates and vngodly men, to whom the Arminians doe apply these Scriptures. For this world, ^t it is an vngodly, euill, wicked world, which ^u hates Christ Iesus, and his Saints to death; It is a world ^v that lyeth in wickednesse. A world, ^w that neither knoweth nor receiveth Christ. A world ^x of which Christ Iesus and his members are no part, no portion. A world ^y that loneth darkenesse more then light, because its deeds are euill. A world ^z of which the Denitt is both God and Prince, not Christ. A world ^a which cannot receive the Spirit of truth, because it neither seeth nor knoweth him at all. A world ^b which knoweth not God, nor the Father: A world ^c to which Christians must not conforme: A world ^d from whose rudiments we are crucified, & dead with Christ. A world ^e polluted with lust. A world ^f not worthy of the Saints. A world ^g whose Princes and Rulers crucified the Lord of Glory; ^h whose wisdom and Princes come to nought. A world ⁱ of which, in which all those who are the true Children of God shall suffer tribulation. Yea it is a world, ^j whose Spirit is opposite to the Spirit of God. A world ^k whose wisdom is foolishnesse with God. A world ^l to whom Christ Iesus doth

not manifest himselfe. A world ° that admireth and wor-
 shippeth the Beast, and shall goe with him into perdition. A
 world P whom Christ and the Saints shall iudge at last. A
 world Q whom God will punish for their evils. A world ° for
 whom Christ doth not pray: Yea a world ° that shall bee
 everlastingly condemned at the last: Therefore it must
 needs be the world onely of the Elect, ° who alone are
 actually redeemed, iustified, sanctified, reconciled unto God,
 eternally glorified, and saved by Christs death. Christ Iesus
 is a ° reall Saviour, Iustifier, Sanctifier, Advocate, propi-
 tiation, and reconciliation to none but the Elect; he giues grace
 and glory, life, and saluation unto none but them: there-
 fore they onely are the world of which all the object-
 ed Scriptures are intended; * since they are actually veri-
 fied of no other world, but the Elect alone.

Neither can these Scriptures be properly vnder-
 stood, of the world of all mankind in generall, or of
 the Reprobate and wicked of the world, as the Armi-
 nians dreame; for then all these dangerous, if not
 damnable Conclusions, must necessarily follow from
 them.

First, that Iesus Christ the Lambe of God hath actu-
 ally taken away, and quite abolished the sinnes of all
 mankind, both Reprobates and Elect: as will be ne-
 cessarily inferred from *John 1. 29.* if the Arminians
 glosse take place. Secondly, that Iesus Christ is a re-
 all Advocate, a satisfactory propitiation to his Father
 for the sinnes of all men whatsoever: and that he is
 no more, no other an Advocate or propitiation for the
 Elect, then hee is for the veriest Reprobates in the

*Respons. ad cap. 1. 2, 3, 4, & 9. Gallorum Concil. Valentinum. c. 4. 5. Fulgentius De Incar-
 nat. & Gratia Dom. Iesu Christi. cap. 31. and my Perpetuiry p. 61. to 38. accordingly.
 x Sic Dominus edixit, si aliter edixit, hec, cur non aliter eueniunt qua edixit, id est, quemadmodum
 edixit? Atque non aliter eueniunt quam edixit; ergo sicut eueniunt, ita edixit: & sicut e-
 dixit, ita eueniunt. Nempe nec licuisset aliter euenire quam edixit, nec ipse aliter edixisset
 quam euenire voluisset. Ita non aliud significabunt Scripturae istae, quam in rebus recognosca-
 tur. Tertullian Aduers. Gnosticos. Tom. 2. page 437. 438.*

world:

3. world : as the 1. *Iohn* 2. 1. 2. in the Arminians paraphrase, will evidently conclude. Thirdly, that Gods loue both to the Elect and Reprobate is equally the same : that Christ Iesus dyed alike indifferently for them both ; to the end that neither of them should perish, but haue euerlasting life : (as will be evidently collected from *Iohn* 3. 16. 1 *Iohn* 4. 9. 10. in the Arminian sence) And so by consequence ; that neither of them shall perish, but both of them obtaine euerlasting life, *& because God and Christ doe neuer lose their intended ends.* Fourthly, that Christ Iesus doth giue spirituall life of grace vnto all the world : And so by consequence; that there are no vnregenerate gracelesse persons in the world : as may be collected from the Arminians glosse : on *Iohn* 4. 9. *Iohn* 6. 33. 51. and *Rom.* 5. 15. to the end. Fifthly, that all mankind both Reprobates and Elect, are actually reconciled vnto God in Christ ; and that they shall not haue their sinnes imputed to them : as the 2 *Cor.* 5. 19. & *Rom.* 5. 15. to the end, will necessarily inferre, if the Arminians interpretation stand for Orthodox. Lastly, that Christ Iesus is an actuall, reall, vniuersall Sauour vnto all the world : that all the whole world both good and bad, Elect and Reprobate ** shall be vndoubtedly* saved ; not any of them either actually iudged or condemned at the last : Which will necessarily result, not onely from the fīue former Confectaries ; but likewise from *Iohn* 3. 16. 17. cap. 4. 42. cap. 12. 47. 1 *Iohn* 4. 14. if the Arminians large interpretation of this word, *world* ; be the genuine sence of the obiect-ed Scriptures. These 6. Atheisticall, Atheologicall Consequences, (which robbe God the Father of his vindictiue iustice ; God the Sonne of his iudicature ; God the holy Ghost of his liberty : which make sin no sinne ; Hell a fable ; eternall death a fancy : the grace of God, a toy : Predestination a meere Idæa ; the Word of God, a lye ; opens a wide gappe to all wickednesse
- * Si ergo impossibile est ista non fieri, quia nec incerta præscientia Dei est, nec mutabile consilium, nec inefficax voluntas, nec falsa promissio, omnes isti de quibus hæc verba dicta sunt, sine cuiusquam exceptione saluantur. Prosper De Vocat. Gentium. lib. 1. cap. 4.*

ednesse and prophanesse whatsoeuer, and nullifies all Religion:) will necessarily follow from these Scriptures, if the world of all mankind; the world of wicked men; or any other world, but the world of the Elect; be the world implied in them: therefore they must needs be meant onely, of the world of the Elect, in whom alone they are onely verified.

If any object, that this word *World*; but especially the word, *whole World* in the 1 Iohn 2. 1. 2. must needs be intended of all mankind: because *World*, and *whole World*; in the Scripture phrase, doe usually signify, the whole Species of men, both good and bad.

Obiect.

I answer; First, that it is euident by the premises, that both the *World*, and *whole World*, in the phrase of the holy Ghost, doe for the most part signify, either the wicked of the world onely; or the Elect onely; or else a multitude of men of one or seuerall Nations, in one or seuerall ages of the world: and not the whole Species of mankind; If it doth so in most places of Scripture, as it must bee confessed; then why not in the Texts objected? Secondly, I answer, that this Text of *Iohn* neither is, neither can be meant of the world of all mankind, or of the world of wicked men, but onely of the world of the Elect. For first, that world which St. *Iohn* here writes of; is that *World* for which Christ Iesus is both an Advocate and a Propitiation to his Father: as is euident by the words themselves.

Answ.

1

2

3

21 Iohn 2. 1, 2.

4 Iohn 17. 9.

b Iohn 7. 7. c.

8. 23.

c 1 Iohn 5. 19.

d Ioh. 8. 21, 24.

c 9. 41. c. 16. 8.

Gal. 1. 4.

e Iohn 14. 17. c.

7. 7. c. 15. 18, 19.

c. 17. 6, 14, 16.

1 Cor. 2. 8, 12.

f Iohn 12. 31.

1 Cor 6. 2. c. 11.

31 Rom. 3. 6.

ned at the last. This therefore cannot bee the world
 here meant; but onely the world of the Elect; for
 g John 17.6,9, & whom Christ Iesus is an actual Advocate, a real Propitia-
 20, 21. Rom. 8. tion to his Father. Secondly, if the world of all man-
 30. to 38. kinde be the world that is here intended, it will then
 inevitably follow; that Iesus Christ is altogether as
 much and no more an Advocate, or Propitiation to
 his Father for the Elect, then he is for the very Re-
 probate of the world: as the last words of this Text;
 (*Not for ours only, but also for the sinnes of the whole world;*)
 will necessary inferre. But this consequent is most
 blasphemously false: because then one of these 3. grosse
 absurdities, will necessarily follow from it: Either
 that all the Elect are necessarily damned; because
 Christ Iesus is no other, no more an Advocate or Pro-
 pitiation to them, then hee is to the Reprobate who
 are damned: Which makes Christ to be no Saviour
 at all. Or, that all the Reprobate and wicked of the
 world are saved, because Christ Iesus is the same, and
 every way as real, as true an Advocate, as as sufficient
 a Propitiation to them, as to the Elect themselves,
 who are saved onely by meanes of Christ his aduoca-
 tion and attonement: which makes Christ Iesus an uni-
 versall Saviour, but no Iudge at all: Or else, that there
 is some native quality in the Elect themselves, that is
 not in Reprobates, which cooperates and concurs
 with the aduocation and satisfaction of Iesus Christ,
 without which it is neither satisfactory, sufficient, nor
 effectually to salvation: which makes Christ Iesus an
 incomplete, an insufficient, or defective Saviour; Nei-
 ther of which three Consecratories can bee granted,
 since they are not onely Hereticall and damnable in
 themselves; but likewise diametrically repugnant to
 the very drift of the Apostle in this Text: which is.
 First of all, to magnify the al-sufficiency of Christs
 death, his mediation, and satisfaction; which are fully
 able of themselves alone, to cleanse the Elect of all
 ages

ages and Nations, from all their finnes, to reconcile them vnto God for euer, and to present them holy and righteous, in his Fathers sight: (as is euident by the connexion of these words with the 7. & 9. verses of the former chapter:) Which end this third consequence doth directly crosse. Secondly, to comfort the hearts of the faithfull and Elect of God, against the greatnesse and multitude of their finnes, whether before, or after their conuersion, in regard of the efficacy of Christs death; ^h whose blood doth cleanse them ^h from all their finnes and vnrightheousnesse: in respect of Christs constant aduocation to his Father for them, ⁱ whose prayer and request is alwayes granted: and in regard of the price and greatnesse of his satisfaction which is abundantly sufficient; not for the finnes of the Apostles and Iewes onely; not for the finnes of the Elect of one age or Nation onely; but for the finnes of all penitent and relenting sinners, of all the Elect and faithfull in all ages and places of the world: as is euident by comparing the former chapter and this together. Now this inaine scope of the Apostle is directly oppugned by the first and second Consequences. For if Christ be the selfe-same Aduocate or Propitiation to the Reprobate as he is to the Elect, and no other; they can then reape nothing but discomfort from it: concluding in the middest of all their distresses; that the aduocation, the satisfaction of Christ are no benefit, no comfort vnto them at all; but onely an aggrauation of their eternall miserie, because they are such to Reprobates & wicked men, who haue as great an interest in them as themselues. Thirdly, to restraine and keepe backe men from rushing presumptuously, or continuing dangerously in their finnes: as is euident by the former part of the first verse. *These things write I vnto you, that you sinne not, &c.* But this Doctrine of yniuersall redemption, and the second consecratory, doe ^k incourage all men, not onely

^h 1 Iohn 1.7,9.

ⁱ Iohn 11.41,42.

Non possunt pe-
rire pro quibus

Filius rogat ne
pereant: pro qui-

bns Pater tradi-

dit Filium in
mortem ut vi-

uant. Bernard.
Hom.3. Super.

Misus & sol.

7. L. and De
Præcepto &
Dispensat.

Tract. c. 14.

^k Crescit multi-

tudo peccantium,
cum redimendi

peccati spes da-

tur: & facile i-

unt ad culpas,
ubi est venalis

ignoscendum
gratia. Arno-

bis. Contra
Gentes lib 7.

page 111.

to continue, but to proceed in sinne; since Christ Iesus is the selfe-same Aduocate and Propitiation, both to the Elect, and Reprobate, good and bad; bearing an equall loue or compassion vnto both. This interpretation therefore of the word, *world*, which produceth such blasphemous consequences; which doth thus evidently thwart the Apostles drift; cannot be the world intended in the Text; Therefore it must needs be the world only of the Elect, with whom the very litterall sense, together with al the Apostles ends & scopes doe fully accord, without any incongruity or ill consequence at all; since Christ Iesus is a *reall Aduocate*, an actuall Propitiation ¹ *to all the Elect, and to none else but them.*

Iohn 17.9,
10, 21. Ex
mundo dedit
Filio homines
Pater, pro quibus
rogat Filius Pa-
trem solus; &
non pro omnium
hominum mun-
do. Origen.
Hom. 5. in
Mat. Tom. 3.
Fol. 12. D.
Answ. 1

If any now object: that the Elect, the Church, & faithfull onely, cannot be properly stiled; either the *World*, or *whole world*, or that this distinction of the world of the Elect or faithfull, is but a new deuised euasion not knowne to the ancient Fathers, but coyned by some moderne Anti-Arminian Writers. Therefore this Text in respect of the inconcinnity of this phrase, and its incongruity to the Elect, the Church, or faithfull, cannot be aptly accommodated to them.

I answer: First, that the Elect and faithfull are oft-times stiled the world in Scripture; as is euident by all the fore-quoted Texts; therefore though they may not well be stiled, *this world*, (^m *which is commonly taken for the worse part of men; or for the corruptions of the world; or for the time of this present life, in Scripture*) yet they may be aptly stiled the *World*, and the *whole world*, in seuerall good respects.

First, they may be fitly enstiled the world, in respect of their cleanness, purity holiness, and resplendent ornaments; they ⁿ *being washed and cleansed in the blood*

Rom. 12. 2.
1 Cor. 1. 10. cap. 2. 6, 8. cap. 3. 18, 19. cap. 5. 10. Gal. 1. 4. Ephes. 2. 1. cap. 6. 12.
1 Tim. 6. 7, 17. 1 Iohn 2. 15, 16. c. 5. 4, 19. ⁿ Ephes. 5. 25, 26, 27. Reu. 1. 5. Heb. 9. 14.
1 Iohn 1. 7. 9. Ezech. 36. 15. Iohn 13. 10. c. 15. 3.

of the Lambe Christ Iesus from all their finnes and filchinesse;
 o yea clothed with the long white robes of his righteousness;
 adorned with the Jewels and graces of his Spirit; and p pre-
 sented pure in the sight of God without spot or blemish; q be-
 ing altogether lovely & beautiful in his eye-sight. The World
 we know, is therefore stiled in Latine; *Mundus*; in Greek;
Κοσμος; (which signify, as much as washed, pure, cleane, un-
 defiled, beautifull, or adorned;) because it is a cleane, a beau-
 tiffull, comely creature, adorned with sundry gemmes and ra-
 rities. The Elect therefore; (and they onely of all o-
 ther men) may be most properly stiled, the World, in
 this respect; because they are the ^tmost holy, pure, and un-
 defiled; the ^umost beautifull and comely in Gods sight of all
 others; Whence they are compared ^x to Jewels, ^y to
 Sinneres, ^z to Light, ^a to flourishing Trees; to ^b Gold, to
 Pearles, to ^d Lillies, in the Scriptures: whereas others
 (who are onely stiled the world, catechroftically, be-
 cause they are impure) are ⁱ compared to drosse, ^s to filth, ^h to
 Swine, to Dogs, ⁱ to Locusts, ^k dung, and such ^l like noysome
 creatures, which have neither purity, nor beautie in the.
 Secondly, they may be properly phrazed the world
 in respect of their transcendent excellency aboue all
 other men or creatures in the world. The ^m Elect they
 are more excellent then their neighbours: they are the
ⁿ first fruits of all the creatures: o the lights, the ornaments,
 p the pillars and supporters of the world: They q are spiritu-
 all Kings and Priests unto God the Father: As ^r the gold is
 to the drosse: ^t the wheate to the chaffe; the ^e Sheepe to the
 Goates; the ^u Lillie to the thornes; so are the Elect in
 comparison of other men: They are the ^x Children,
 1. 22. Heb. 3. 1. 1 Pet. 1. 15, 16. e 2. 5, 9. John 17. u Cant 4. 7, 7. See q. x Mal 3. 17.
 f Dan. 12. 3. Rev. 1. 20. x Phil. 1. 5. a Psal 1. 3. Psal 94. 12, 13, 14. b Isay 13. 12.
 c Rev. 21. 19, 20, 21. d Cant. 2. 2, 3. 6. e *Mundi, quasi minime mundi*. f Psal 119. 119.
 g Isay 1. 22. Ezech. 22. 18, 19. g Iob 15. 16. Psal 14. 3. Ezech. 24. 13. h 3 Pet. 2. 22.
 Mat. 7. 6. Rev. 22. 15. i Rev. 9. 1. to 12. k Iob 20. 7. Psal 83. o. l Dan. 7. and
 Rom. 9. m Prou. 12. 26. Psal 16. 3. n James 1. 18. o Phil. 2. 17. Mah 3. 16.
 p Psal 75. 3. Reus 12. q Rev. 1. 6. i Pet. 2. 5. r Psal 119. 119. i Pet. 1. 7. s Mat. 3. 12.
 t Mat. 25. 32. u Cant. 2. 2.

o Psal. 32. 1, 3.
 Psa. 45. 8, 13, 14.
 Rev. 3. 18, c. 7.
 9. 13. 14. e. 12. 1.
 p Eph. 5. 25. 26.
 27. Num. 23. 21.
 q Cantic. 1. 7. to
 17. c. 4. 1, 7. c. 7.
 1. to 10.
 r Tertullian
 Contr. Marcione
 lib. 1. cap. 8.
 Cont. Hermo-
 genem, cap. 21.
 Holioke, Cale-
 pine, Thomasius,
 Cooper, Min-
 shew, & the
 Greeke Lexi-
 con, in the
 words *Mun-
 dus*, and
Κοσμος.
 & Hilarie de
 Trinitate, l. 1. p.
 1 D.E. 1. 1. 1. 1.
 Hisp. Originum.
 lib. 12. c. 1. ac.
 f Hence *Mun-
 dia muliebria*,
 signifieth, wo-
 mens orna-
 ments or ac-
 tice.

1 Eph. 1. 4. c. 2.
 21. c. 5. 27. Col.
 3. 12. x Mal 3. 17.
 b Isay 13. 12.
 f Psal 119. 119.
 h 3 Pet. 2. 22.
 l Dan. 7. and
 Rom. 9.
 o Phil. 2. 17.
 Mah 3. 16.
 i Pet. 1. 7.
 s Mat. 3. 12.

2 Rom. 3. 14. and 2 Sonnes of God; the 1 Heires of Heauen, and everlasting
 19, 21. 2 Cor. glory; the 2 brethren, the members, the Spouse and best-be-
 6. 18. loned of Iesus Christ: 3 the Citizens of the new Ierusalem:
 7 Ro. 8. 17. b the coheeres with Iesus Christ, both of grace and glory; c they
 Gal. 4. 7. are (as man himselfe is) a little world within themselves; the
 8 Heb. 2. 11. 17. d world and all the creatures in it serue principally for their use;
 Ephes. 5. 3. they only e are the true proprietors, f the most excellent part
 Cant. c. 1. 10. 9. of all the world. In this regard therefore they may bee
 2 Hebr. 12. 22. rightly stiled, the world: Thirdly, if the Latine word
 Gal. 4. 26. *Mundus*, which signifieth the World, be rightly deriued;
 b Rom 8. 17. c *Physici mundū*
magn. ni homi-
nem, & b minū
breuē mundum
esse dixerunt.
 Macrobius De
 Somno Scipi-
 onis, l. 1. c. 12.
 Nazienz. Orat
 42. p. 669.
 d 1 Cor 3. 22.
 e 1 Cor. 3. 22.
 f Psal. 16. 3.
 Phil. 2. 15.
 Ecclesia dicitur
 mundus, quia
 mundus & or-
 na- entum ex-
 istit Mundi.
 Origen Tom.
 9. in Ioan. fol.
 81.
 g See Isidor.
 Hisp. Originum,
 lib. 3. c. 28. lib.
 13. c. 1. Holie
 & Calepine in
 the word *Mū-*
 dus; Nazienzen.
 Oratio 7.
 h Eph. 6. 11. to 18. i Eph. 3. 16. c. 6. 10. k Pl. 3. 4. 7. l Pl. 121. 5, 6, 7, 8. Pl. 125. 2. m Pl. 91.
 1. 2. Pl. 62. 2. Pl. 18. 1. 2. Pl. 23. 1. n Iohn 16. 33. 2 Tim. 3. 12. o Phil. 3. 12, 14, 15. Heb.
 6. 1. p Heb. 11. 13, 14. f See my Perpetuity throughout.

here; and ^c remaine for ever in glory hereafter; therefore they may be properly called, the *World*, in regard of these resemblances which they haue vnto it.

Secondly, they may be properly phrazed, *the whole world*; in seuerall considerations. First, because ^a they are gathered and chosen out of all parts and corners, all Nations, all people; all degrees, conditions, sexes, and qualities of men in the world. Secondly, because they are ^a a complete, intire, glorious multitude in themselves made vp of diuers parts, ^y from which none can be diminished, to which none can be added. Since therefore they haue an intirety, a fulnesse in themselves, consisting of diuers seuerall parts, they may in this respect be stiled, *the whole world*; as well as the ^a world of Reprobates, which lyes in wickednesse. Thirdly, because they are ^b the best and principall part of the world: As therefore the ^c soule is sometimes stiled *man*; and man himselfe, ^d the world, and whole world, because he is the principall part of the world, as the soule is of the man: so here, the Elect, the principall part of men, by the selfe-same reason may bee aptly stiled, the whole world. Fourthly, the Elect onely may bee properly called, the whole world, because they onely are the ^e true proprietors of all the blessings of this present world; and ^f the onely heires and inheritors of the world to come; in the blessings of which no ^g Reprobate, no wicked man hath any share. The obiection therefore, that the Elect cannot properly be stiled, the world, or whole world, is meere ly false; since they may more aptly be entiled so, then the Reprobate or wicked of the world in all these seuerall respects.

Thirdly, I answer, that this distinction of the world of the Elect or faithfull: at which diuers ignorantly carpe, as an improper speech; or as a new-invented euasion of some moderne Anti-Arminian Writers; to world, and whole world. ^e 1 Cor. 3. 22. ^f Marke 10. 30. Hebr. 2. 5. cap. 6. 5. Luke 18. 30. ^g Rom. 20. 14, 15. c. 21. 8, 27.

1 Pet. 1. 4.
2 Cor. 5. 1, 11.
Thel. 4. 17.
1 Pl. 50. 5. 1 say
40. 11. Mar 6. 11.
c. 24. 31. Acts 8
4. 1 Pet. 1. 2.
Reu. 7. 1. to 15.
and God no
Impostor. p.
24. E.
x Ephes. 1. 23.
Rom. 11. 25.
Reu. 7. 8. c. 14.
1, 2, 3.
See here p.
13. 17, 18. &
God, no Im-
postor, p. 35.
2 Totum enim
est quod unctis
suis partibus
constat. Vel cu-
ius nihil abest.
Arist. Phys. 1. 3
c. 6. Kecker.
System. Log.
lib. 1. cap. 22.
1 John 5. 19.
b Psal. 16. 3.
May 13. 12.
c Gen. 1. 7. c.
17. 14. c. 1. 27.
2 Cor. 4. 16.
Ephes. 3. 16.
1 Pet. 3. 4.
R. m. 7. 22.
d See all the
for e-quot d
Scripture: in
the accepti-
ons of the

h Est mundus
credens, &
mundus qui non
credit Deo.
Mundum dico
fidelium sancte
Ecclesie popu-
lum, qui mori
specialiter dici-
tur, & habitat
in hoc mundo.
Et iste est ille
mundus fidelium,
de quo Dominus
ait. Sic enim di-
lexit Deus hunc
mundum, ut Fi-
lium suum uni-
genitum daret
pro eo. Est &
mundus incre-
dulorum; de quo
similiter Domi-
nus ait ad Disci-
pulos suos. Si
n. fidus vos odit,
scitote quia pri-
orem me odio
habuit. Sic itaq;
duos mundos popu-
los in hoc corporali &
in animali mundo
dicimus habitare; qui &
duo
modi dici possunt, &c. Ait Dominus: mundum
fidelium ab actu temptationum protulit, &c.
Hierom Comment. in Iob cap. 38. Tom. 8. page 51. H. 1. Sanctorum quippe est, & ad
liquidum perfectorum mundus ille; & non impiorum sicut iste noster. Periarchon, lib. 2.
cap. 3. Tom. 4. fol. 126. A. k. Homil. 5. in Mar. Tm. 3. fol. 12. D. 1. & ne ambigunt
videretur mundi nomen, quoniam quidem sepe ad celum & terram; sepe ad solam terram;
interdum vero ad omnes homines mundi appellatio refertur: idcirco repetit Apostolus, &
manifestissim in quo dixerit mundum designat. Ait enim; hec diminutio eorum diuitia gen-
tium; qui per fidem pars domini effecta sunt, & hereditas eius. In Rom lib. 8. c. 11. Tom.
3. fol. 104. A.

delude the objected Scriptures; is not onely an Or-
thodox distinction, approued by most learned mo-
derne Protestant and Popish Authors; but likewise
an ancient difference, or phrase of speech, uery vsuall
in the writings of the most indicious Fathers. Saint
Hierom informes vs; ^h That there is a beleeking world, and
an unbeleeking world, in this world. The beleeking or faith-
full world, (saith he) I call the people of the holy Church,
which is specially called the Sea, and dwells in this world.
And this is that world of the faithfull, (pray marke it,
because it is punctuall to our purpose) of which the Lord
saith; So God loued this world, that he gaue his one-
ly begotten Sonne for it. ⁱ There is also a world of unbe-
leekers; of which likewise the Lord saith vnto his Disciples:
If the world hate you, yee know that it hated me be-
fore it hated you. So then we say, that there are two worlds
of people dwelling in this corporall and naturall world, who
may likewise be called, two Seus. This world of the faithfull,
God saith, I haue protected from the heat of temptations, &c.
This distinction therfore is as orthodox, as ancient as
S. Ierome, yea as Origen; who informes vs. That there is a
world of Saints and perfect men; and a world of wicked men.
^l That there is a world of men taken out of the world, for which
Christ onely prays, and a world of all men, for which he doth
not pray. ^l That the world is taken ambiguously: some-
times for Heauen and earth, sometimes for the earth onely:
other times for all the men of the world: otherwhiles for the
Gentiles, who by faith are made the portion and inheritance of

the Lord: as in Rom. 11. 15. and John 12. 47. which is one of the principall places objected against vs. This distinction then, is as old as Origen. St. Augustine is very copious, both in the vse and iustification of this distinction; applying it to the selfe-same Scriptures that are here objected against vs. *m* If the Christian faith (writes he to Iulian the Pelagian) displease thee, confesse it openly: for thou canst not finde any other Christian faith. There is one man vnto death, one vnto life. He onely man; this God and man. By him the world is made an Enemy vnto God; by this man THE WORLD CHOSEN OUT OF THE WORLD, is reconciled vnto God. For as in Adam all dyed, euensu in Christ shall all bee made aliuē. As we haue borne the Image of the earthly, so shall we beare the Image of the heavenly. Hee who endeouors to subuert these props of Christian faith, is overthrowne himselfe whiles that they stand firme. Againē. The world (saith he) is taken for the euill men who are dispersed throughout the whole world. Thus then the Demill is stiled; the Prince of this world; that is, the Prince of all euill men who inhabit the world. So good men also are called the world, who are likewise scattered ouer all the world: whence the Apostle saith: God was in Christ reconciling the world vnto himselfe; these are they out of whose hearts the Prince of this world shall be cast out. Againē: * If the world hate you, you know that it hated me *m* Si tibi Christiana fides displiceat, apertius confitere: nam Christianam fidem aliam uocotes inuenire. Vnus homo est ad mortē, vnus ad uitā. Ille tantum homo. Iste Deus & homo. Per illū est mundus inimicus factus Deo; per ipsum mundus reconciliatus Deo, electus ex mundo. Sicut enim in Adam omnes moriuntur, sic & in Christo omnes uiuificantur, &c. Hec stabilimenta fidei Christiane qui subuertere nititur, partibus eis ipse subuertitur. Contra Iulianum, l. 6. c. 1. Tom. 7. pars 2. p. 491. n. *m* Mundus appellatur in malis hominibus qui toto terrarū orbe diffusi sunt Sic ergo Diabolus, dictus est; Princeps huius mundi, id est. Princeps malorum omnium qui habitant in mundo. Appellatur etiam mundus, in bonis, qui similiter toto terrarum orbe diffusi sunt. Vnde dicit Apostolus. Deus erat in Christo mundum reconcilians sibi: Hi sunt ex quorum cordibus Princeps mundi euerteretur foras. August. Tract. 52. in Ioan. Tom. 9. pars 1. p. 467. * Si mundus vos odit, scitote quoniam me priorem uobis odio habuit. Cur ergo se membrum supra verticem extollit? Recusare esse in corpore, si non vis odium mundi sustinere cū capite. Si de mundo, inquit, essetis, mundus quod suum est diligeret: vniuersa hoc uiuē dicit Ecclesie, quam plerumq; etiam ipsam mundi nomine appellat: sicut est illud; Deus erat in Christo mundum reconcilians sibi. Itemq; illud; Non venit filius hominis ut iudicet mūdum, sed ut saluetur mundus per ipsum: Et in Epistola sua Ioannes, ait; Aduocatū habemus ad Patrem Iesum Christum iustū, & ipse est propitiator peccatorum nostrorū; non tantum nostrorum, sed etiam totius mundi: Totus ergo mundus Ecclesia est, & totus mundus odit Ecclesiam. August. Tract. 87. in Ioan. p. 562. 563.

p Mundus igitur odit mundum, inimicus reconciliatum, damnatus saluatus, iniquus mundatus. Sed iste mundus quem Deus in Christo reconciliat iusti, & qui per Christum saluatur, & cui per Christum peccatum omne donatur, de mundo reco, damnato, contaminato. Ex eadem quippe massa que tota in Adamo perijt, sunt vasa misericordie, in quibus est mundus pertinet ad reconciliationem, quem mundus odit; ex eadem massa pertinet ad vasa ire, que perfecta sunt ad perditionem. Denique cum dixisset, Si de mundo essetis, mundus quod suum erat deligeret; continuo subiicit: Quia vero de mundo non estis, sed ego elegi vos de mundo, propterea odit vos mundus, ergo & si erant, vnde ut non essent, electi sunt inde, non meritis suis, quorum nullatona precesserant opera; non natura, que tota fuerat, et liberum arbitrium in ipsa radice vitata: sed gratuita, hoc est, vera gratia: qui enim de mundo mundum elegit, fecit quod deligeret, non inuenit: quia relique per electionem gratia sua facta sunt. Si autem gratia, inquit, iam non ex operibus, alii quingratia iam non est gratia. Si autem quaeritur, quomodo se diligit mundus perditionis, qui odit mundum redemptionis, diligit se utique vasa dilectionis, non vera. Proinde falso se diligit, & vere odit. ibidem.

first: why then doth the member exalt himselfe above the head? Thou refusest to be in the body, if thou wilt not indure the hatred with the head. If yee were, saith he, of the World, the World would doubtlesse loue its owne. Verily he speaks this to the whole Church, which for the most part doe doth call by the name of the world: as is that, God was in Christ reconciling the world vnto himselfe. And that likewise. The Sonne of man came not to iudge the world, but that the world by him might be saued. And Iohn in his Epistle (the place which we now are answering) saith, We haue an Aduocate with the Father Iesus Christ the righteous and he is the propitiation for our sinnes: and not for ours onely, but also for the sinnes of the whole world: the whole world therefore is the Church, and the whole world hates the Church. ¶ The world therefore hates the world: the enemies world, the reconciled; the damned, the saued; the defiled, the cleansed. But this world which God in Christ doth reconcile to himselfe, and which is saued by Christ, and all whose sinne is pardoned by Christ, is chosen out of the hostile, damned, and defiled world. For out of the same masse, (all which hath perished in Adam) are made vessels of mercy, in which is the world belonging to mercy, which the world hateth: euen out of the same masse belonging to the vessels of wrath, which are fitted for destruction. Finally, when hee had said; If you were of the World, the world would loue its owne; Hee presently addes: But because you are not of the

world

world, but I haue chosen you out of the world, therefore the world hates you. Therefore euen they themselves were thence from whence they were chosen, that they might not be thence; not by their owne merits, who had no good worke preceding: not by nature, which was wholly corrupted by Free-will in the very roote; but by free, that is, by true grace. For he who hath chosen a world out of the world, hath made, not found, what he might chuse: because the remnant are saved by grace: and if by grace, saith he, then not of workes, otherwise grace is no more grace. If it be demanded how the world of perdition doth love it selfe, which hates the world of redemption; verily it loves it selfe with a false love, not with a true. Therefore it loves it selfe falsely, and hates it selfe truly. Loe here wee haue expresse mention of seuerall sorts of worlds: Of a world which is the Church, and a world which is the world: of a world reconciled vnto God, and a world that is an enemy to God: of a world elected out of the world, and a world remaining in the world: of a polluted world, and a cleansed world: of a world that is, and shall bee damned, and of a world that is, and shall be saved: of a world of perdition, and a world of redemption: yea of a whole world chosen out of the world, which is the Church; and of a whole world in the world, which hates the world the Church: And dare any man then carpe at these distinctions which so iudicious a Father hath commended to vs? So againe: ¶ *The Denill* (writes he) *is the Prince of the world: that is; not of the world consisting*

¶ Venit Princeps huius mundi. Per hoc est Diabolus huius mundi Princeps, non enim celi & terræ, & omnium quæ in illis sunt est Diabolus Princeps, quæ significatione intelligitur, mundus ubi dictum est; Et mundus factus est:

sed mundi est Diabolus Princeps, de quo mundo ibi continuo subiungit atque ait, Et mundus cum non cognouit, id est; homines infideles, quibus toto orbe terrarum mundus est plenus: inter quos genuit fidelis mundus, quem de mundo elegit, per quem factus est mundus; de quo ipse dicit, Non venit filius hominis ut iudicet mundum, sed ut saluetur mundus per ipsum. Munus eo iudicante dannatur, mundus eo saluante saluatur: quoniam sicut arbor folijs & pomis, sicut area paleæ & frumentis, ita fidelibus & infidelibus plenus est mundus. Princeps est ergo mundi huius, hoc est; tenebrarum harum, hoc est infidelium, de quibus eruitur mundus quibus dicitur. Fuitis aliquando tenebræ, nunc autem lux in Domino. August. Tract 95. in Ioan. Tem 9. pars 1. p. 586.

of Heaven, and earth, and all things in it, of which the Devil is not the Prince: in which signification the world is understood, where it is said; And the world was made by him. But the Devil is Prince of that world, of which it is there added; And the world knew him not: that is, unbelieving men of whom the whole world is full: among whom the believing world doth mourne, whom he hath chosen out of the world by whom the world was made: of which he saith, The Sonne of man cometh not to iudge the world, but that the world by him should be saved. The world being iudged is condemned; the world he helping is saved: For as a tree is full of leaves and apples; as a floure is full of chaff and corne; so the world is full of believers and unbelievers. He is the Prince therefore of this world; that is, the Prince of this darknesse, that is, of unbelievers, out of which the world is taken, to whom it is said: You were once darknesse, but now you are light in the Lord. Again, upon those words of Christ; That the world may believe that thou hast sent me. I pray not for these onely, but likewise for all those who shall believe in me by their preaching: that they all may be one: He paraphraseth thus, These all, are the believing world, &c. These all, what is it? not the hostile, but the faithfull world: For behold what he had said: I pray not for the world: He prays for the world, that it may believe; because there is a world of which it is written, lest yee bee condemned with the world. For this world he prays not, for he is not ignorant whether it is predestinated, And there is a world of which it is written, For the Sonne of man came not to iudge the world;

¶ Ipsi autem omnes mundus est credens, &c. Ipsi autem omnes quis est, mundus non hostilis, sed fidelis? nam ecce quid dixerat; Non pro mundo rogo; Pro isto rogo ut credat, quoniam est mundus de quo scriptum est, Ne cum hoc mundo damnemur: pro isto mundo

non rogo, neque enim quo sit predestinatus ignorat: & est mundus de quo scriptum est; Non enim venit filius hominis ut iudicaret mundum, sed ut saluetur mundus per ipsum. Unde & Apostolus; Deus, inquit, erat in Christo mundum reconcilians sibi: Pro isto mundo rogo, dicens; Ut mundus credat quia tu misisti. Per hanc enim fidem mundus reconciliatur Deo, cum credit in Christum qui est missus a Deo. Quomodo ergo intellegendum quod ait, Ut & ipsi in nobis unum sint, ut credat mundus, quia tu me misisti: quia non in eo causam posuit ut credat mundus, quod eas esse unum videt, cum ipse mundus sint omnes qui credendo unum sunt; sed orando dicit, ut mundus credat, sicut orando dixit, omnes unum sint. Tract. 110. in Ioan. Ibid. p. 642. 643. *But*

but that the world by him might be saved : whence the Apostle saith likewise; God was in Christ reconciling the world vnto himselfe; For this world he praiſes, ſaying : That the world may beleue that thou haſt ſent me. For by this faith the world is reconciled vnto God, when it beleenes in Chriſt who is ſent of God. How then ſhall we vnderſtand that he ſaith; That they alſo may be one in vs, that the world may beleue that thou haſt ſent me; unleſſe becauſe he placeth not the cauſe why the world ſhould beleue that they are one, as if the world might therefore beleue, becauſe it ſeeth them to be one when as the world it ſelfe may be all thoſe who by beleeuing are made one : but praying he ſaith. That the world may beleue; as in praying he had ſaid; that they all might be one. Again, in a ſubſequent Tractate. They therefore (writes he) are thoſe whom hee hath receined from his Father, which he himſelfe hath likewiſe choſen out of the world, that now they ſhould not be of the world, as he himſelfe is not of the world : and yet notwithstanding, that they alſo might be a world beleeuing and knowing; that Chriſt is ſent from God the Father, that a world ſhould be freed out of the world; leſt the world to be reconciled vnto God, ſhould be condemned with the world, that is in greateſt enmity to God : For thus he ſaith in the beginning of this prayer: Thou haſt giuen him power ouer all fleſh, that is, ouer euery man, that hee might giue eternall life to all thoſe whom thou haſt giuen him : Where hee ſhewes that hee hath receined power ouer euery man, that he might free whom he would, and damne whom he would, who ſhall iudge both the quicke and the dead: but that thoſe onely are giuen to him, to all which he giueth euerlaſting life : For ſo he ſaith : That hee

Ipsi sunt ergo quos a Patre accepit, quos & ipse elegit de mundo, atq; elegit, ut iam non sint de mundo, sicut non est ipse de mundo, & sint tamen ipsi mundus credens & cognoscens, Quod Christus a Deo Patre sit missus ut mundus ex mundo liberaretur, ne mundus Deo reconciliandus cum mundo inimicissimo damnetur. Sic enim ait in huius orationis exordio, Dediſti ei potestatem omnis carnis, id est, omnis hominis, ut omne quod dediſti ei, d. tuiſſi vitam æternam. Vbi ostendit potestatem se quidem omnis hominis accepisse, ut liberet quos voluerit, damnet quos voluerit, qui viuos & mortuos iudicabit: sed eos sibi esse datos quibus omnibus det vitam æternam: sic enim ait; Ut omne quod dediſti ei det eis vitam æternam. Proinde non ei dati sunt, quibus vitam non dabit æternam. August. Tract. 111. in Ioan. pag. 648.

might giue eternall life to as many as thou hast giuen him: therefore those are not giuen to him, to whom he will not giue eternall life. Thus the reconciled world shall bee freed out of the hostile world, when he shall exercise his power ouer it, to send it into eternall death; but he makes this his owne, to whom he giues eternall life. Wherefore this good Shepheard hath promised to all his Sheepe, this great Head hath promised to all his Members this reward; that where he is, there we shall be with him. Neither can that but he done which the omnipotent Sonne hath said to the Almighty Father that he willed; for there also is the holy Ghost who is a like eternall, equally God; one Spirit of both, and the substance of the will of both. To conclude with St. Augustine, he finally informes vs: "That the Donatists would by no means admit, that the Church should be vnderstood by the name of the world in Scripture, because it is written; The Field is the World: and that they produced many testimonies in which the holy Scripture did take the world, for the wicked onely; as, He that loueth the world, the loue of the Father is not in him; and such like places; as if they might proue from them that the Church could be by no means signified by the name of the world. And that the Catholickes on the other side, (pray obserue it, since it is an inuincible prooffe of the generall approbation of this our distinction, among all orthodox Christians in Saint Augustines age) did produce other testimonies, by which it might be proued, that the name of the world is taken some-
Ita mundus reconciliatus ex inimico liberabitur mundo cum in illo exercit potestatem suam, ut eum in mortem mittat eternam; hunc autem facit suum, cui vitam donat eternam. Quia propter omnibus prorsus omnibus suis bonis pastor, omnibus membris suis magnum caput, promisit hoc premium, ut ubi ipse est; & nos cum illo simus; nec poterit nisi fieri quod omnipotenti Patri se velle dixit omnipotens Filius: ibi enim est, & Spiritus sanctus pariter eternus, pariter Deus, inter strepitus & interruptores conum de Zenonis & tritico dissensio nata propter mundi nomen, quod Donatistae nolebant intelligi Ecclesiam, quia scriptum est, Ager hic est mundus. Et multa testimonia protulerunt quibus sancta Scriptura mundum non nisi malos commemorasset: sicuti est; Qui dilexerit mundum, non est charitas Patris in illo; & cetera talia, ut quasi ex hoc ostenderent; mundi nomine Ecclesiam significari minime potuisse. Contra Catholici alia testimonia proferebant, quibus in bono mundi nomine esse possum ostenderetur; & in eo non nisi Ecclesia posset intelligi: sicuti est; Deus erat in Christo mundum reconcilians sibi: & cetera huiusmodi; ubi ostenderetur, Ecclesia quoniam ipsa vult, per Christi: reconciliatur Deo. Opus breuic. Collat. cum Donat. Tom 7. pa. 1.

times in a good sense; and that by it nothing else but the Church could be understood: as, God was in Christ reconciling the world vnto himselfe; and such like; where the Church (which * Saint Augustine repures, to be nothing else, but the whole intire company of the Elect) is signified, because she onely is truly reconciled vnto God by Christ. Thus is Saint Augustine abundantly copious, in the vse, the iustification of this our acceptation of the word World. Prosper Aquitanicus acquaints vs; ^{x See De Ci Dei lib. 11. cap. 1. lib. 15. cap. 1. De Doctr. Christi. 1. 3. c. 32. De Corrupt. & Gratia. cap. 13. De Baptismo Contr. Donatistas. 1. 5. c. 27. See Dr. Whitakers De Ecclesia. Contro. 2. Quest. 1. cap. 14. and my Perpetuity, page 21. y Bua. boninum genera sub uno mundi nomine nuncupantur: sicut enim dicitur mundus in impijs, ita dicitur mundus in sanctis. Sententiarum ex Augustino, lib. Sent. 354.} that two sorts of men are expressed under one name of the World: for as the world is said to be in the wicked; so likewise is it said to be in the Saints. ^z That out of the whole world, an whole world is chosen; and out of all men, all men are adopted. ^a That the people of God haue their fulnesse; and albeit a great part of men doe either neglect or repell the grace of him that saues them; yet in the Elect and foreknowne, and in those who are secured from the generality of all men, there is a speciall vniuersality accounted; and out of the whole world, the whole world is redeemed, and out of all men, all men may be assumed. And that by sundry examples which he there quotes, and by other innumerable proofes that might be produced vpon inquiry after them, it is infallible demonstrated; that all the earth is sometimes named for part of the earth, and all the world for part of the world, and all men for a part of men. All which is punctuall to our purpose. Venerable Bede, our learned and renowned Countrieman, in his Expositio, in Euangelium Ioannis, cap. 12. Tow. 5. Col. 561. 562. cap. 15. Col. 600. cap. 17. Col. 583. 584. 589. 590. makes mention of a belueing

x Ex toto mundo totus mundus eligitur, & ex omnibus hominibus omnes homines adoptantur. Sententia Super. cap. 8. Gallorum. a Habet ergo populus Dei plenitudinem suam; & quamuis magna pars hominum, saluantis gratiam aut repellat, aut negligat, in electis tamen & prescitis atq; ab omnium generalitate discretis, specialis quedam censetur vniuersitas, ut de toto mundo totus mundus liberatus, & de omnibus hominibus omnes homines videntur assumpti, &c. His itaq; & alijs documentis quae possunt ab inquirentibus numerosa proferri, non dubie demonstratur, interdum & pro parte terrae omnem terram, & pro parte mundi totum mundum, & pro parte hominum, omnes homines nominari. De Vocat. Gentium. lib. 1. cap. 9.

and unbelieuing; a reconciled and unreconciled: a redeemed and unredeemed; a cleansed and a polluted; an elected and reiected; a saved and a condemned world: Of an whole world chosen out of the world; and a whole world lying in wickednesse in the world: of an whole world which is the Church of Christ, in which sence it is often taken in the Scripture; and an whole world which is the wicked of the world and hates the Church: reciting verbatim St. Augustines fore-quoted words, in his 52. 87. 95. 110. and 111. Tracts upon Iohn, to which I shall referre you: and applying all these differences and distinctions of the word world, to the now objected Scriptures. *Alchunius* another of our learned Country-men, who flourished about the yeere of our Lord 780, makes mention, ^b of a world chosen out of the world, for which Christ prayeth, and of a world in the world, for which he doth not pray. Moreouer, vpon those word of Saint Iohn: That the world may beleue that thou hast sent me; he informes vs. ^c That the world is understood two manner of wayes: one way in sinners; another way in the Saints; and that here he calls those the world who were to beleue, or those who did then beleue Christ to be the Sonne of God. And vpon these words; holy Father the world hath not knowne thee: hee paraphrazeth thus: ^d The world which is to bee damned by iustice hath not knowne thee; but that world which is to bee saved by mercy hath knowne thee. But that world which God hath reconciled to himselfe by Christ, hath knowne him, not by desert, but by grace. For what is it to know him, but eternall life, which hee hath not giuen to the damned, but to the Christum Filium Dei esse, &c. Ibid. Col. 638. E. ^d Mundus verò quia damnandus est per iustitiam, te non cognovit. Ille verò quia salvandus erat per misericordiam, te cognovit. Mundus vero quem per Christum reconciliavit sibi, non meritis sed gratia cognovit. Quid enim est eum cognoscere, nisi vita eterna, quam mundo damnato utiq. non dedisti? Ibidem. Col. 639. D. E. ^e aliter mundus intelligitur in sanctis, aliter in peccatoribus. Aliter qui diligunt Deum, atq. aliter qui diligunt hoc seculum. Nam mundi huius nomine saepe Ecclesia designatur: sicut est illud. Deus erat in Christo mundum reconcilians sibi. Itaq. illud. Non enim venit Filius hominis ut iudicet mundum sed ut salvetur mundus per eum. Totus mundus Ecclesia est, & totus mundus odit Ecclesiam, &c. Ibidem. Col. 615. C. D.

sauced

saned world. To these recited Fathers, I might adde Anselme, Arch-Bishop of Canterbury, Comment. ad 2 Cor. 5. 19. Tom. 2. page 197. B. Ad Romanos 4. Tom. 2. p. 27. and cap. 11. page 71. Haymo, Exegetis ad Romanos, 11. ver. 12. 15. 26. and ad 2. Cor. 5. 19. Rhemigius Explanatio. in Rom. 11. v. 12. 15. and in 2 Cor. 5. 19. Bibl. Patrum. Tom. 5. pars. 3. page 845. and 910. Lugdunensis Ecclesie, lib. De Tribus Epistolis Bibl. Patrum Tom. 9 pars. 1. page 1058. D. E. Cyrillus Alexandrinus, in Ioannis Euangelium, lib. 11. cap. 19. Origen, in Ioannis Euangelium, Tom. 9. fol. 79. 80. 81. Theophylact, Euaryatio in Ioan. cap. 17. Thomas Waldensis, Titulus 11. De Orationibus, cap. 105. sect. 4. 5. Tom. 3. fol. 119. together with infinite * moderne Protestant Commentators, and Popish Expositors on the objected places, which I spare to mention; who all expound the word *World*, in the fore-objected Scriptures, of all the Elect of God onely, who are dispersed over the world; or of the holy Catholicke Church of God throughout the world; being nothing else, but the intire multitude of the Elect. This distinction or acceptance of the world then, which all these recited ancient Fathers, together with most Protestant and Popish Writers haue approued, is no such incongruous, ridiculous nouell distinction, or euasion, as some carping criticall Arminians vainely fancy.

See D. Ames Coronis ad Col-
lationem Haghi-
ensem. Artic. 2.
c. 10. Sir Chri-
stopher Sythorp
his Friend-
ly Aduertise-
ment to the
pretended
Catholickes
of Ireland, c. 7.
8. together
with Caluin,
Beza, Iunius,
Piscator, Mar-
lorat, Tyndall,
Bastingsius, Po-
lanus, Zanchius,
accordingly.

Lastly, I answer, that * the whole world in this very Text of *Iohn*, on which our Arminians much insift for prooffe of their vniuersall redemption, is not to bee vnderstood of the world of mankinde, but onely of the Elect, and true Church of God; Witnesse ^f Origen; accordingly.

e Mundum reconciliauit sibi per Christum, id est, omnes predestinatos ad vitam eternam: vel, Ecclesia per mundi latitudinem fundata: Anselme, Haymo, Rhemigius, Cyril, Origen, Theophylact, Waldensis. Ibidem. * 1 Iohn 2. 1, 2. f Non ignoramus quendam exposuisse per mundum Ecclesiam solam, mundum & ornamentum existens mundi. In Euangelium Ioannis, Tom. 9. Fol. 79. 80; 81. 209. Dicitur itaq; Ecclesia mundus quando a saluatore illustratur. Nos autem querimus an propter illud, Ecce agnus ille Dei qui tollit peccatum mundi, interpretari debemus mundum spiritualiter esse Ecclesiam, ablatione peccatorum conclusa sola in Ecclesia. Ibidem.

* Quo odo
enim quod a
Discipulo suo
dicitur de serua-
tore inter, et sta-
bimus, sic ha-
bens. Si quis
peccauit, et
adlocatum
habemus apud
Patrem Iesum
Christum. Et ip-
se est propiciatio
pro peccatis no-
stris: non tantum
pro nostris sed
etiam pro totius
mundi? Quan-
do quod apud
Paulum est huic
reor esse simile.
Qui est seruator
omnium homi-
num, maxime
credentium.

Ibidem.

g Tractatus
87 in Ioan-
nem, quoted
before. p. 165.

h Sed discrepare Ioannes a Salvatore alicui forsitan videbitur. Salvatore enim hunc pro mundo ro-
gato abnuit. Ioannes autem non pro nostris peccatis solum propitiationem & paracletum il-
lum esse, sed uniuerso affirmat mundo. Verum beatus Ioannes quoniam erat Iudeus, ne pro Iu-
deis tantum paracletus esse Dominus apud Patrem videretur, non autem etiam pro alijs gentibus,
que vocatae, obsecrate sunt, necessariò pro toto mundo adiecit, id est, pro omnibus qui per fidem
vocati ad iustitiam & sanctificationem perueniunt. Dominus autem noster Iesus Christus suos a
nobis suis sepeans: Pro eis inquit, tantummodo qui mea verba seruant, & iugum meum acce-
perunt rogo. Nam quorum mediator atq; pontifex est, i. sis tantummodo mediationis bonum non
iniuria attribuit, quos etiam datos sibi fateatur, & Patris esse non negat: quò ad Patrem nullus
accedere queat nisi per Filium. Nemo, inquit, ad Patrem venit nisi per me. Ita & Filio suo &
sibi ipsi Pater fideles acquisiuit. Quod certe, intelligens sacrarum literarum ille peritissimus, inquit,
Quia Deus erat in Christo mundi re concilians sibi. Recipiens enim Christus ut mediator om-
nes qui per fidem ad Deum concurrunt, & se ipsum Patri offerens, Deo mundum reconcilians
In Ioannis Euangelium, lib. 11. cap. 19. Tom. 1. page 168. 1. 2 Cor. 5. 19
k Exposit. in cap. 12, Tom. 5. Col. 561. in cap. 15. Col. 600.

of Iohn; who interprets this whole world, to bee nothing else, but the whole Church of God, consisting of the whole number of Gods Elect. And more particularly in his Exposition upon this very Epistle and Text of Iohn: hee interprets these words, ¹ Not for our sinnes onely, but likewise for the sinnes of the whole world, thus. The Lord is a propitiation not for them onely who were then living in the flesh, to whom Saint Iohn did write; but likewise for all the Church scattered over all the world, which extends it selfe from the very first to the last of the Elect which shall be borne into the world; By which words he doth reiect the Scisme of the Donatists; who affirmed, that the Church of Christ was included onely within the confines of Africa. The Lord therefore doth interceed for the sinnes of the whole world, because the Church which he hath purchased with his owne blood is dispersed throughout all the world. Neither doth he contradict this; by that he saith in the following words, ^m And the whole world lyeth in wickednesse; because there are through the whole world, some who doe serue the malignant, that is; the ancient Enemy. Thus Bede: with whom ⁿ Thomas Waldensis doth concur. Witnesse also the expresse resolution of the whole Church of Lions, about the yeere of our Lord, 850. in that excellent Booke of theirs, ^o *Aduersus Ioannem Scotum*, and *De Tribus Epistolis*, (where the points of vniuersall grace, and redemption are accurately discussed, and all the Scriptures which the Arminians now object in their defence, most solidly answered:) where they expounding this Text of Iohn, which the Pelagians did then object against them, to proue that vniuersall redemption

per totum mundum est Ecclesia quam suo sanguine comparauit. Neq; huic verbo repugnat quod in sequentibus dicit: Et mundus totus in maligno positus est, quia & per totum mundum sunt qui maligno, id est, antiquo hosti famulentur Exposit. in 1 Epist. Iohannis. c. 1. T. m. 5. Col. 730. in 1 Iohn 5. 19. n Titulus 11. De Orationibus, cap. 105. sect. 4. 5. Tom. 3. Fol. 199. o Bibliotheca Patrum Coloniae 1618. Tom. 9. pars 1. p. 105. D. E. See page 1012. and 1056. to 1068. where that Text of Timothie; God will haue all men to be saved; and Christ Iesus tasted death for all men; with other Scriptures of that nature, are excellently answered and expounded.

which

which the Arminians their followers now entertaine,
 q Iohn 3. 16. write thus. *Sic enim & Deus dilexit mundum, ut Filium suum unigenitum daret: Et quis iste sit mundus quem Deus dilexit, & pro quo unigenitum suum dedit continuo exponens adiunxit: ut omnis qui credit in id ipsum non pereat, sed habeat vitam eternam.* Sic enim & ibi intelligendus est mundus Deo dilectus, & per unigenitum suum redemptus, ubi beatus Ioannes Apostolus dicit: *Et ipse est propitiatio pro peccatis nostris; nec pro nostris autem tantum, sed & pro totius mundi.* Et ubi
 r I Iohn 2. 1, 2. Apostolus dicit. *Deus erat in Christo mundum reconcilians sibi, non reprensans illis delicta ipsorum.* Est namque in infidelibus inimicus Deo, nec reconciliatus Deo: de
 f 2 Cor. 5. 19. quo scriptum est: *Et mundus eum non cognovit.* Et iterum. *Et mundus totus in maligno positus est.* Totus ergo mundus in salute, & totus in incredulitate, Totus in reconciliatione, & totus in inimicitijs, quia & ille in suo genere totus, & iste in suo genere totus intelligendus est. In hac redemptionis & reconciliationis gratia, primus ordo est electorum & prædestinatorum ad vitam æternam, de quibus perire nullus potest, & qui omnino omnes saluantur. *To these I might adde the concurrent testimonies of Oecumenius, Marlorat, Tyndall, Calvin, Beza, Zanchius, and of Estius the Iesuite, Aquinas, Gorran, Dionysius Carthusianus, in their Commentaries upon the first Epistle of Iohn: together with all Anti-Arminian Writers in their severall Answers to the Objections from this Scripture; Who giue no other interpretation of this Text but this: That Christ Iesus is not onely a propitiation for our sinnes; that is, for the Apostles, the Iewes, or those Saints and faithfull persons sinnes that lived in Saint Iohns time, but likewise for the sinnes of the whole world, that is, of the whole Catholicke Church of God; of all the Elect, and faithfull, that either already have beene, or hereafter shall be in any part or corner of the world; or as Eusebius most aptly expresth it: of all those who are, or shall bee saved throughout the whole*
 x Christus pro salute omnium
 qui in toto mundo salvi sunt futuri, crucis tormenta perpassi
 Eccl. 1. 4 c. 14. in the Latine, and c. 15 in the English Translation.

whole world: whether Jewes or Gentiles, Apostles or others. Since therefore the constant streame of ancient, of moderne Interpreters of all sorts, haue giuen this orthodox receiued Exposition of this Text, exploding that large vniuersall construction of the whole world of all mankind, which the Arminians most absurdly thrust vpon it: we may safely conclude, from all the premises; that the *world*, and *whole world* in the objected Scriptures, is meant onely of the Elect of God, not generally of all mankind, (as illiterate ignorant persons, and our vniuersallists for the most part take it:) and so by consequence; that these objected Scriptures make wholly for vs, not against vs; And so the Argument framed from them is but vaine.

The second principall Obiection against this Conclusion, may be contracted into this Syllogisme. Obiect. 2

That which euery man is peremptorily bound to beleue, must needs be true; for God bindes no man to beleue a lye, because he is truth it selfe.

But euery man, as well the Reprobate as the Elect, is peremptorily bound to beleue, that Christ Iesus dyed effectually for his sinnes; since euery man is obliged to beleue in Christ, vnder paine of eternall damnation. Iohn 6:29. 1 Iohn 3:23. Marke 16:16. Iohn 3:16. 17. 18.

Therefore that Christ dyed effectually for all, and euery mans sinnes, must needs be true.

To this I answer, first, that the Maior is not infallible, vnlesse it be with this limitation: Euery thing which men are commanded to beleue, is true; not absolutely in any sense, but onely in that relatiue, qualified, and peculiar sense in which it is to be beleued: for the selfe-same proposition may be both true, and false in different respects: For instance. These two Propositions (1 *God will haue all men to be saved*: 2 *Christ y* 1 Tim. 2:4. *Iesus tasted death for all men*: are true, *sensu composito*, in 2 Hebr. 2:9. a qualified or compounded: not, *sensu abstracto*, in an absolute

* Page 143.

144, 145, 146.

* Luke 13.35.

Marke 16. 16.

Iohn 12.46,47.

48. c. 1.16,18,

36. Acts 16.

3. 31. Heb. 10.

38.39.

* See Dr. Iohn

White, Defence

of the Way,

cap. 25. sect.

17.18,19,20.

a Rom. 2. 12,

14,15. Iohn 9.

41. c. 15. 22.

Acts 14.16,17.

c. 17.30,31.

* See Dr Pri-

deaux, Lect. 8.

De salute Eth-

nicorum, sect.

4.9,10. Festus

Hommius Con-

fessio Ecclesiar.

Reformatarum

Artic. 27. Ve-

natur Contr.

Pastores Dord.

page 130. to

149.

b Mar. 16. 16.

Iohn 3.15,16,

18,36.

c Gal. 3. 2, 4.

Iohn 3. 18,36.

Matke 16. 16.

Ephes. 2. 1, 2, 12.

* See Lugdunensis Ecclesie, lib. Adversus Joan-

nem Scotum: and De Tribus Epistolis. Biblioth. Patrum. Tom. 8. pars 1. page 1017.

1056. to 1063. where this point is excellently discussed.

absolute or vnbounded sence: true in the proposition, false in the application, vnlesse we qualifie, or re-
 straine their generality, with the fore-mentioned mo-
 difications, or their inseparably annexed conditions
 of *faith and repentance*, * *without which God will haue no*
man to be saued. Secondly, the Minor in its generall and
 absolute sence, is meere false: First, because there
 are millions of men, (as * *Idiots, Lunaticques, Infants,*
Pagans, by an invincible, an unavoidable ignorance) who are
 not peremptorily bound to belieue, that Christ Iesus
 dyed effectually for their sins, * *neither is infidelity a dam-*
nable sin in them, (Arminians themselves confessing it,
 who desperately affirme, * *that such Pagans, or Infidels may*
be saued,) because there was an absolute impossibility in
 them to beleue, by reason of the incapability of the
 meanes in the one, & the inevitable want of meanes in
 the other. Secondly, because al those to whom the Gos-
 pel is Preached (who are scarce the tithe of all the
 world) are not peremptorily bound to belieue, that Christ
 dyed effectually for their sinnes in an absolute maner,
 as is objected: but onely in a qualified, and restrai-
 ned sence, to wit, *if God enable them by his grace, to re-*
pent and beleue: else they are absolutely to beleue,
that Christ Iesus dyed worthily for them; and that they
shall be damned, not saued by Christs death; if they are not
thus qualified: The onely absolute proposition then to
 be belieued and rested vpon by all men, is not this ge-
 neral or unrestrained Position: *Christ Iesus dyed effectually*
or absolutely, for all men, for every man whatsoever: (the
 ground of all libertinisme, procrastation, and pro-
 phaness among Christians;) but this; * *Christ Iesus*
dyed effectually for all true penitent and beleeuing sinners,
who are enabled to lay hold vpon his merits, by a true and
liuely faith: (a propitiation, which cuts off all hopes
 of

of Heauen from procrastinating, vnrepenting sinners who obstinately proceed in sinfull courses;) and then this Conclusion: *Ergo*, he dyed effectually for all and euery mans sinnes whatsoeuer, because he dyed thus for all true penitents and believers, is but a meere inconsequent. Thirdly, because the Scriptures enioyne no Reprobates, no vnregenerate men to beleue at first; that Christ dyed effectually for their sinnes: but onely, ^d *so repent and beloue in Christ, that so their sinnes may be done away*: The Scriptures indeed doe binde all faithfull, all relenting sinners to belicue, ^e *that all their sinnes are actually forgiven, effectually purged by the death of Christ*: but for those who are yet out of Christ, there is no such precept; they must first be really ingrafted into Christ, and then beleue it: not first beleue it; and then being grafted: else they should belicue a lye, in belicuing their sinnes are actually purged, are they are; because a man must bee first in Christ, before his iniquities can be * actually washed away by his soule-cleansing blood, Fourthly, admit that euery priuate man were obliged to beleue, that Christ died effectually for his sinnes: yet it followes not, that therefore Christ died effectually for all men. First, because euery man may be bound to beleue particularly for himselfe, (because he knoweth nothing to the contrary,) that Christ Iesus died for his sinnes; yet it followes not, that therefore hee must beleue that he died effectually for all mens sinnes: It is no good consequent to say; Euery man must particularly beleue that he is elected: Therefore he must of necessity belicue that euery man is elected: Or, euery man must beleue that he shall be saued: therefore, all and euery man shall be saued. It followes not: that because euery man is bound to beleue that himselfe; that any other particular man whatsoeuer (whose case he can neither know nor yet determine) is no Reprobate; therefore there are no Reprobates.

3

d Acts 2. 37.

38. c. 3. 19. c.

16. 30 31. c.

22. 16.

e 2 Cor. 5. 20.

* 1 Cor. 6. 11.

Rom. 6. 3, 4, 5.

Col. 1. 12, 13.

14, 21, 22, 23.

cap. 2. 13, 14.

Tit. 3. 4, 5, 6, 7.

1 Iohn 1. 7, 9.

Heb. 9. 14, 15.

Reu. 1. 5. c. 7.

13, 14.

1

This kinde of argument from euery indiuiduall to the species will not hold: This therefore is but a metre nonsequitur: Euery particular man must belecue that Christ dyed effectually for himselfe: *Ergo*, he dyed thus for all men: Yet this is the onely force of the present argument in which our Arminians triumph; therefore it is but vaine, absurd, and nugatory. Secondly, because the Scriptures, (the reuealed will of God) oblige men to beleue such things, as God neuer intended to accomplish in his secret will, in that sence as they beleue them: *Abraham* was bound to beleue (yea & *he did beleue it*) that God did really intend the sacrificing of his dearest *Isaack*, because he actually enioyned him to doe it; yet God intended not the unnaturall shedding of *Isaacks* blood, but ^h the admirable probate of *Abrahams faith*: The *Niniuites* were bound to beleue, and they did beleue, that peremptory Prediction of the Prophet *Ionah*: ⁱ yet forty dayes and *Nine shall be destroyed*: yet God intended their repentance onely, not their ruine. Our Arminians (if their Doctrine be true, * and their prayers faithfull,) are necessarily obliged to beleue, that God will absolutely haue mercy on all men whatsoeuer, because they pray to God, to haue mercy vpon all men, in the most absolute and largest sence; yet God intendeth not ^k to haue mercy, neither hath he mercy vpon all without exception; So we may be bound to beleue, that Christ *Iesus* died effectually for all men whatsoeuer, if there be any one such Text of Scripture which commands vs to beleue it: (as * *there is not*,) because the Scripture doth record it: yet God may not intend the

g Gen. 22. 1. to 19. Heb. 11. 17, 18, 19. See Bradwardin De causa Dei. l. 1. cap. 33, 34. *h* Gen. 22. 16. 17. *i* Ionah 3. 4, 5. * Iam. 1. 5, 6, 7. Mat. 21. 22. *k* Exo. 33. 19. Rom. 9. 15, 17. * Consequens ergo omnino est, ut & illud quod de Deo dicitur Apostolus; Qui vult omnes homines saluos fieri & ad agnitionem veritatis venire; sicut est in predestinatione Dei, ita certissimo intelligatur esse in voluntate Dei; id est, ut quos predestinauit Deus eterna voluntate sua ex omni genere humano electos, ipsos omnes velit saluos fieri, & ad agnitionem veritatis venire, videlicet quia predestinatio Dei ipsa est certissima voluntas Dei. Lugdunensis Ecclesia, lib. aduersus Ioannem Scotum, Anno 850, Biblioth. Patrum. Tom. 9. pars. 1. page 1012. G.

effectual

effectuall application of his death to all men, no more then in these parallel cases.

Neither will this consequence necessarily follow hereupon: that we must then beleeue a lye; or that Gods secret will, is contradictory to his reuealed: First, because *the reuealed*, (not *the vayed* will of God, which we cannot diue particularly into;) is the *sole rule of all our obedience*, *the onely object of our faith*; so that in beleeuing it, we neither falsify Gods open, nor crosse his secret will, nor yet deceiue our selues in beleeuing of a lye. Secondly, because his reuealed will, is but subordinate, subseruient, (not contrary, not aduerse) to his secret will, which it doth still accomplish, and with which it doth all times cooperate, as diuers from it, yet not repugnant to it. God brings, men bring their secret ends and purposes, yea their ordinary affaires sometimes to passe, by contradictory meanes which seeme to thwart, to vary from their purposes; yet there is a sweet concordancy and no repugnancy betweene their ends, their meanes, their purposes, and methods to accomplish them, because the one is wholly subordinate to the other, and aymes at its accomplishment. The pollicies of the deepest Statists to worke their intended designs: the wilie fetches, turnings, and treatates of Soldiers, Föwlers, Hunters, to winne the Field, to gaine their prey: The launching of Chyrurgeons to cure vlcers: the venemous purging potions of Phisicians to recouer health: the Husbandmans burying of his corne in the earth, to gaine a fruitfull croppe: the Parents seuerer correction of their children for to better them, considered simply in themselves, seeme quite repugnant to these their seuerall ends and primary intentions, the which they doe accomplish, with which they doe accord.

12 Chron. 10.
20. Lube 24.
25. Gal. 6. 16.
Iohn 10. 21.
2 Pet. 1. 19.
Aliquando bona voluntate homo vult aliquid quod Deus non vult, etiam ipse bona multo amplius, multoque certius voluntate. Tanquam si bonus filius patrem velit vivere, quem Deus bona voluntate vult mori. Et rursus fieri potest ut hoc velit homo voluntate mala quod Deus vult bona. Velut si malus filius velit mori patrem, velit hoc etiam Deus. Nempe ille vult quod non vult Deus ille vero id vult, quod vult & Deus: & tamen bone voluntati Dei

pietas illius potius consonat, quamvis aliud volentis, quam huius idem volentis impietas. Tantum interest, quid velle homini, quid Deo congruat. Augustine. Enchirideon. cap. 101. Bradwardin De Causa Dei, lib. 1. cap. 33.

The wheelles in a clocke; the Spheeres in Heauen; the water and the Mill, haue contrary motions; yet they sweetly concurre and accord in the same effect, without any contrariety: The strings of an Instrument, voyces in a Quire; haue different sounds, yet they make vp one pleasant, one harmonious consort: The stones in a building, the roomes in a house, the members of a heterogeneous body, considered disunctiue-ly, are discrepant and various in themselves; yet they all accord and fitly suite together in one intiretie. So the secret and reuealed will of God, if we sunder, or disioyne them one from the other, may seeme to iarre and contradict themselves: but if we consider the one as subordinate, as instrumentally subseruient to the other, and so linke them both together; as aiming at one common end, we shall finde them sweetly clasping and kissing each the other, without the least dissent, the one of them effecting the predetermined designs, fulfilling the eternall purposes of the other without any clash or iarre. Which answers those Arminian cauilers to the full, which say we set Gods wills at variance by our Doctrines; because they consider these wills apart, not thus subordinated, thus conioyned as they ought. Wherefore I shall now conclude this first Anti-Arminian Thesis with the 4th. Canon of the *Councell of Valens*. * Item de re-
 déptione sanguinis Christi, propter nimium errorē, qui de hac causa exortus est, ita vt quidam sicut eorum scripta indicant, etiam pro illis impijs qui a mundi exordio vsq; ad passionem Domini in sua impietate mortui, & æterna damnationē puniti sunt, effusum definiant, contra illud Propheticum: Ero mors tua o mors, ero morsus tuus inferne: illud nobis simpliciter & fideliter tenendum ac docendum placet, iuxta Euangelium & Apostolicam vnitatem, quod pro illis hoc datum præcium teneamus, de quibus ipse Dominus noster dicit: Sicut Moyse exaltauit Serpentem

* Surius Concilo. Tom. 3. p. 476.

in Deserto, ita exaltari oportet Filium hominis, ut omnis qui credit in ipso non pereat, sed habeat vitam aeternam. Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret, ut omnis qui credit in eum non pereat, sed habeat vitam aeternam. Et Apostolus. Christus (inquit) semel oblatus est ad multorum exhaurienda peccata. Porro capitula, 4. quae concilio fratrum nostrorum minus prospecte suscepta sunt, propter inutilitatem vel etiam noxietatem, & errorem contrarium veritati: sed & alia 19. Syllogismis ineptissime conclusa, & licet iactetur, nulla seculari litteratura nitentia, in quibus commentum Diaboli potius, quam argumentum aliquod fidei deprehenditur; a pio auditu fidelium penitus explodimus, & ut alia similia caueantur per omnia autoritate spiritus sancti interdicimus. Nouarum etiam rerum introductores, (*and such are our Arminians*) ne districtius feriantur, castigandos esse censemus.

The sixth of our precedent Anti-Arminian Tenets, touching the totall and finall **irresistability* of Gods grace in the hearts of the Elect, in the very Act of their Conuersion; is fully ratified by our 10. and 17. Articles: by the 8. Article of *Lambeth*: by the 13. 14. 15. 16. 32. and 33. *Articles of Ireland*: by the *Booke of Common prayer*: Position 1. and 2. by the *Homilies*: the *Catechisme of Edward the VI.* the *Questions and Answers of Predestination*, Figures (6:) and the *Synode of Dort*, Article 3. 4.

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The 6. Anti-Arminian position proued. ** Haud dubie im letur quicquid vult summa potestas.* Prosper De Ingratis, c. 13.

The particular punctuall Witnesses of this truth, now follow, to wit, Mr. *William Tyndall*, Prologue on the Romanes, page 48. Col. 2. p. 80. Col. 2. Preface to the obedience of a Christian man, p. 99. An Answer to Mr. *Moore*s Dialogue, p. 259. 260. 266. A Pathway into the holy Scriptures, p. 382. Prologue to the Exposition of the first Epistle of Saint *Iohn*, page 389. An Exposition on the 6. of *Iohn*, page 460. Mr. *Iohn Erab*, his Declaration of Baptisme, p. 90. Dr. *Barnes*, That

Henry the 8.

That Free-will of her owne strength can doe nothing but sinne, pag. 273. 274. 276. Mr. *Robert Legat* in his Catechisme betweene Man and Wife: what the holy Catholicke Church is: and betweene truth and the vnlearned man, *Wesel* 1545. in the dayes of King *Henry the VIII.* * Learned *Peter Martyr* Commentarius in Romanos, cap. 5. p. 327. 328. c. 9. p. 690. 694. 728. 729. 732. 733. and Commentary vpon Iudges, London 1564. by *Iohn Day*, pag. 167. Dr. *Martin Bucer*, Commentary on Mathew 23. 37. on Iohn 6. 37. 44. on Romanes 8. 30. and on cap. 4. 5. 6. Mr. *Roger Hutchinson* in his Image of God, cap. 11. Fol. 64. 65. cap. 18. fol. 89. 90. 91. Mr. *Anthony Gilby*, in his Briefe Treatise of Election and Reprobation. Master *Bartholmew Traheron* his Exposition, on Lead vs not into temptation, London 1573. Mr. *Iohn Bradford* his Doctrine of Predestination. Mr. *Thomas Beacon*, his Sicke mans salue, pag. 426. in King *Edwards* Raigne. Eminent Bishop *Iewel*, Exposition on the Theſſaloni-
 * *Queene Eli.* ans, pag. 15. 16. 17. Mr. *Robert Crowley*, in his Apologie, fol. 35. 36. Mr. *Iohn Veron* his Treatise of Predestination, and Apologie for the same. Mr. *Thomas Palsryman*, Treatise of Heauenly Philosophie, cap. 7. 8. Mr. *James Price* his Fanne of the Faithfull, cap. 12. Mr. *Edward Deering* on the Heb. Lect. 9. 10. 14. Mr. *Anthony Anderson*, Sermon of sure Comfort, pag. 23. to 27. Mr. *Thomas Sparkes* Comfortable Treatise for a troubled Conscience, the 4. first leaues. *Bartimeus Andreas*, Sermon 2. on the Canticles, page 64. to 70. Mr. *Iohn Daniel*, his Excellent Comfort to all Christians, cap. 4. 5. 7. Mr. *Iohn Anwicks* Meditations on Gods Monarchie, and the Devils Kingdome, cap. 6. 7. 10. 11. Mr. *William Burton*, Sermon of the Churches loue. Mr. *Arthur Gurney*, his Fruitfull Dialogue betweene Reason and Religion, p. 45. Bishop *Babingtons* Exposition on the Lords Prayer, Petition 6. pag. 194. 195. Sermon at Pauls Crosse, on Iohn 6. 37. part 1. and

and 2. *Mathew Hutton* Arch-Bishop of Yorke, *De Electione & Reprobatione Commentatio*, p. 22. 23. 24. 36. Dr. *Fulke*, and Mr. *Cartwright*, Notes on Romanes 8. sect. 8. Mr. *William Perkins*, of Gods grace, and mans Free-will, Tom. 1. page 720, &c. Commentary on Galathians 1. Tom. 2. p. 178. 179. and on cap 6. pag. 374. Dr. *Dove* in his Sermon at Pauls Crosse, on Ezech. 33. 11. Febr. 6. 1596. Mr. *John Hill*, his Life euerlasting, Booke 3. Quest. 9. p. 273. to 277. in *Queene Elizabeths Annals*, * Dr. *Reinolds* *Apologia Thesium*, * King James, sect. 12. 14. 15. Dr. *Willet* Comment on Romanes 8. Controuersie 18. and on cap. 9. verse 19. 20. Learned Bishop *King*, on Ionah, Lecture 18. page 234. 235. Mr. *Anthony Maxey*, in his Golden Chaine of mans Salvation, Sermon 1. Reuerend Dr. *Robert Abbot* Bishop of Salisbury, *De Veritate Gratia Christi. Oratio*. 2. Iulij 8. 1615. sect. 2. Learned Dr. *Thomas Morton* Bishop of Conentry and Litchfield, his Protestants Appeale. London 1610. lib. 2. cap. 10. sect. 4. 5. 10. 11. where he proues this, to be the Doctrine, not onely of Protestans, but of the Learnedest Papists. Dr. *Field* of the Church, Appendix to the 3. Booke, cap. 10. of Free-will. Dr. *John White*, Way to the Church, Digression 41. 42. Defence of the Way, cap. 25. sect. 21. 22. Mr. *Thomas Rogers* Analysis on the 17. Article, Proposition 6. 7. Mr. *Heiron*, The Backward parts of Iehouah. Sermon 2. page 173. Dr. *Ames*, *Coronis ad Collationem Haghiensem*, Article 3. where this point is well discussed, and excellently proued. Dr. *Pridmore*, *De Conuersionis modo*, Lectura 4. Mr. *William Atterfoll*, in his Commentary vpon Philemon, London 1612. page 7. Mr. *Paul Bayne*, Commentary on Ephesians 1. 19. page. 352. to 371. where this point is pithily proued. Mr. *Elton* on Romanes 8. verse 30. Master *Thomas Wilson* Exposition on Romanes 8. ver. 30. on Romanes 9. ver. 19. 20. Dr. *Crukenhorpe* Sermon of Predestination. Dr. *Boyer*, *Postil* on St. Stephens day,

* King Charles.

page 304. on the Epistle on Simon and Iudes day, pag. 767. Sir *Christopher Sybithorpe* his Friendly admonition to the pretended Catholickes of Ireland, cap. 8. Mr. *Samuel Crooke* his Guide, sect. 18. Mr. *John Downames* Summe of Divinity, lib. 2. cap. 1. Incomparable and learned Doctor *Usher*, Arch-Bishop of Ardmagh, Answer to the Iesuites Challenge. Of Free-will, page 464, &c. Mr. *Humphrey Sydenham* in his *Jacob and Esau*, with all our eminent Dort Divines, in the Raigne of famous King *James*. * Reverend Bishop *Carlton*, Examination of Mr. *Montagues* Appeale, cap. 3. 9. 14. Learned Dr. *Dauenate* Bishop of Salisbury, *Expositio in Epist. Pauli ad Collossenses*, cap. 1. ver. 12. p. 78. ver. 28. page 182. Dr. *Salater* Exposition on the first Epistle of the Thessalonians, cap. 4. ver. 9. p. 300. 301. cap. 5. ver. 9. 10. pag. 437. to 454. on Epistle 2. cap. 1. ver. 13. p. 180. 187. 188. v. 14. page 199. Dr. *Ward*, *Suffragium Britannorum*. Article 3. 4. and *Concio ad Clerum*, 1625, where this point is solidly proued. Dr. *Goade*, and Dr. *Featly* in their *Pelagius Redimimus*; and Dr. *Featly* his second Parallel, of Free-will, page 14. to 21. where this position is featly handled. Mr. *Rouse* his Doctrine of King *James*, page 25. to 48. Mr. *Wotton* his Dangerous plot discovered, cap. 7. 8. Mr. *William Pemble* his *Vindicia Gratia*, page 140. to 157. where this controuersie is neatly discided. Mr. *Tates* his *Ibis ad Casarem*. part 2. cap. 7. p. 157. to 168. Mr. *Henry Barton*, his Plea to an Appeale, page 63. to 77. and Truth triumphing over Trent, cap. 17. Mr. *Wemse* his Portraiture of the Image of God in man. cap. 16. Mr *Carpenters* Achithophel, London 1629. page 25. to 35. Dr. *Bastwicke*, *Elenchus Religionis Papisticae*, cap. 8. Dr. *Mayers* Exposition on Saint *James*, cap. 1. Doctr. 24. page 163. 169. with my owne Perpetuity, page 100. 101. 621. in the Raigne of our gracious King *Charles*, who all giue full, particular and copious testimony to this Conclusion.

Certainely

Certainely, he who shall but seriously survey these
seuerall Scriptures, Gen. 17. 1. *I am the Almighty God,*
Gen. 18. 14. * *Is any thing so hard for the Lord?* 1 Chron.
29. 11. 12. *Thine O Lord is the greatnesse, and the power,* * *Omnipotenti*
and the glory, and the victory, and the Maiestie, thine is the *regi nihil est dif-*
Kingdome O Lord, and thou art exalted as Head ouer all; *ficile, nihil ar-*
Both riches and honor come, of thee, and thou reignest ouer all, *duum: quod*
and in thine hand is ^b power and might, and in thine hand *impossibile nobis*
is to make great, and to giue strength vnto all. 2 Chron. 20. *est factu, illi est*
6. *Art thou not God in Heauen, and rylest not thou ouer all* *possibile, atq;*
the Kingdome of the Heauen? and in thine hand is there *admodum exe-*
not power and might, so that none is able to withstand thee? *cutionis paratu.*
Iob 9. 4. 12. 19. *Hee is wise in heart, ^c and mighty in* *Arnobius Ad-*
strength, who hath hardened himselfe against him and hath *uers. Gentes.*
prospered? Behold hee taketh away, who can hinder him? *lib. 2. p. 70.*
who will say vnto him, what dost thou? If I speake of strength, *^b Nos homines*
loe, he is strong. cap. 12. 13. to 25. *With him is wisdome* *pleraq; volu-*
and strength, he hath counsell and vnderstanding. Behold he *mus facere con-*
breaketh downe and it cannot be built: he shutech vp a man, *silio, sed nequa-*
and there can bee no opening: hee leadeth away Counsellors *quam volunta-*
spoyle, and maketh the Iudges fooles: he looserh the bond of *tem sequitur ef-*
Kings, and girdeth their loynes with a girdle: hee leadeth *fectus. Deo*
Princes away spoyle, and ouerthroweth the mighty: hee *autem nullus*
powreth contempt vpon Princes; and weakeneth the strength of *resistere potest,*
the mighty: he increaseth the Nations and destroyeth them: *quoniam omnia que*
he enlargeth the Nations & straitneth them againe: he taketh *volucrit facit.*
away the hearts of the chiefe of the people of the earth, &c. *Heirom Com.*
23. 13. 14. *But he is in one mind who can turne him? and ^d what* *1. 1. ad Ephes.*
mittitur, ut Deus qui creator est hominis valeat hominem fac. re, non mutare? & qui nullius eget *Tom. 6. page*
adiutorio ut hominem faciat, operari tamen quod vult in hominis voluntate non possit, priusquam *164. c.*
in homine ipsum velle repererit? & 22 sit homo, habeat ex Deo; ut autem melior sit, habeat ex se; *^c Itane vero*
fo, ac sic voluntate bonitatis, qua in Deum creditur, non diuina bonitas, sed humana prauitas ope- *rerum ordo cre-*
retur. Ac sic omnipotens & bonus de voluntatibus hominum malis bonum possit operari cum velit, *di putariue per-*
ut autem ipse voluntates bonas sint, velit quidem facere autem nullatenus possit. Fulgentius De
Incar. Dom Iesu Christi. c. 29. d Deus omnia potest, & que vult semper potest. Quia potens
in faciendo de nihilo, tam facilis in perficiendo de facto. Ipsi enim subest, cum velle posse. Ideo enim
generaliter, ab vniuersa creatura dicitur omni, potens, quia omnia potest. Et hoc est Deus solus qui
ait. Hec apud homines impossibilia sunt. Atq; alibi docet, dicens: Sine me nihil potestis facere.
Potest ergo omnia in homine, qui utiq; potest omnia. Orosius, De Arbitrij lib. Apologia.
Biblioth. Patrum. Tom. 15. pag. 146. D.E.

e Si Deus nobis- his soule desireth, even that hee doth: for hee performeth the
 cum quis contra thing that is appointed, cap. 33. 11. 12. 13. 16. 17. Hee
 nos? Si Deus nos- putteth my soule in the stocks; &c. I will answer thee, that
 adiuuat, qui ne- God is greater then man: why dost thou strine against him,
 his nocet? Si for he giueth not account of any of his matters: hee openeth
 Deus gratis nos the eares of men, and sealeth their instruction, that hee may
 vult iustificare; withdrawe man from his purpose, and hide pride from man:
 quis dicit, Non hee keepeth backe his soule from the pit, and his life from pe-
 potest fieri? vult- rishing by the sword. cap. 37. 7. 12. Hee sealeth up the
 ostendere multu- hand of every man, that all men may know his worke: It is
 esse quod accipi- turned round about by his counsels, that they may doe what-
 mus, & quod ne- soeuer hee commandeth them upon the face of the world, in the
 mo praeualeat- earth, cap. 40. 8. 9. Wilt thou also disanul my iudgement?
 impedire volun- hast thou an arme like God? or canst thou thunder with a
 tatem Dei, qui voice like him, cap. 42. 2. I know that thou canst doe every
 quod vult facit. thing, and that no thought can bee with-holden from thee.
 Primasius, Psal. 18. 43. 44. A people whom I haue not knowne shall
 Cern in Rom. serue me, as soone as they heare of me, they shall obey me, the
 8. fol. 39 b. strangers shall submit themselves vnto me. Psal. 33. 9. 11. He
 & Quaeuq; strake and it was done; he commanded, and it stood fast. The
 Deus promittit counsell of the Lord standeth for euer, the thought of his heart,
 iam facta dici- to all generations. Psal. 47. 2. 3. The Lord most high is terri-
 mus; quia de fa- ble, he is a great King ouer all the earth. He shall subdue the
 ciendis dabitar- people vnder vs, and the Nations vnder our feet. Psal. 115. 3.
 non debemus. But our God is in Heauen: he hath done whatsoeuer he pleased,
 Abraham enim Psal. 135. 6. Whatsoeuer the Lord pleased, that did he in Hea-
 pater noster in- uen and in Earth, &c. Prou. 21. 1. 30. The Kings heart is in
 re promissione the hands of the Lord as the Riners of water, he turneth it whe-
 Dai non habita- ther soeuer he will. There is no wisdom, no understanding, nor
 ut diffidentia, counsell against the Lord. Eccle. 9. 1. The righteous and the
 sed confortatus wise, and their worke, are in the hand of God. May 14. 27. The
 est fide dans g'o- Lord of Hosts hath purposed and who shall disanul it? Surely
 riam Deo, ple-
 nissime sciens; surely
 quia quaecunq; counsell against the Lord. Eccle. 9. 1. The righteous and the
 promittit, potens wise, and their worke, are in the hand of God. May 14. 27. The
 est & facere. I- Lord of Hosts hath purposed and who shall disanul it? Surely
 deo ergo in Dei
 promissis nulla est falsitas, quia in faciendis nulla est omnipotentis difficultas. Et propterea ibi
 nunquam deest voluntatis effectus, quia voluntas ipsa non aliud inuenitur esse quam virtus. Quic-
 quid autem vult, potest, qui quantum vult, tantum potest. Pro terea de eo solo digne dicitur,
 Omnia quaecunq; voluit fecit. Et iterum. Subest enim tibi, cum vales posse. Ideo diximus tantam ibi
 esse virtutem voluntatis, quanta est voluntas ipsa virtutis. Quia cui semper subest, cum vales
 posse, non aliud est in illo velle, quam posse. Fulgentius De Praedest. ad Monimu, p. 24. 25.

as I haue thought, so shall it come to passe; and as I haue pur-
posed, so shall it stand. Isayah 40, 10, to 29. Behold the
Lord God will come with strong hand, and his arme shall rule
for him: he shall feed his stocke like a Shepheard, he shall ga-
ther his Lambs with his arme, and carry them in his bosome,
and shall gently lead those that are with young. Behold the
Nations are as the drop of a bucket, and are counted as the
small dust of the ballance: behold he taketh vp the Isles as a
very little thing. All Nations before him are as nothing,
and they are counted to him lesse then nothing and vanity. It
is he that sitteth on the circle of the earth, and the Inhabitants
thereof are as Grasshoppers, that stretcheth out the Heauens
as a Curtaine. That bringeth the Princes to nothing, and
maketh the Iudges of the earth as vanity: yea, they shall
not be planted; yea, they shall not be sowne; yea, their stocke
shall not take roote on the earth, and he shall also blow
upon them, and they shall wither, and the whirlewinde shall
take them away as stubble: To whom then will yee liken me,
or shall I be compared saith the holy one. Lift up your eyes on
high, and behold who hath created these things. That bring-
eth out their Hoasts by number, he calleth them all by their
names, by the greatnesse of his might, for that he is strong
in power, not one faileth, cap. 43. 12. 13. I am God, I am
he, and there is none that can deliuer out of my hand: & I will
worke, and who shall let it? Ieremiah 18. 6. O house of
Israel; cannot I doe with you as this Potter, saith the Lord?
behold as the clay is in the Potters hand, so are yee in my hand,
saith the Lord, &c. cap. 32. 27. Behold, I am the Lord the
God of all flesh, is there any thing too hard for me? cap. 49.

Voluntas Di-
uina non est
impedibilis, sed
vniuersaliter
efficax in cau-
sando. Brad-
wardin De
Causa Dei. l. 3.
c. 53. p. 375.
sect. 20. Nec ex-
istimamus volun-
tate omnipoten-
tis Dei aut in
aliquo non im-
pleri, aut aliqua-
tenus impedi-
ri. Omnes enim
quos Deus vult
saluos fieri, sine
dubitatione sal-
uantur, nec possunt saluari, nisi quos Deus vult saluos fieri; nec est quisquam quem Deus
saluari velit; & non saluetur: quia Deus noster omnia, quaecumq; voluerit fecit: Ipsi omnes
utiq; salui fiunt; quos omnes vult saluos fieri: quia hac salus non illis ex humana voluntate
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De Incarnat. Dom. iesu Christi. cap. 31.

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19. He shall come up like a Lyon from the swelling of Jordan, against the habitation of the strong: but I will suddenly make him runne away from her: and who is a chosen man that I may appoint ouer her, for who is like me? and who will appoint me the time? Ezech. 22. 14. Can thine heart indure, or can thine hands be strong in the dayes that I shall deale with thee? I the Lord haue spoken it and will doe it. cap. 36. 24. 25. 26. 27. I will take you from among the Heathen, and gather you out of all Countreies, and will bring you againe to your owne Land. Then will I sprinkle cleane water vpon you, and you shall be cleane from all your filthinesse, and from all your Idols will I cleanse you. A new heart also will I giue you, and a new Spirit will I put within you, and I will take away the stonie heart out of your flesh, and I will giue you an heart of flesh: and I will put my Lawes within you, and cause you to walke in my statutes, and yee shall keepe my iudgements and doe th m. Dan. 2. 20. 21. Blessed be the name of God for euer and euer, for wisdome and strength are his: And he changeth the times and seasons: He remoueth Kings, and setteth vp Kings, &c. cap. 4. 34. 35. And I blessed the most High, and prayesd him that liueth for euer, whose dominion is an euermlasting dominion, and his Kingdome is from generation to generation. And all the Inhabitants of the earth are reputed as nothing: And he doth according to his will in the army of Heauen, and among the Inhabitants of the earth: and none can stay his hand, or say vnto him; what dost thou? cap. 5. 23. The God in whose hand thy breath is, and whose are all thy wayes, hast thou not glorified. Isay 45. 23. Rom. 14. 15. I haue sworne by my selfe, the word is gone out of my mouth in righteousness and shall not returne; that every knee shall bow to me; that is, it shall be subiect and obedient vnto me: which were meereley false, if men might totally

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and finally resist Gods Grace and Spirit: Math. 6. 10. Thy will be done on earth as it is in Heauen. Acts 5. 38. 39. But if this counsell bee of God, yee cannot overthrow it, lest happily yea be found euen to fight against God. cap. 6. 10. And they were not able to resist the wisdom and the Spirit by which he spake, cap. 11. 17. For as much then as God gaue them the like gift as he did vnto vs, who beleened on the Lord Iesus Christ, who was I that I could withstand God? Ioh. 5. 21. For as the Father raiseth up the dead & quickneth them, euen so the Sonne quickneth whom he will. Iohn 6. 37. 44. All that the Father giveth me shall come vnto me. No man can come vnto me except my Father who hath sent mee draw him. Rom. 8. 28. 30. To them that are called according to his purpose, Moreover, whom he did predestinate, them he also called: whom he called, them he iustified: whom he iustified, i. Certa & im- them he glorified, c. 9. 19. 20. 21. Thou wilt say then vnto me, mutabilis, & why doth he yet complaine? i. for who hath resisted his will? efficacissima est Nay but O Man, who art thou that disputest against God? voluntas Dei: shall the thing formed say to him that formed it, why hast thou quam multa po- made me thus? Hath not the Potter power ouer the clay of the test, & non va- li, nihil aut: m- same lump, to make one Vessell to honour, and an other to velit quod non dishonour, &c. cap. 11. 7. 36. The election hath obtained it, possit. Verum est and the rest were blinded: For of him, and for him, and to him quod in Psalmo canitur. Deus are all things. 2 Tim. 1. 9. Who hath saved vs, and called vs autem noster in with an holy calling, according to his owne purpose and grace celo sursum, in celo & in terra enim quaecumq; voluit fecit. Quod utiq; non est verum si aliqua voluit & non fecit. Et quod est indignius, ideo non fecit, quoniam ne fieret quod volebat omnipotens voluntas hominis impedire. Non ergo sit aliquid nisi omnipotens fieri velit, vel faciendo ut fiat, vel ipse faciendo. Nec dubitandum est Deum facere bene, etiam faciendo fieri quaecumq; sunt male. Non enim hoc nisi iusto iudicio sunt. Et profecto bonum est, omne quod iustum est. Quamvis ergo ea que ma'a sunt, in quantum mala sunt non sunt bona; tamen ut non solum bona, sed etiam sint & mala, bonum est. Nam nisi esset hoc bonum, ut essent & ma'a, nullo modo esse finirentur ab omnipotente bono. Cui proculdubio quam facile est quod vult facere, tam facile est, quod non vult esse, non facere. Hoc nisi credamus, periclitatur ipsum nostra fidei confessionis iustitiam, quod nos in Deum Patrem omnipotentem credere confitemur. Neq; enim veritatem aliquid vocatur omnipotens, nisi quia quicquid vult potest, nec voluntate cuiusquam creature voluntatis omnipotentis impeditur effectus. August. Enchirideon. ad Laurent. cap. 93. 96. Prter Lombard, Sentent. 1. 1. Distinctio, 45. 46. & Ricardus De Media villa. ibid.

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 celo & in terra
 eum quaecumq; voluit fecit. Quod utiq; non est verum si aliqua voluit & non fecit. Et
 quod est indignius, ideo non fecit, quoniam ne fieret quod volebat omnipotens voluntas hominis
 impedire. Non ergo sit aliquid nisi omnipotens fieri velit, vel sinendo ut fiat, vel ipse faciendo.
 Nec dubitandum est Deum facere bene, etiam sinendo fieri quaecumq; sunt male. Non enim hoc
 nisi iusto iudicio finit. Et profecto bonum est, omne quod iustum est. Quamvis ergo ea quae
 mala sunt, in quantum mala sunt non sunt bona; tamen ut non solus bona, sed etiam sint
 & mala, bonum est. Nam nisi esset hoc bonum, ut essent & mala, nullo modo esset finientur
 ab omnipotente bono. Cui proculdubio quam facile est quod vult facere, tam facile est, quod
 non vult esse, non sinere. Hoc nisi credamus, periclitatur ipsum nostra fidei confessionis initium,
 quod nos in Deum Patrem omnipotentem credere confitemur. Neq; enim veraciter ok aliud
 vocatur omnipotens, nisi qui quicquid vult potest, nec voluntate cuiusquam creaturae volun-
 tatis omnipotentis impeditur effectus. August. Enchirideon. ad Laurent. cap. 93. 96.
 Petrus Lombard, Sentent. 1. 1. Distinctio, 45. 46. & Ricardus De Media villa. libid.

which was given vs in Christ Iesus, before the world began. 2 Cor. 10. 4. 5. For the weapons of our warfare are mighty through God, to the pulling downe of strong holds: casting downe Imaginations, and every high thing that exalteth it selfe against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ. 1 Cor. 1. 25. The weaknesse of God is stronger then men: much more his power. cap. 10. 22. Doe we provoke the Lord to isalouisie? are we stronger then he? Phil. 3. 21. Who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby hee is able euen to subdue all things to himselfe. Phil. 2. 9. 10. Wherefore God hath highly exalted him, and given him a name aboue every name, that (1) in (not at) the name of Iesus every knee should bow, of things in Heauen, and things in earth, and things vnder the earth, &c. The bowing of the knee, in which Text (as all Greeke Ori- the Fathers ioyntly testify,) being onely meant; of a ginals: So all vniuersall subiection and obedience of all Creatures, Angels, the Fathers, Men, and Devils to the Soueraigne power, the irresistible, all the Latine all-subduing Scepter of Iesus Christ; (especially at the generall Translations day of Iudgement, the only time when this Scripture shall be literally & fully verified, when they shall all appeare in person before Christs great Tribunal, to receive an eternal sentence from Epistle that him according to their workes,) as the (2) parallel Scriptures I haue seene, in the margent, (with all ancient, and moderne Expositors of this Scripture) testify: in which sence it yeelds except Beza a most inuincible Argument for our present Conclusion: So onely: So a most inuincible Argument for our present Conclusion: So on; Not of any corporall genuflexion, any externall Dr. Fulkers, capping, cringing, nodding, lowting, or bowing ei- the Rhemists, and Mr. Carnwrights English Translations; together with Erasmus his English Paraphrase, and our Common prayer Booke in the Epistle on Palme-Sunday (till the last Impression of it, 1629. in which the word, in, I know not by what authority, or for what sinister purpose, is translated into, At) doe expressly render it. (2) I say 45. 22, 23. Dan. 7. 9. 10. Mat. 28. 31. to the end. cap. 28. 18. Iohn 5. 22. to 30. cap. 17. 12. Act. 2. 34, 35, 36. cap. 17. 21, 34. Rom. 14. 9, 10, 11. 1 Cor. 15. 24, 25. Eph. 1. 20, 21, 22. 2 Thes. 1. 7. to 11. 1 Tim. 6. 14, 15. Hebr. 5. to 9. Psal. 118. 9. Col. 1. 16, 17, 18. 1 Peter 3. 22. Reuel. 1. 5, 7. cap. 5. 11, 12, 13. cap. 19. 11, to the end. cap. 20, 11, 12, 13.

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ther of the head or knee, at the sound or bare recital of the name of Iesus, either in the Church or elsewhere, as superstitious ignorant Romanists, vainly fancy: It being a meere groundlesse idle Ceremony, professedly condemned by (3) many learned Protestant Writers; as a meere nouell inuention of moderne Popes and Papists, to countenance the adoration of their deified Images, Altars, and their Host; not grounded on the Scripture, not mentioned by any one ancient Writer; not practized, not heard of in the Church of God for 1000. yeeres, and more; Pope Iohn the 20th. who lived about the yeere of our Lord, 1030. was the first I read of, that set this Ceremony on foote, (4) who to countenance, grace and propagate it the more, graunted by his Indulgence; that every inclining of the head at the name of Iesus, should procure 20. yeeres pardon. This Ceremony was afterwards authorized by (5) Pope Gregory the 10th. in the Popish Councell of Lyons: Anno Dom. 1274. since which it hath beene settled and established in the Church of Rome (especially in her Cathedrall Churches, where it was first, and most in v^{se}) by the Popish (6) Councell of Basil, Anno Dom. 1431. Sessio 21. by the (7) Prouinciall Councell of Seiena, Anno Dom. 1528. Decreta Fidei, cap. 14. and Decreta Morum, cap. 18. by the (8) Synode of Augusta, Anno Dom. 1548. cap. 23. And since that defended and iustified against those Protestant Churches and Writers who condemne it, both by the Rhemists in their Annotations on Phil. 2. 9. 10. sect. 2. and on Apoc. 13. sect. 7. by the (9) Sorbonists in their Notes on Philippians 2. 10. by Pappus in his Oratio in Domin. Fest. Palmarum: R. m. 14. Controuerfie 9. D. Henry Ayray in his Lecture on Phil. 2. 9. 10. Dr. Fulke, and Mr. Cartwright, Answer to the Rhemish Testament Notes on Phil. 2. sect. 2. and on Apoc. 13. sect. 7. Mr. Perkins in his Discourse of Witchcraft, sect. 3. Mr. Clarke in his Answer to a scandalous Libell or Censure, &c. Mr. Thomas Wilson in his Exposition on the Romanes, cap. 14. ver. 11. p. 631. (4) Sir Edwin Sands, his Error Spectrum, 1629. page 16. (5) Sexti Decretalia, lib. 3. Tit. 23. cap. 2. (6) Surinus Concl. Tom. 4. p. 61. a. (7) Surinus ibid. pag. 731. b. 741. a. (8) Surinus ibid. page 810. b. (9) Dr. Willets Synopsis, Cen. 2. Error. 51. and Commentary on the Rom. cap. 14. Contr. 9. Calvin, and Marlorat in Phil. 2. 9. 10.

* If it be no Ceremony but a Diuine worship or adoration, as most repute it, no humane Authority, but the Scripture only can prescribe it.

(3) Calvin, Marlorat, Beza, Junius, and Olevian: Comment. and Not. in Phil. 2. 9. 10. Bishop Babington his Exposition of the Catholicke Faith: in his Workes, page 195. 196, 197. Dr. Whitakers, in his Answer to William Reynolds, p. 398. 399. Dr. Willets in his Synopsis Papismi centuriar. Error. 51. and Commentary on

Dr. Fulke, and Mr. Cartwright, Answer to the Rhemish Testament Notes on Phil. 2. sect. 2. and on Apoc. 13. sect. 7. Mr. Perkins in his Discourse of Witchcraft, sect. 3. Mr. Clarke in his Answer to a scandalous Libell or Censure, &c. Mr. Thomas Wilson in his Exposition on the Romanes, cap. 14. ver. 11. p. 631. (4) Sir Edwin Sands, his Error Spectrum, 1629. page 16. (5) Sexti Decretalia, lib. 3. Tit. 23. cap. 2. (6) Surinus Concl. Tom. 4. p. 61. a. (7) Surinus ibid. pag. 731. b. 741. a. (8) Surinus ibid. page 810. b. (9) Dr. Willets Synopsis, Cen. 2. Error. 51. and Commentary on the Rom. cap. 14. Contr. 9. Calvin, and Marlorat in Phil. 2. 9. 10.

(10) Europe and by diners of the most renowned Popish Divines in Italy; Speculum, p. 16 who to grace this Ceremony the more, doe commonly teach in
 * A most ridiculous absurd conceit, their Pulpits (as (10) Sr Edwin Sands relates it from his owne experience,) that Christ himselfe on the Crosse, bowed his head on the right side, to reverence his owne name which was written ouer it. Such was the Antichristian birth; such the progresse, of this superstitious Popish Ceremony; which not (11) only interrupts men in their deuotions, (12) & breeds a kinde of disparity in the sacred Trinity; yea in (13) the names, the Offices, the person of Christ himselfe, as if hee were not as great, as venerable when hee is stiled Emanuel, Sauour, Sonne of God, Lambe of God, Word, or Christ; as when he is stiled Iesus; as though this name gaue dignity to his person, (which is (14) alike venerable, great, and holy in euery appellation which represents it to vs, as in any:) not his person dignity vnto it; But (15) likewise draves many ignorant persons to superstition, and grosse Idolatry; (16) in adoring the naked name of Iesus, without any reference to his person; in adoring Ioshua, the Sonne of Syrach, and Iustus (ensiled (17) Iesus in the Scripture) instead of Christ; yea in adoring (18) Bar-Iesus the Sorcerer, in lieu of Iesus our Sauour; as some great Ceremony-Masters haue done, being, I COSENS, I should say, cozened, with the Homonomie of the name: And with all sophisticates and corrupts both the words and meaning of this sacred Text; which I thought good to cleare, for feare our Arminians by meanes of these their litterall externall Popish gennu-flections (of which this Text is not intended, as the other Authors. at Number 3. (16) This bowing of the knee at the name of Iesus. if it be a duty of the Text, as some affirme, or a Ceremony taken vp to proue Christ Iesus to be God, is certainly no ciuill worship, which cannot manifest Christ to be God; but a Diuine adoration due onely to God: Witness the 1 Kin. 18. 19. Exod. 20. 5. cap. 23. 24. Psal. 95. 6. Ilay 45. 29. 2 Chron. 7. 3. Rom. 11. 4. Ephes. 3. 14. (Genuflexio in Scriptura adorationem significat. Osiander, Controuer. pars 1. cap. 6. Quæst. 5. p. 151.) To bow therefore to the very name or word Iesus; or to Ioshua, or to any other person ensiled with this name but to Christ himselfe, must needs be grosse Idolatry. (17) Heb. 4. 8. The Prologue to, and Title of Ecclesiasticus. Col. 4. 11. (18) Acts 13. 6.

(19) sundry

(19) sundry of the Fathers doe expressly teach vs) should
 evade its force. He then that shall vnfainedly meditate
 on all these feuerall Texts of Scripture, together with:
 Ephes. 1. 19. 20. That you may know, what is the & exces-
 ding greatnesse of his power to vs-ward who beliene, according
 to the working of his mighty power: which he wrought in
 Christ when he raised him from the dead, and set him at his
 owne right hand in the heauenly places. cap. 2. 1. 5. 6.
 And you hath he quickned, who were dead in trespasses and
 sinnes, and hath raised vs vp together, and made vs to sit to-
 gether in heauenly places with Christ, Iohn 5. 25. Verily,
 verily, I say vnto you, that the houre is coming and now is,
 that the dead shall heare the voyce of the Sonne of God, and
 they that heare it shall liue. Rom 4. 17. God who quickneth
 the dead, and calleth those things that be not, as though they
 were. Rom 9. 15. 16. 18. I will haue mercy on whom I will
 haue mercy: and I will haue compassion on whom I will haue
 compassion. So then it is not of him that willeth, nor of him
 that runneth, but of God that sheweth mercy. Therefore hath
 he mercy on whom he will haue mercy, and whom he will, he
 hardeneth. Ephes. 1. 11. In whom we haue obtained an in-
 (19) *Vino ego
 dicit Dominus,
 quia misce-
 tur omne genu,
 & confitebitur
 omnis lingua
 Deo: Flebit a-
 tem genu omnis
 creatura Deo
 in nomine Jesu
 per quem recon-
 ciliata est ei, se-
 cundum quod
 idem Apostolus
 dicit: quia in
 nomine Iesu om-
 ne genu flecte-
 tur caelestium,
 terrestrium &
 infernorum.
 Flebit sane
 genu, & omnia
 linguam confite-
 re Deo, de Esaiæ*
 Pro, hec sermonibus assumptis Apostolus, quod tamen non est carnaliter accipiendum, ut puta-
 mus etiam celestia que dicitur genu flectere, carnalibus membris hac facere. Verbi causa, ut puta-
 tur vel Sol, vel Luna, vel Stella, vel etiam Angeli, & quaecumque sunt que celestia nominantur.
 corporalibus inflexa genibus adorare, &c. Nam quæ genua in spiritibus esse creduntur? aut
 quæ lingue in ignis specie requiruntur? Sed genu flectere subiecta esse cuncta, & cultui Dei
 obodire declarat. Origen. in Rom. 1.9. c. 14. Tom. 3. f. 215. A. See Hierom. l. 2. in Eph.
 3. Tom 6 p. 174. B. Cyril. Alex. l. 4. in Esaiam c. 45, Orat. 3. lib. 11 in Ioan. c. 7. 20, 21.
 Ambrose, Hierom, Chrysostome, Primasius, Sedulius, Rheimigius, Beda, Haymo,
 Theophylact, Anselme, Occumenius, in Phil. 2. 9, 10. and Rom. 14. 11 accordingly.
 & Quis porro tam impie despiciat, ut dicat, Deus malis hominum voluntates quas voluerit, quan-
 do voluerit, ubi voluerit, in bonum non posse convertere? Sed cum facit, per misericordiam fa-
 cit; cum autem non facit, per iudicium non facit. Quoniam cuius vult misereatur, & quem vult
 indurat, &c. Sed quamlibet sint voluntates vel Angelorum, vel hominum, vel bonorum, vel
 malorum, vel illud quod Deus, vel aliud volentes quam Deus, omnipotentis voluntas Dei
 semper inuicta est: quæ mala esse nunquam potest; quia etiam cum mala irrogat iusta est; &
 proscito quæ iusta est, mala non est. Deus igitur omnipotens siue per misericordiam cuius vult
 misereatur, siue per iudicium quem vult obdurat, nec inique aliquid facit, nec nisi volens que-
 quam facit, & omnia quaecumque vult facit. August. Enchirid. cap. 98. and 102. Peter Lom-
 bard Sentent. lib. 1. Distinctio 46. and 47.

ly that almighty, al-commanding God, who made the hearts and wils. of men at the first, & can change, can order them at his pleasure: That blessed Lord and Saviour of ours, Iesus Christ, ^h who hath now an absolute soveraigne power over all flesh, to rule, to order them as he will himselfe: who when he was here on earth, had so much omnipotency and Divinity in him, as to ⁱ raise the dead: to ^k heale the sicke, the blinde, the deafe, the lame: to ^l stay the most tempestuous raging stormes, the waues, the windes, at pleasure: to ^m command the very Prince the chiefe, yea, ⁿ whole legions of Devils with authority, with power, and to eiect, to dispossesse men of them, by his meere command; He that can now controll the ^o very world it selfe, with all the creatures both in Heauen, Earth, or Hell: He that can make both ^{*} Heauen and Earth to bow, to quake, to tremble, to melt away to nothing at his voyce and presence, can much more easily conuert and turne the hearts, the wills of all his children in a moment (as he hath done alwaies hitherto, there being not one of the Elect, thar did euer yet either totally or finally withstand his inward call) without any difficulty or resistance.

If any obiect that of Acts 7. 51. *Yee stiff-necked and of uncircumcised hearts and eares, you haue alwayes resisted the holy Ghost:* with that of Mat. 23. 37. *How often would I haue gathered thy children, as the Hen gathereth her chicken vnder her wings, and yee would not;* which seeme for to oppugne this Conclusion.

To the First of these, I answer: First, that this Text speakes onely of the Reprobate and stiffnecked Iewes: of *uncircumcised hearts and eares*, who cannot but resist the externall proffers of Gods grace: not of the Elect and chosen of God among the Iewes, *three thousand* of which were conuerted at one Sermon. Secondly, the spirit which these Iewes did here resist, was the spirit of prophesie, not of regeneration: it was the Word of the holy Ghost vttered by those Prophets which they

g 2 Cor. 3. 18.
Prou. 21. 1.
b Iohn 17. 2.
Mat. 28. 18.
Psal. 8. 6, 7, 8.
i Mat. 11. 5.
Iohn 12. 44.
k Luke 5. 13.
24, 25.
Mat 11. 5.
l Mat. 8. 16, 27.
Mat. 7. 37.
m Lu. 4. 35, 36.
n Mar. 5. 8. 10
33.
o Chro. 20. 6.
Phil. 2. 10, 11.
* Iob 9. 5, 6. 6.
26. 10, 11.
Psal. 40. 2. Psal.
114. 3, 7. Ier. 10.
18. Amos 9. 5.
Nahum 1. 4, 5.
Psal 18. 7.

Obiect.

Answer.

Acts 2. 37.
to 42.

94. 52. & Mat.

23. 34, 35.

1 Thel. 2. 16.

2
 * Hierusalem
 quidem filios
 suos ab i. so col-
 legi noluit, sed
 ea quoq. nolente
 filios eius collegit
 ipse quos voluit:
 quia in ca. o &
 in terra non
 quendam voluit
 & fecit, quendam
 vero voluit &
 non fecit, sed
 omnia quaecumq.
 voluit fecit.
 Augustini.
 Enchirideon.
 ad Laurentiū,
 cap. 97.
 f Peter Lom-
 bard, lib. 1.
 Distinctio 46.
 and all the
 Schoolemen
 Ibidem accor-
 dingly.

2 See Iohn 7.

1. 8.

1 Iohn 9 22.

they flew and stoned. ver. 52. which sounded onely in their eares: not the renewing, the regenerating operation of Gods holy Spirit which wrought effectually in their hearts. Thirdly, this was onely an externall resistance of the *holy Ghost in others*: not an intrinsecall opposition of him, or of his powerfull operations in themselves: therefore its nothing to the point in question.

To the second, I answer: First, that Christ here speakes onely of a gathering of them by the externall ministry of his Prophets, and Messengers which they stoned: (as the former part of the verse. *O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them that are sent into thee: how often would I have gathered &c.* with verse 34. 35. doe infallibly proue:) not by the internall regenerating operation of his Spirit, the onely thing in question, which they could not resist. Secondly, I answer, with *Saint Augustine*, and *Peter Lombard*: That the meaning of these words is not: that those whom Christ would gather did resist or disobey his call: but that *Hierusalems* Rulers, with the Scribes and Pharises, were vtterly vnwilling that Christ should gather those whom he did call: The summe and drift of these words is only this: I by my ministry would haue gathered *Hierusalem*, and her Sonnes vnto me; but you Scribes and Pharises (for to them alone, not to *Hierusalem* was this speech directed, as the whole series of the chapter, from the second verse to the end, doth irrefragably witnesse) would not permit mee: *for you withstood my ministry*: yea, those that I did conuert and call, it was against your wills: *who agreed, that if any man did confesse that I was Christ, he should be thrust out of the Synagoge*: This is the whole scope and substance of the place, which concludes but this against vs. The Scribes and Pharises did resist Christs ministry, in hindering him from preaching to the people: Or Christ did conuert men
 against

against the Pharises wills: therefore the Elect may finally and totally resist the inward working power of the Spirit in the very Act of their Conuersio: A grosse Non-sequitur; which hurts not this Concusion. All those whom Christ effectually called, when he was on earth, * as Andrew, Peter, Matthew, Luke, and the rest of his Disciples, did ready leave all to follow him, without the least resistance or delay: therefore all who are thus inwardly called by his grace and spirit, doe so now. So that I may well conclude with that of Prosper: * Nihil obistere Diuinae gratiae potest quo minus id quod voluerit impleatur, dum etiam discordiae ad vnitatem trahunt, & plagae in remedia vertuntur, vt Ecclesia vnde metuit periculum, indeumat augmentum.

For the seventh of these our Anti-Arminian Conclusions, touching the totall and finall perseuerance of the Saints, in grace; which is neuer totally extinguished, though it be oft eclipsed by corruptions. And that true saving faith or grace, are proper, yea peculiar to the Elect alone; * of whom none euer perish; not incident, not communicable vnto Reprobates. It is euidently warranted, vniuersally proued, by our 17. Article; figure (7:) by the 5. Article of Lambeth: the 12. 13. 15. 33. and 38. Articles of Ireland: which are expresse and punctuall in it; by the Common prayer Booke; the Homelies, and the Chatechismes fore-recorded, figures (7:) by Barrets Recantation, sect. 1. 2. 3. 4. 5, and by the Synode of Dort resolution. Article 5.

Add we to these by way of Testimony, the copious, densitas obſtaculi fuerit: Ita & bonum in anima a malo oppressum, pro qualitate eius aut in totum vacat occulta salute; aut qua datur radiat inuenta libertate. Tertullian De Anima. lib. 2. p. 360. Vid. Ibidem. 2. Ecclesia Catholica in Electis suis, praecognitis a Deo, Filijs Promissionis, membris corporis Christi, non minuitur, nec ad paucitatem redigitur: quia ipsi vere sunt, quia de numero eorum nihil perit. Prosper Aquit. in Psal. 106. Fol. 249. b. Veritas dicit, Haec est voluntas eius qui me misit Patris, vt omne quod dedit mihi, non perdam ex eo quicquam, sed resuscitem illud in nouissimo die. Quod ergo Pater Filio dedit, Filius omnino non perdit. Idem enim dicit; Omne quod dat mihi Pater venit ad me, & non eyciam foras. Idem, Ad Obiect. Vincent. Resp. 16.

x Mar. 4. 18.
to 23. cap. 9. 9.
Mar. 1. 16, to
21. c. 2. 14.
* De uocatione
Gentium. lib. 2.
cap. 33.

7
The 7th. An-
ti-Arminian
proposition
confirmed.
y Quod enim a
Deo est, non tam
extinguitur,
quam obumbra-
tur; Potest quidem
obumbrari quia
non est Deus;
extingui
non potest, quia
a Deo est. Itaq;
sicut lumen a
quo obſtaculo
impeditum ma-
net, sed non com-
paret, si tanta

- Henry the 8. vnanimous, and concurrent attestation, of Mr. *William Tyndall*: Prologue on the Epistle to the Romanes, p. 42. Parable of the wicked Mammon, p. 69. 70. 74. 75. 78. Preface to the Obediēce of a Chriltian man, p. 99. & In the Treatise it selfe, p. 169. An answer to Sir *Thomas Moores* Dialogue, page 257. 258. 259. 260. 261. 266. Answer to Mr. *Moores* 2. Booke, cap. 3. 4. p. 293. 294. Answer to his 3. Booke, page 307. Answer to his 4. Booke, cap. 10. p. 329. cap. 11. p. 330. 331. 334. to 348. A Pathway into the holy Scripture, page 384. An Exposition on the first Epistle of *Iohn*, cap. 2. page 402. cap. 3. page 410. 412. cap. 5. page 423. An Exposition on the 6. of *Iohn*, page 460. 462. Of Mr. *Iohn Frith* Martyr, An Answer to my Lord of *Rocheſter*, page 55. An Answer to *Raſtals*: 3. chapter. page 71. 72. 73. A Myrrour to know thy selfe. page 84. Of Dr. *Barnes*, That faith onely iustiſieth before God, page 235. 242. Of Mr. *Robert Legate*, his Catechiſme betweene the Husband and Wife: what the Catholicke Church is: And betweene the vnlearned Man and Truth, in the Raigne of *Henry the VIII.* * Of *Peter Martyr*, Commentary in *Romanos*, c. 5. p. 233. 234. in cap. 8. p. 533. to 558. *Locorum Communium Claſſis*, 3. c. 3. ſect. 46. 47. Of *Martin Bucer*, Commentary on *Mathew* 7. verſe 23. cap. 16. ver. 18. cap. 20. ver. 16. cap. 24. ver. 24. in *Ioannem*, cap. 4. 14. cap. 6. ver. 30. to 64. cap. 10. ver. 9. 27. 28. cap. 14. 16. 7 in *Romanos* cap. 8. 30. to the end. Of *Bishop Latimer*, in his Sermons, fol. 141. 142. 180. 226. 258. 312. 326. 327. 328. Of the Author of the Booke intituled, *The Precious Pearle*, ſet out by *Edward Duke of Somerſet*, then Lord Protector, his eſpeciall command, who hath prefixed a godly Epistle of his owne vnto it, dated the 6. day of May. Anno 1550. cap. 6. fol. 15. a. cap. 23. fol. 60. b. cap. 24. fol. 64. b. cap. 30. fol. 84. 85. & 97 b. Of Mr. *Iohn Bradford*, his Defence of Predeſtination, where this point is pithily and particularly diſcuſſed: and his

his Letter in the Booke of Martyrs, pag. 1505. Col. 1. Of *John Carelesse* a Martyr, *Ibidem* p. 1742. and in his 2. Letter to K. E. printed at London 1566. by *William Powel*. Of Learned *Bartholmew Traheron*, in his Exposition on Lead vs not into temptation, London 1573. where this point is pithily discussed. Of Mr. *Thomas Beacon*, his *Sicke mans Salue*. page 271. 272. 273. 274. 424. 425. 426. 427. Of *Stephen Garret*, The Summe of the holy Scriptures. printed 1547. cap. 4. 7. 8. 13. Of Mr. *Roger Hutchinson*, in his Image of God, cap. 11. fol. 44. cap. 17. fol. 86. 87. in the daies of King *Edward the VI.* * Of Reuerend Master *Nowel*, in his Authorized Catechisme on the 3. partition of the Creed: the holy Catholicke Church, the Communion of Saints, the forgiuenesse of sinnes. Of learned and incomperable Bishop *Iewell*, in the Defence of his Apologie, p. 67. 68. and Exposition on the Theffalonians, page 14. 15. 16. 23. 176. 177. 201. 226. 227. 382. 383. 384. 385. Of Mr. *Anthony Gilby* who fled for Religion in *Queene Maries* dayes: in his Treatise of Election and Reprobation, London by *John Woodcocke*, 1581. Of Mr. *Robert Crowlie* in his Apologie, fol. 22. 23. Of learned * *Gualtherus Haddon*, Vice-Chancellor of the Vniuersity of Cambridge in King *Edward the VI.* his Raigne, for sundry yeeres together, in his *Responsio Contra Henr. Osorium continuata per Ioannem Foxum*, Londini 1577. l. 2. fol. 113. to 220. where the points of Election, Reprobation, Conuersion, Free-will, vniuersall grace, resisting of Grace, are likewise learnedly, largely, and particularly debated. Of Mr. *John Fox*, his Booke of Martyrs, London 1597. page 1506. Col. 1. lin. 74. 80. In his Sermon at Pauls Crosse, printed *Cum Priuilegio*, London 1570. fol. 12. 19. 20. 21. Of Mr. *John Veron*, in his Fruitfull Treatise of Predestination, fol. 40. to 63. 79. 106. to 110. where this our Conclusion is largely proued. Of Mr. *John Daniel*, his Excellent Comfort to all Christians, cap. 3. 4. 5. 6. 27. Of Mr. *Thomas Pal-*

* *Queene Eli.** See *Baleus Centuria 9.* page 762.

fryman, in his Treatise of Heauenly Philosophie. lib. 1. cap. 7. 8. Of Mr. Edward Deering, in his 7. 10. 14. 16. 18. 24. & 27. Lectures on the Hebr. Of Mr. Iohn Prime, in his two Treatises, the one of Nature, the other of Grace, London 1583. Of Mr. James Price, his Fanne of the Faithfull, cap. 1. 2. 3. 4. Of Mr. George Gifford, in his 4th. Sermon on the 2 Peter 1. 9. 10. London 1582. Of T. W. in his authorized Answer to B. the Libertine London 1581. cap. 12. Of Dr. Iohn Bridges Deane of Sarum, afterwards Bishop of Oxford: in his Defence of the Gouernment established in the Church of England, by lawfull authority in Ecclesiasticall matters, London 1587. lib. 15. page 1307. to 1313. where he affirms: *that the Elect can neither wholly, nor finally fall from Grace: that the contrary Doctrine of falling from grace is a grosse Error of the Papists: and that it is no waies grounded on, nor countenanced by our 16. Article, since neither the sence, nor the words of it doe tend to any such thing.* Of Learned Dr. Fulke, and Mr. Cartwright, Notes on the Rhemish Testament. Notes on Luke 8. sect. 1. on Romanes 11. sect. 2. on 1 Tim. 1. sect. 2. on Apocalypse 2. sect. 2. Of Learned and godly Bishop Babington, Exposition on the 12. Article of the Creed, Life euerlasting, page 259. 260. in his workes at large, in his profitable Exposition on the Lords Prayer. p. 127. 128. 194. to 203. 222. with his Sermon at Pauls Crosse 1591. part 1. and 3. page 263, &c. Of Solid Dr. Whitakers: *Responsio ad 8. Rationes Campiani, De Paradoxis.* lib. 18. *De Ecclesia Controuersia.* 2. *Quaest.* 3. cap. 2. p. 146. and *Cyanea Cantio*, page 17. to 25. Of Dr. Sparkes Answer to Iohn De Albines Discourse against Heresies, cap. 34. page 281. to 285. and in his comfortable Treatise for a troubled Conscience. London 1580. Of Mr. Robert Keilway, Sermon of sure Comfort, 1580. page 22. to 27. and 46. to 85. Of Mr. Iohn Vdall, his *Peters Fall*, London 1589. Sermon 2. Of Mr. Henry Holland, his *Dauids Faith and Repentance*, London 1589.

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*All these are collected and set out by *Thysius Hardronicus*. 1613.

*Dr. *Humfries* De Vita & Morte *Iuelli*. page 88.

some of our Antagonists stile him, Discourse of Iustification. sect. 26. Sermon of the Perpetuity and certainty of faith in the Elect. Sermon 1. on Iude. sect. 10. to 15. Of Mr. *William Burton*, in his *Dauids Euidence*. 1596. Sermon 5. p. 102. to 115. Of Dr. *Dow*, now Bishop of Peterburrow, in his Sermon at Pauls Crosse, on Ezech. 33. 11. Febr. 6. 1596. Of Mr. *John Hill* in his *Life euerlasting*. lib. 5. cap. 2. Quæst. 4. 5. 6. cap. 3. Quæst. 21. and of Reuerend Mr. *Phillips*, Sermon on Romanes 8. ver. 15. 16. 30. in the Raigne of blessed Queene *Elizabeth*. Adde we to these, the Royall suffrage * of Learned King *James* of happy memory, in his Declaration against *Vorstius*, published in the yeere 1612. page 15. 18. 19. 20. 22. 23. 35. (with which I dare to challenge the proudest Arminian Champion, or Patron of the Saints Apostasie that this day breathes in England.) where he stiles the Arminian Assertion, of the *Apostasie of the Saints*; A WICKED DOCTRINE, A BLASPHEMOVS HERESIE, directly contrary to the Doctrine of the Church of England: and *Bertius* his Booke of the *Apostasie of the Saints*; A BLASPHEMOVS BOOKE, the very Title whereof were enough to make it worthy the fire; branding *Bertius*, with the name of an HERETIQUE, and ATHEISTICALL SECTARIE. Heare but his owne Royall words in this his Declaration, p. 15. 16. About the same time one *Bertius*, a Scholler of the late *Arminius*, (who was the first in our age that infected *Leyden* with * Heresie) was so impudent, as to send a Letter to the Arch-Bishop of Canterbury, with a Booke intituled, *De Apostasia Sanctorum*: And not thinking it sufficient to anow the sending of such a Booke, (the very Title whereof only, were enough to make it worthy the fire) hee was moreover * so shamelesse, as to maintaine in his Letter to the Arch-Bishop, that the Doctrine contained in his Booke was agreeable with the Doctrine of the Church of England: Let the Church of Christ then iudge, whether it was not ^b high time for vs to bether our selues, when as this

* King *James*.
* Arminianisme therefore in King *James* his iudgement is Heresie.
a And doe not their Bookes who defend this Error deserve as much?
* And are there not some at home as shamelesse now?
b And is it not then much more high time for vs to bether our selues now?

gangrene.

gangrene had not onely taken hold amongst our nearest neighbours; so as Non solum paries proximus iam ardebat: not onely the next house was on fire, but did also begin to creepe into the bowels of our owne Kingdome, &c. And in his Letter to the States, October 6. 1611. *Ibid.* p. 18. 19. 20. 22. 23. Wee had well hoped, that the corrupt seed which * that enemy of God, Arminius, did sow amongst you some few yeeres since, (whose ^c Disciples and Followers are yet too bold within your Dominions) had given you a sufficient warning, afterwards to take heed of such infected persons, seeing your owne Country-men, already divided into ^d Factions upon this occasion, a matter so opposite to unitie (which is indeed the onely prop and safety of your State next vnder God, as of necessity it must by little and little bring you to utter ruine, if wisely you doe not provide against it, and that in time. It is true that it was our hard hap not to heare of this Arminius before he was dead, and that ^e all the Reformed Churches of Germany had with open mouth complained of him. But as soone as we understood of that distraction in your State, which after his death he left behinde him, we did not faile (taking the opportunity when your last extraordinary Ambassadors were here with vs) to use some such speeches vnto them concerning this matter, as we thought fittest for the good of your State, and which we doubt not but they haue faithfully reported vnto you. For what need we make any Question of the arrogancy of these ^f HERETIQUES, or rather ATHE-ISTICALL SECTARIES amongst you, when one of them at this present remaining in your Towne of Leyden, hath not onely presumed to publish of late, a BLASPHEMOVS BOOKE OF THE APOSTASIE OF THE SAINTS, but hath besides beene so impudent, as to send the other day a copy thereof, to our Arch-Bishop of Camerbury, together with a Letter, wherein he is not ashamed (as also in his Book) to lye so grossly, as to auowe, that his Heresies contained in King James his resolution, the Arminian Heresies are contrary, and no waies agreeable to the Religion and Doctrine of the Church of England; and dare any Arminian be so bold as to giue him the lye?

* Pray marke if you his followers, who say you plead for God as if you were his Friends. ^c And are they not so in ours now?

^d Arminianisme then is a factious Doctrine, and a means to bring vs by degrees to ruine if it be not prevented. ^e And haue not we as much cause to complaine of his followers, now as they then had of him?

^f Loe here your stile you proud Arminians; auoyd it or gain say it if you can. Therefore by King James his expresse reso-

the said Booke, are agreeable with the Religion and profession of the Church of England. For these respects therefore, we haue cause enough very heartily to request you, to roote out with speed those Heresies and Scilismes, which are beginning to bud forth amongst you, which if you suffer to haue the reines any longer, you cannot expect any other issue thereof, then the curse of God, insanie throughout all the Reformed Churches, and a perpetuall rent and distraction in the whole body of your State. We will therefore conclude with this request, that you will assure your selues, that the affection onely which we beare vnto your State, hath inforced vs to vse this liberty towards you, not doubting for our part, but that as this which we haue written vnto you, proceeds from the sincerity of Our conscience, so Our good God will be pleased to giue you an apprehension thereof, and that your resolution in a matter of so great consequence, may tend to his glory, to your owne honor and safety, to the extirpation of the springing Atheismes and Heresies, and to the satisfaction not onely of vs, but of all the Reformed Churches, who haue beene hitherto extreemely scandalized therewith. But if on the contrary part, we faile of that we expect at your hands (which God forbid) and that you suffer hereafter such PESTILENT HERETIQUES to nestle amongst you, who dare take vpon them that licentious liberty, to fetch againe from Hell the ¹ ANCIENT HERESIES long since condemned, or else to inuent new of their owne braine, contrary to the beliefe of the true Catholike Church; we shall then be constrained (to our great grieve) & publickly to professe against these abominations; and (as God hath honored vs with the Title of DEFENDER OF THE FAITH) not onely to depart and separte our selues from the Vnion of such false and Hereticall Churches, but also to exhort all other Reformed Churches to ioyne with vs in a common Councell how to extinguish, and remaund to Hell these ABOMINABLE HERESIES, that now begin to put forth againe. And furthermore for our owne particular, wee shall be enforced strictly to inhibit the youth of Our Dominions from repairing to so ¹ infected a place as the Vniuersity of Leyden.

h Loc here the curled fruits of Arminianisme; which we finde and feeble by wofull experience to be true. i Arminianisme then is but an old condemned Heresie contrary to the beliefe of the true Catholicke Church. k What then would this Orthodox King doe, and say, should he haue seene his owne Kingdome, Church, and Vniuersities infected with the pestilent Errors of Arminius, as they haue bin of late? l Arminianisme therefore is infectious, and the Vniuersities and places infected with it, are dangerous to resort vnto.

den. Sed meliora speramus & ominamur, *We hope and expect for better: assuring our selves in the mercy of our good God, that as hee hath a long time preserved you from your temporall enemies, &c. that the same God will not leave you for a prey to your spirituall aduersaries, who gape at nothing but your utter destruction.* Thus farre his Maiestie in his owne words: Now heare him speaking and concluding in his Ambassadors: *Ibidem, pag. 35. To conclude: His Maiestie doth exhort you, seeing you haue heretofore taken Armes for the liberty of your consciences, and haue so much endured in a violent and bloody warre the space of forty yeeres, for the profession of the Gospel; that now hauing gotten the vpper hand of your miseries, you would not suffer the followers of Arminius, to make your actions an example for them to proclaime throughout the world, that WICKED DOCTRINE, OF THE APOSTASIE OF THE SAINTS.* Adde we to this his Maiesties full and Royall suffrage, the concurrent testimony of eminent and renowned Dr. *Reinolds, Thesis 4. sect. 23. 24. Defensio Thesis. sect. 17. 20. Censura Librorum Apochryph. Praefatio. 207. and Conference at Hampton Court. page 41. 42. 43. Of Reuerend and learned Dr. Robert Abbot, late Bishop of Salisbury, once Regius Professor of Diuinity in Oxford, in his Answer to Bishop. part 1. cap. 12. part 2. cap. 3. De Perseuerantia Sanctorum Lectura 1. read publickely in the Diuinity Schooles of Oxford, Iuly 10. 1613. in the Act time, and Animaduersion in Thompsons Diatribam De Interfectione & Gratia. Of profound Dr. Field, Booke 1. Of the Church. cap. 3. 6. 7. 8. Answer to Theophylus Higgons part 1. cap. 3. 2. part. sect 2. p. 832. 833. 834. Of iudicious Dr. Bulkeley, in his Apologie for the Religion established in the Church of England, London 1608. p. 62. 64. 196. Of Acute Dr. William Selater, in his Sermon preached at Pauls Crosse, September 17. 1609. on Hebr. 6. 3. 4. 5. 6. London 1610. and in his Exposition on the 1. Epistle of the Thessalonians, cap. 1. ver. 4. page 30. ver. 5. p. 39. 40. 44. cap. 3. ver. 13. p. 251.*

m Arminians therefore gape for nothing but our viter destruction: this is their ayme, therefore beware their Doctrine.

n The Apostasie of the Saints, is a wicked Doctrine: no wonder then if the Patrons of it be commonly Apostates and wicked men.

252. cap. 5. ver. 10. page 436. to 455. ver. 19. p. 596. ver. 20. page 535. 536. ver. 24. page 524. 571. Exposition on Epistle 2. cap. 1. ver. 3. page 7. ver. 10. page 53. 54. ver. 11. page 66. to 71. cap. 2. ver. 13. page 178. to 190. cap. 3. ver. 3. page 219. to 234. Of Reuerend Bishop *King*, in his 8. Lecture vpon Ionah. page 113. 115. and Lecture 17. page 227. Of pious Dr. *Henry Aitay*, in his 5. Lecture on the Philippians page 61. to 67. Lecture 34. page 402. 403. to 410. Lecture 61. page 725. Of Mr. *Anthony Maxey*, Chaplaine in Ordinary to his Maiestie, in his Golden Chaine of mans saluation, London 1607. Edit. 3. Sermon 1. at the beginning, and in the conclusion. Of Laborious and learned Dr. *Willet*, Commentary on Romanes 5. Controuersie 3. on cap. 6. Controu. 7. on cap. 8. Cont. 17. 19. on cap. 9. Cont. 16. on cap. 11. Cont. 21. and *Synopsis Papi/mi*. page 64. 65. 448. 923. 924. 925. Of godly Mr. *Richard Rogers*, in his 7. Treatises. Treatise 2. cap. 20. Treatise 6. cap. 2. 3. 4. 5. Of Mr. *Thomas Rogers*, *Analysis* on the 17. Article. Proposition 3. Of Mr. *Francis Trigue*, his true Catholicke. cap. 5. London 1602. p. 150. to 187. Of Mr. *Wotton*, in his Triall of the Romish Clergies title of the Church. London 1608. p. 212. and in his Dangerous Plot discouered. London 1626. cap. 11. 12. page 37. to 81. Of Mr. *Iohn Trendall*, his Arke against the Dragons flood. London 1608. page 4. 5. 22. Of Mr. *Stoeke*, in his Doctrine of Repentance. London 1610. p. 167. 168. 169. 170. Of Mr. *Brightman* on the Reuelation. cap. 3. ver. 5. 11. 12. cap. 13. 8. cap. 17. 8. cap. 20. 6. 15. and cap. 22. 11. Of godly Mr. *Heiron*, in his Abridgment of the Gospel. Sermon 1. in his Workes at large. London 1620. part 1. page 102. 109. The worth of the water of Life. page 205. 206. The spirituall Sonship. page 308. 265. to 374. A Caueat and Comfort to Beleeuers. page 623. to 627. and Penance for sinne. part 2. page 64. 65. Of learned and solid Doctor *Iohn White*, in his Way to the true Church.

Church. Digression 42. 43. and his Defence of the Way. cap. 16. sect. 4. Of Mr. *Thomas Wilson*, Sermon of Perseuerance. 1608. in his Exposition on Romanes 8. ver. 30. on c. 5. ver. 2. cap. 11. ver. 29. Of Mr. * *Wil-*
locks Exposition on Psal. 1. 3. on Psal. 37. 23. 24. on Psal. 125. Of Mr. *Draxe* his Worlds resurrection. p. 42. 56. 57. 66. 67. 77. 78. Of Acute Dr. *Ames*, *Coronis*
ad Collationem Hagensensem. Article 5. Of Learned Dr. *Crakenthorpe*, Sermon of Predestination. London 1620. page 26. 30. 31. 32. and *Defensio Ecclesie Anglicane*
contra Archiepiscopum Spalatensem, c. 78. Of Mr. *Richard VVeb*, in his Sermon intituled, The Lot and Portion of the Righteous. London 1616. Of Mr. *Paul Bayne*, in his Triall of a Christians Estate, on Hebr. 10. 39. London 1618. In his Briefe Directions to a godly life, p. 23. 418. and in his Commentary on Ephesians 1. page 109. 110. 302. 306. 307. 393. 402. 403. Mr. *VVilliam*
Comper, his right way to Eternall glory on Rom. 8. p. 42. 255. 356. 362. 363. 370. and in his Glorification of a Christian. page 448. 449. 455. 456. 457. Master *VVilliam Harrison*, in his Sermon of Deaths aduantage little regarded. London 1602. page 14. 15. Mr. *Nathaniel Byfield*, Discourse of the Promises. cap. 13. Assurance of Gods Loue, and Mans Saluation, London 1614. and Exposition on Colossians 1. page 93. 144. 145. Mr. *Randall*, in his Sermons on Romanes 8. Mr. *Elton*, his Sermons on Romanes 8. 30. intituled, The triumph of a Christian. Mr. *Elnathan Parre*, his Grounds of Diuinity, Edit. 3. page 220. Dr. *Iohn Boyes*, late Deane of Canterbury in his Workes. London 1622. page 189. 483. 768. 928. Mr. *Bradshaw*, Commentary on 2. Thes. 3. 3. 4. 5. Sir *Iohn Haywood*, in his *Dauids* Teares, on Psal. 32. ver. 4. sect. 13. 15. 16. Of Learned Dr. *Bensfield*, *De Perseuerantia Sanctorum Libri 2.* Of Mr. *VVilliam Atterjoll*, Commentary on the Epistle to Philemon. page 7. 80. 81. 133. 134. 482. 191. 492. Of Mr. *Robert Tarrow*, A Soueraigne Comfort for a troubled

* See his Doctrine of Doubting where this point is amply debated

led Conscience, cap. 38. to the end of the Booke, pag. 352. to 439. Of Dr. *Thomas Taylor*, in his Parable of the Sower. London 1623. * page 413. to 452. Of Mr. *John Darnham*, Summe of Divinity. lib. 2. cap. 1. 6. and 7. and his Christian Warfare. * lib. 2. cap. 13. to 22. Of Mr. *Timothy Rogers*, his Righteous mans evidence for Heaven. London 1621. page 236. 237. 246. Of *Caleb Delechampi*, *Vindicia Solomonis*. Cantabrigia 1622. Of Reuerend Bishop *Hall*, Contemplations; Volume 6. lib. 17. *Solomons* Defection, page 1274. in his workes at large. Of Eminent Dr. *Prideaux*, in his *Ephesus* Backsliding: and *Lectura* 6. *De Perseuerantia Sanctorum*. Oxonia 1621. Iulij 7. in *Vesperij Communionum*. Of Mr. *Samuel Crooke*, in his Guide to true Blessednesse. Edit. 3. page 44. 45. 60. 68. 78. Of Mr. *Samuel Smih*, his *Dauids* blessed man. London 1623. Edit. 7. page 222. to 227. and his Chiefe Shepheard. p. 97. 98. 486. 487. Of Mr. *Thomas Cooper*, Growing in Grace. London 1622. page 15. 346. to 379. Of Mr. *John Frewen*, Grounds of Religion. London 1621. Quest. 13. and 23. Of Dr. *Griffith Williams*, in his Delights of the Saints. London 1622. page 157. to 186. Of Dr. *Thomas Jackson*, the raging Tempest stilled, page 319. to 345. Of Dr. *William Gouge*, his whole Armor of God, page 256. 286. Of Mr. *Ezechiel Culnerwall*, Treatise of Faith. * page 489. to 506. Of Mr. *Cleaver*, Sermon on *Iohn* 6. ver. 26. 27. Doctrine 4. Of Dr. *Francis White* now Bishop of *Normich*, Reply to *Fisher*. pag. 49. to 55. 80. 82. 84. 87. 102. 167. 168. 200. Of Learned Mr. *Thomas Gataker*, his Gaine of Godlinesse, *Dauids* Remembrance, the Iust mans Ioy, and signes of Sincerity. Of Dr. *Carlson* the late Reuerend Bishop of *Chichester*. Dr. *Dauenat* Bishop of *Salisbury*, Dr. *Goade*, Dr. *Belanquel*, and Dr. *Ward*, See *Suffragium Britannorum*; and the Synode of *Dort*, Article 5. to which they haue all subscribed their names; in the

* King Charles. Raigne of our late Soueraigne King *James*. * Of learned Master

* Where this point is largely discussed.

* Where this Controverſie is fully handled.

* Where this point is largely debated.

Mr. *Richard Bernard*, his *Rheemes* against Rome. pag. 303. to the end. Of Reuerend Bishop *Dauon*, *Expositio Epistola Pauli ad Collossenses*. cap. 1. ver. 23. p. 144. 145. cap. 3. ver. 8. page 364. 365. ver. 8. page 368. cap. 4. ver. 14. page 519. Of Mr. *Iohn Rogers*, *Doctrine of Faith*. p. 319. to 345. Of Mr. *Scudder*, in his *Christians daily walke*. Edit. 2. cap. 15. sect. 7. Of Mr. *William Pemble*, his *Vindicia Gratia*. page 34. 35. 36. Of Mr. *Robert Bolton*, *Generall Directions for the Comfortable walking with God*, page 22. 23. 24. Of Mr. *Iohn Barlow*, *Exposition on 2 Tim. 1.* page 135. 278. 279. 367. 368. 369. 374. Of Dr. *VVard*, *Concio ad Clerum*, and *Suffragia Britannorum*, *Artic. 5.* Of Mr. *William Sparkes*, his *Mystery of godlinesse*. *Oxonia* 1629. cap. 2. Of Dr. *Thomas Goade*, *Pelagius Redimius*. Of Acute and learned Dr. *Featly*, 2. *Parallel*. page 21. to 95. Of Mr. *Robert Burton* of Christ-Church in Oxford, in his *Melancholie*. Edit. 3. page 94. 1. Of Mr. *Samuel VVard*, in his *Balme from Gilead to recouer Conscience*. pag. 56. 78. Of Mr. *Henry Burton* of Saint Martins in Friday-street, his *Plea to an Appeale*. page 6. to 40. and his *Truth triumphing ouer Trent*. cap. 17. Of Doctor *Bastwicke*, *Elenchus Religionis Papisticae*. cap. 8. Of Mr. *Adams*, in his *Blacke Saint*, in his *Workes*. London 1629. page 367. Of Mr. *Iohn VVeemse*, his *Portraiture of Gods Image in man*. London 1627. cap. 16. where this point is pithily handled. Of Sir *Christopher Sybthorpe*, his *Friendly Aduertisement to the Catholickes of Ireland*. c. 7. 8. Of Mr. *Henry Ainsworth*, in his *Annotation on Deut*. London 1627. c. 7. v. 6. 7. 8. *Annotation on the Psalmes*, London 1626. *Psal. 1.* ver. 6. on *Psal. 33.* ver. 11. on *Psal. 36.* v. 24. *Annotations on Solomon's Song*. cap. 1. ver. 4. cap. 2. ver. 16. 17. cap. 3. ver. 4. cap. 8. ver. 1. 6. 7. and in his *Answer to the Anabaptists Arminian English Treatise*. printed Anno 1620. Intituled, *A Description of what God hath Predestinated concerning man; where all our present*

led Conscience, cap. 38. to the end of the Booke, pag. 352. to 439. Of Dr. *Thomas Taylor*, in his Parable of the Sower. London 1623. * page 413. to 452. Of Mr. *John Downam*, Summe of Divinity. lib. 2. cap. 1. 6. and 7. and his Christian Warfare. * lib. 2. cap. 13. to 22. Of Mr. *Timothy Rogers*, his Righteous mans evidence for Heauen. London 1621. page 236. 237. 246. Of *Caleb Delechampi*, *Vindicia Solomonis. Cantabrigia* 1622. Of Reuerend Bishop *Hall*, Contemplations; Volume 6. lib. 17. *Solomons* Defection. page 1274. in his workes at large. Of Eminent Dr. *Prideaux*, in his *Ephesus* Backsliding: and *Lectura* 6. *De Perseuerantia Sanctorum. Oxonia* 1621. Iulij 7. in *Vesperijs Communionum*. Of Mr. *Samuel Crooke*, in his Guide to true Blessednesse. Edit. 3. page 44. 45. 60. 68. 78. Of Mr. *Samuel Smith*, his *Dauids* blessed man. London 1623. Edit. 7. page 222. to 227. and his Chiefe Shepheard. p. 97. 98. 486. 487. Of Mr. *Thomas Cooper*, Growing in Grace. London 1622. page 15. 346. to 379. Of Mr. *John Frewen*, Grounds of Religion. London 1621. Quæst. 13. and 23. Of Dr. *Griffith Williams*, in his Delights of the Saints. London 1622. page 157. to 186. Of Dr. *Thomas Jackson*, the raging Tempest stilled, page 319. to 345. Of Dr. *William Gauge*, his whole Armor of God, page 256. 286. Of Mr. *Ezechiel Culnerwell*, Treatise of Faith. * page 489. to 506. Of Mr. *Cleaver*, Sermon on *Iohn* 6. ver. 26. 27. Doctrine 4. Of Dr. *Francis Whitelow* Bishop of *Normich*, Reply to *Fisher*. pag. 49. to 55. 80. 82. 84. 87. 102. 167. 168. 200. Of Learned Mr. *Thomas Gatisker*, his Gaine of Godlinesse, *Dauids* Remembrance, the Iust mans Ioy, and signes of Sincerity. Of Dr. *Carlton* the late Reuerend Bishop of *Chichester*. Dr. *Dauenat* Bishop of *Salisbury*, Dr. *Gonde*, Dr. *Belanquel*, and Dr. *Ward*, See *Suffragium Britannorum*; and the Synode of *Dort*, Article 5. to which they haue all subscribed their names; in the

* King *Charles*. Raigne of our late Soueraigne King *Iames*. * Of learned Master

* Where this point is largely discussed.

* Where this Controouersie is fully handled.

* Where this point is largely debated.

Mr. Richard Bernard, his Rheemes against Rome. pag. 303. to the end. Of Reuerend Bishop Dauemat, *Expositio Epistola Pauli ad Colossenses*. cap. 1. ver. 23 p. 144. 145. cap. 3. ver. 8. page 364. 365. ver. 8. page 368. cap. 4. ver. 14. page 519. Of Mr. Iohn Rogers, Doctrine of Faith. p. 319. to 345. Of Mr. Scudder, in his Christians daily walke. Edit. 2. cap. 15. sect. 7. Of Mr. William Pemble, his *Vindicia Gratiæ*. page 34. 35. 36. Of Mr. Robert Bolton, Generall Directions for the Comfortable walking with God, page 22. 23. 24. Of Mr. Iohn Barlow, Exposition on 2 Tim. 1. page 135. 278. 279. 367. 368. 369. 374. Of Dr. Ward, *Concio ad Clerum*, and *Suffragia Britannorum*, Artic. 5. Of Mr. William Sparkes, his Mystery of godlinesse. Oxonia 1629. cap. 2. Of Dr. Thomas Goade, *Pelagius Redivivus*. Of Acute and learned Dr. Featly, 2. Parallel. page 21. to 95. Of Mr. Robert Burton of Christ-Church in Oxford, in his Melancholie. Edit. 3. page 941. Of Mr. Samuel Ward, in his Balme from Gilead to recouer Conscience. pag. 56. 78. Of Mr. Henry Burton of Saint Martins in Friday-street, his Plea to an Appeale. page 6. to 40. and his Truth triumphing over Trent. cap. 17. Of Doctor Bastwicke, *Elenchus Religionis Papistice*. cap. 8. Of Mr. Adams, in his Blacke Saint, in his Workes. London 1629. page 367. Of Mr. Iohn VVeemse, his Portraiture of Gods Image in man. London 1627. cap. 16. where this point is pithily handled. Of Sir Christopher Sybthorpe, his Friendly Aduertisement to the Catholickes of Ireland. c. 7. 8. Of Mr. Henry Ainsworth, in his Annotation on Deut. London 1627. c. 7. v. 6. 7. 8. Annotation on the Psalmes, London 1626. Psal. 1. ver. 6. on Psal. 33. ver. 11. on Psal. 36. v. 24. Annotations on *Solemens Song*. cap. 1. ver. 4. cap. 2. ver. 16. 17. cap. 3. ver. 4. cap. 8. ver. 1. 6. 7. and in his Answer to the Anabaptists Arminian English Treatise. printed Anno 1620. Intituled, A Description of what God hath Predestinated concerning man; where all our present

Arminian Controuersies are pithily debated. Of Mr. *Francis Rouse*, in his *Doctrine of King James*. page 39. to 98. Of Mr. *Tates*, his *Ibis ad Casarens*. page 104. to 157. Of Reuerend Bishop *Carlton*, Examination of Mr. *Mountagues* Appeale. cap. 5. 6. 7. 8. with the ioynt Attestation of all our Dort Diuines, being men of speciall note and eminency in our Church. The Character of a Christian, by an anonymous Author. London 1627. page 161. to 174. 255. 285. Of Dr. *Iohn Mayer*, in his late Exposition vpon *James*. cap. 1. Doctr. 24. page 163. 165. 166. 169. 170. Of Reuerend, learned, and pious Dr. *Iohn Preston*, in his Sermons of the New Couenant. London 1629. Sermon 3. page 91. Sermon 4. page 115. to 126. Sermon 8. page 18. 19. Sermon 9. page 60 Sermon 10. page 78 79. Sermon 11. page 119. 120. Sermon 12. page 133. 134. Sermon 13. p. 182. and 183. Sermon before the King, on *Iohn*. 1. 16. and Sermons on 2 Peter 1. 10. 11. which are ready for the Presse, where most of the Arminian Controuersies, especially this of Perseuerance are fully discussed. And of my owne *Perpetuity of a Regenerate mans estate*: to omit the late printed Workes of some other moderne Authors, formerly quoted. All these recited Writers of our Church, being one hundred and thirty, or more in number; haue all of them in substance, most of them in *terminis*, euen copiously, vnanimously, constantly, professedly defended, *The totall, and finall perseuerance of the Saints*; as the vndoubted Doctrine of our Church: oppugning and largely refelling, the Pelagian, Popish, Arminian * wicked Herefie, *of the Saints Apostasie*, and of true grace in Reprobates, as a most dangerous Error. Neuer was there any one point of Doctrine which our Church embraceth, so copiously maintained, so abundantly seconded with a constant vninterrupted streame and series of printed Authorities, and Records as this; no orthodox member of our Church so much as once impeaching it: no spurious

* So R. James
hath stiled it:
here p. 205.
206, 207.

ons rotten member since *Barre's* publike Recantation, so much as once oppugning it in any authorized worke; Mr. *Mountagues*, and Dr. * *Jacksons* onely excepted, which all men generally dislike: Therefore we may now without all further question or dispute; declare, resolute, and finally adiudge it, to be the ancient, established, vndoubted Doctrine of our Church: taking all such for *Pelagians*, *Papists*, *Arminians*, yea pestilent *Heretickes*, *Asbesticall Sectaries*, and dangerous Innouators, (as * *King James* hath long since doomed them to our hands) who haue beene, are, or shal be so audaciously presumptuous, as either publickly in words or writing to oppugne it.

You haue seene now Christian Readers these seuen Anti-Arminian Positions infallibly euinced, irrefragably proued to be the ancient, established, professed, and resolute Doctrine of the Church of England, by the seuerall vnanimous Articles of England, *Lambeth*, and *Ireland*: by the *Common prayer Booke*, and *Homelies authorized in our Church*: the *Catechisme allowed by King Edward the 6.* the *Questions and Answers of Predestination*, bound vp and printed with our ancient Bibles: the famous Synode of Dort; the Recantation of *Barre*, and by the vnanimous, punctuall, full, and copious testimony of all the eminent, learned, godly renowned *Writers*, *Martyrs*, *Pillars*, and *Fathers of our Church*, from the very infancy of her reformation to this present; not one of them so much as once oppugning the truth or orthodoxie of all, or any of them; And shall we, may we, can we now be so ridiculously absurd, so audaciously irreligious, as once to question; whether they are the receiued Doctrines of our Church or no? Doubtlesse if the Church of England hath any Truthes or Doctrines in her, these must, these cannot but be they; since I dare boldly auerre, because I doubt not but to proue it; that no points of Doctrine whatsoever, (no not the points, of

* Dr. Jackson in a former Worke of his, concurrith with vs in terminis in this point, as I shal shew hereafter, how cuer his opinion be altered now.

* Declaration against *Verbum*, p. 15, 18, 19, 20, 35. here p. 205. 206, 207.

Iustification by faith alone, of In-transubstantiation; or of the Sacrament in both kinds,) have beene more punctually, frequently, vnanimously, and copiously defended, then all, or most of these, who have all the learned of our Church their open and professed Advocates.

a Improbi ob-
stinatq; iudicij
est, nolle citius
ad tramitem ra-
tionis insecuti.
August. De A-
nima & eius
origine. lib. 3.
cap. 14.
b Hæretici nec
rationibus con-
vincuntur, quia
non intelligunt:
nec auctoritati-
bus corriguntur,
quia non recipi-
unt: nec flectun-
tur suasionibus,
quia subuersi
sunt. Probatum
est; mori magis
eligunt quam
converti. Ber-
nard Super
Cantica. Ser-
m. 66. fol.
160. C.

If any man now be ^a so obstinately perverse, so strangely obdurated, so wilfully blinded (as ^b Heretiques for the most part are) with Popish and Arminian Errors, that all the fore-recited Authorities cannot perswade him, to subscribe to these our most Orthodox Anti-Arminian Conclusions, nor yet to acknowledge them for the ancient, established, vndoubted Doctrines of the Church of England, though it be most apparant; let him then consider some other subsequent Evidences, and irrefragable Records, which will even enforce him to confesse it.

As the Kingdome, so the intire Church of England consists of three Grand members: to wit, the Church of Ireland, the Church of Scotland, and the Church of England, the Mother, Nurse, or super-intendent of the other two. If then I can vncontrolably evidence by substantiall testimonies, that these three vnited Churches, both of ancient and moderne times, have alwaies constantly, vnanimously, particularly embracced, iustified, defended these Anti-Arminian Positions, as the vndoubted truth; oppugning their opposite Arminian Demi-Pelagian Tenets, as pernicious Errors; the victory, the point, the cause in present Issue, must be yeilded to me, without any more debate: And this God willing I shall now make good against all Opposers.

The Church
of Ireland.

c Vir erat Pa-
tricius imprimis
eruditus iuxta
ac bonus. Baleus
Script. Cent.
14. c. 77. f. 235.

To begin with the Church of Ireland: It is out of question, that this our Sister Church, hath alwaies both in her ancient, and moderne ages adhered to these our Anti-Arminian Theses, reiecting their opposite Arminian Assertions as grace-affronting Errors. For ^c Saint Patrick a very learned godly Brittan,

^d descended

^d descended of a noble stocke, from whence he was surnamed d Patricius
 Patricius, being one of the first planters or reformers of the Succetuoob inge-
 Irish Church, whence he is vually stiled; & the Apostle of nios mores cum
 the Irish: ^e was after the time of Palladius, in the yeere of insigni eruditio-
 our Lord 432. sent to the Scots and Irish by Pope Celestine ne cōmūdas, &
 the first, together with one Segetius, of purpose to defend quoniam erat de
 them from the Pelagian Errors, and to rōvie out that Pesti- nobilium sena-
 lent Heresie from among them: which task he readily vn. torum progenie,
 dergoing with great piety and zeale; he so happily preuailed Patricij nomen
 in it; that he not onely reduced the Christian Irish from their est adeptus. Ba-
 Pelagian Errors, to the truth and sincerity of the Gospel, and leus Script.
 & to that faith and Doctrine which Saint Augustine, Pope Brit. Cent. 1.
 Celestine, Boniface, Prosper, together with the Churches pag. 43.
 of Africke, Rome, and all other Christian Churches in the e Patricius Hy-
 world did then professe; (being the very same in terminis, bernerum Apo-
 or substance with that we here defend:) but likewise stulus. Idem ibi-
^h baptized, and conuerted many thousands of the Pagan-Irish dem. and in
 from their idolatry and magicke, to that faith of Christ his Acts of
 which they & we now ioynly professe; which he then propa- English Vota-
 gated and established among them. As these our An- ries part 1. p.
 ti-Arminian Assertions were thus planted in; their op- 16. Ranul-
 posite Pelagian, and Semi-Pelagian Errors extirpated phus Cestren-
 out of the Primatiue Irish Church, about the yeere lis Polychro-
 of our Lord 432. by this their great Apostle, and much nicon. l. 4. c. 29.
 honored ghostly Father, Saint Patrick; So likewise John Capgrauē
 they haue beene constantly continued and maintained in Catalogo
 in that Church, by Celsus Sedulius, who ^k flourished in Sanctorū Anglia
 that Church about the selfesame time. Witnesse his Col- Camdeni Hiber-
 lectaneum in Epist. ad Romanos. cap. 5. Bibl. Patrum. Tom. nia. p. 583. 684.
 Cent. 14. p. 235 Cambdeni Historia. Poliebronicon, Capgrauē, and Speed. Booke
 De viris illustribus, and Antiquitatum Britannia. Platina Celestinus. g See Prosper Contra 6. c. 9. p. 76. doc
 Collatorem. c. 41. 42. 43. De Libero Arbitrio ad Rufinum. fol. 123 h. Balus quāsupra. Bishop so stile him,
 Vshers Epistle of the Religion professed by the ancient Irish. p. 7. 8. and Beda Ec- f Balus. Scrip-
 cles. Hist. L. 1. c. 19. accordingly. Platina Celestinus, Sozimus, & Anastasius. h Balus. Scrip- torum Brit. Cent.
 & Camden quāsupra: Dum Romanam insulam studet seruare Catholicam fecit etiam barbaram 1. pag. 35. 43.
 Christianam Prosper Contra Collatorem. c. 41. i Bishop Vshers Epistle of the Religi-
 on professed by the ancient Irish. p. 10. 12. &c. k See Balus Script. Brit. Cent. 14. p. 187. Sigibertus De Viris Illustribus. c. 6. Trithemius & Bellarminus De Scripturis Ecclē-
 stasticis. & Bibliotheca Patrum. Colonia Agrip. 1618. Tom. 5. pars 1. p. 405. accordingly.

* See Sixtus 5. pars 1. page 454. E. F. * cap. 8. Ibid. page 460. D. Sen. E. H. Bibl. 462. 463. cap. 9. page 464. 465. 466. cap. 11. page 1. 6. Annotatio 469. 470. 471. D. G. H. 472. B. C. in 1 Cor. 4. 7. Ibidem 251. 252. page 481. E. in Ephes. 1. & 2. Ibidem page 502. 503. 1 Of whom in 1 Tim. 2. Ibidem page 515. F. in 2 Tim. 2. p. 518. see Balus Cent. 14. p. 190. F. See Bishop Usher, in his Epistle of the Religion of the ancient Irish, bound vp at the end of Sir Christopher Sybthorpes workes. p. 7 to 12. Witnesse ¹ Abbot, Gallus, the successor of Columbanus, who published ^m the selfesame truth in his Oratio habita Carstantia, about the yeere of our Lord 630. whose words to this purpose are likewise quoted by Bishop Usher, in his Epistle of the Religion of the ancient Irish, page 7. 8. And ⁿ Claudius Clemens, a diligent frequenter of venerable Bede his Lectures, and a companion of Alcuinus; who flourished about the yeere 790. In his Commentary vpon Mathew, lib. 1. quoted by Bishop Usher, in his Epistle of the Religion professed by the ancient Irish, page 7. to 14 In his Commentary vpon the Romans. cap. 5. 8. 9. and 11. on Ephes. cap. 1. and 2. and on the Epistle to the Galathians. cap. 3. (which he principally collected out of Saint Augustines Workes, as himselfe confesseth in his Dedictory Epistle to it.) Bibliotheca Patrum. Tom. 9. pars 1. page 76. F. G. 77. D. cap. 4. page 82. D. cap. 5. page 83. A. 85. E. F. H. It is apparantly euident then by these foure ancient Irish Fathers, that the primatiue Church of Ireland concurred with Saint Augustine, and so with vs, in the maintenance of these our Anti-Arminian Positions, and the opposition of their aduerse Errors: as you vel indebita gratia. Sed qui semper omnia futura in sua bonitate & maxime Sanctorum Angelorum & humanum societatem presentialiter contuendo, quasi facta disponit, aliquando etiam prescitam & predestinatam immobili consilio creaturam ad se laudandum, & ex se, & in se, & per se beate viuendum, omnipotentissime dignatus est creare de nibi o, &c. Sed immutabilis benignissimi creatoris voluntas presinitum beatissimi catus numerum supplere disponens humanum genus in eorum locum substituit, &c. Sermo St. Galli. Bibl. Patrum. Tom. 6. pars 1. p. 714. a. b. n Of whom 1001 Balus Cent. 14. p. 203. Tritermus De Scripturis Ecclesiasticis, and Biblioth. Patrum. Tom. 9. pars 1. page 64.

may finde it more evidently and largely proued, by learned Bishop *Usher*, in his *Epistle of the Religion professed by the ancient Irish*. page 7. to 73. to which I shall referre you.

That the moderne Church of Ireland hath punctually determined all these our Positions for vs; the ° fore-recorded *Articles of Ireland*, composed by the Irish Clergie, the representatiue Church of Ireland, in their *Conuocation at Dublin*, in the yeere 1615. which conclude in *terminis* with vs, point-blanke against our Opposers; together with that reuerend, that incomperable learned Irishman, the glory of our Church, and honor of his Nation; Dr. *Adam Usher*, Arch-Bishop of Ardmagh, and primate of all Ireland; in his now recited *Epistle of the Religion professed by the ancient Irish*; in his *Answer to the Iesuites Challenge*. p. 464. to 492. and Sir *Christopher Sybthorpe*, in his *Friendly Adversisement to the pretended Catholickes of Ireland*, cap. 7. 8. Dublin 1625. (where all our Arminian points are learnedly and particularly defended against all Arminian Cauils:) doe abundantly, doe vndeniably testify. Wherefore I may safely conclude vpon all these Euidences, that both the primatiue and moderne Irish Church are wholly for vs; diametrally Opposite to our Arminian Antagonists, as their present Articles of Religion are.

That the Primatiue Church of Scotland hath suffragated to these our Anti-Arminian Conclusions, disauowing their contrary Arminian Errors, it is vndeniable eident. P. For *Palladius Græcus*, the Apostle of the Scots, as the Marginall Authors stile him, was purposely sent into Brittain and Scotland by Pope Caletine the first, in the yeere of our Lord 431. that he might banish the Pelagian Heresie thence: which he in part effected; leauing

Here p. 17.
to M.

The Church
of Scotland.

p Prosper Con-
tra Collatorem.
cap 41. Beda
Ecclesiast. Hist.
l. i. c. 13. 17. 20.
Baleus Scripto-

rum Brit. Centuria. 14. page 185. 186. 215. and Centuria 1. p. 43. Florentius Wigorniensis Chron. Anno 431. Cambdeni Hibernia, p. 683. Platina Cælestinus, & Sozimus, Mathew Westmon. Flores Historiarum. Ad annum. 431. 432.

q Baleus. Cent.
14 p. 180.

r Baleus Cent.
1 p. 43. 44. Vid.
Letter (a) im-
mediately be-
fore.

f Baleus Centu-
ria. 14 page
186. 187.

1 See Prosper
Contra Collato-
rum. c. 4. 42,
43. and the
Authors Let-
ter g, before
which warrant
it, together
with Plaine
Caestinus,
Sozimus, and
Anastatius.

* Bede Ecclef.
Hist. 1. 2. c. 9.
Eradwardini
Prefatio.

u Baleus Scrip-
torum Brittonia
Centuria 14.
fol. 206. 207.

Trithemius De
Scriptoribus
Ecclesiasticis.

x Baleus Ibidem
page 207.

behinde him a learned Booke against the Pelagians, which at this day is not extant. ¹ Immediately after him Saint Patricke the Irish Apostle, together with one Segetius, were sent by the same Pope Celestine, in the yeere of our Lord 432. to the Scots, and Irish, to free them from the Pelagian Heresie, which they happily accomplished. After these, about the yeere 440. ² Sernanus Episcopus, and Ternanus Pontifex, the Schollers and Disciples of Palladius; together with Calmus Sedulus maintained the selfe-same Doctrine, that Palladius, and St. Patricke, had planted in the Scottish Church: ³ being the very same that Saint Augustine, Prosper, the Councils of Affricke, and Orange, together with the whole Christian Church throughout the world did then maintaine, and we now iustify. After this, ⁴ when as the execrable Pelagian Heresie, which had then beene abolished and anathematized for the space of 260. yeeres and more, began to revive againe in Scotland, about the yeere of our Lord 638. it was thence abolished and suppressed, by the Scottish Church, upon the Anti-Pelagian Letter of Pope Iohn the fourth sent unto them, which Letter Bede records at large. Since these, ⁵ Rabanus Maurus Arch-Bishop of Moguns, a learned Scot, a constant Auditor, and Scholer to Alcuinus, did about the yeere of our Lord 846. professe and teach the selfe-same Doctrine that we here maintaine, in his Comment. in Ecclesiasticum. lib. 1. cap. 2. 5. 6. lib. 4. c. 1. 2. 5. 7. lib. 6. c. 1. 2. 5. lib. 7. cap. 10. 11. lib. 8. c. 18. and lib. 9. c. 2. 3. in his Comment. in Ieremiam. lib. 2. cap. 3. fol. 17. a. 19. a. lib. 5. cap. 9. fol. 39. b. cap. 10. fol. 44. b. lib. 8. cap. 18. fol. 76. a. b. lib. 10. cap. 25. fol. 93. b. 94. a. cap. 29. fol. 98. b. 99. a. lib. 12. cap. 32. fol. 125. Parisijs, 1534. In Epist. ad Romanos, cap. 5. 8. 9. and 11. ad Ephesios c. 1. 2. 3. in 2. Tim 1. 9. cap. 2. 19. and in his Booke De Predestinatione, mentioned by ⁶ Bishop Bale, where he fully concurs with vs in all our Anti-Arminian Assertions. It is evident therefore by all these Testimonies, that the ancient Scottish Church

Church makes wholly for vs.

For the moderne and present Church of Scotland, Her^y generall Confession of the true faith and Religion: subscribed by our late Soueraigne King *James* himselfe, and his household; together with the Scottish Nobility and Clergie, at Edenborough, Ianuary the 28. 1581. in the seuerall Articles, *Of Origmall sinne: Of Election: Of Faith in the holy Ghost; Of the cause of good worker: Of the Church; and of the immortality of the soule:* Together with Mr. *Iohn Knox*, in his Answer against the enemies of Gods Predelination, printed by *Iohn Chrispin* 1560. Mr. *Robert Rollocke*, Rector of the Vniuersity of Edinborough, in his Commentary on Ephesians, cap. 1. throughout, and cap. 2.3.5. in his Expositio in Psal. 51. ver. 5. 10. 11. 12. Mr. *William Couper* Bishop of Galloway, and Minilster sometimes of Perth in Scotland, in his Heauen opened, on Rom. 8. ver. 9. and ver. 28. to the end of the Chapter, and in sundry other Treatises, in his Workes at large. London 1629. page 55. 156. 157. 158. 159. 197. 198. 307. 308. 399. 400. Dr. *Iohn Sharpus* a learned Scot, Professor of Diuinity in the Vniuersity of Dien. *Tractatus De Iustificacione Genena.* 1609. cap. 5. and in his * *Cursus Theologicus Genena.* 1618. *De Pradelinatione*, page 238. to 298. *De Peccato, & De Libero Arbitrio.* page 382. to 547. and *De Christo Mediatore.* page 782. Master *Iohn Weemse*, his Portraiture of the Image of God in man. London 1627. cap. 16. of Free-will: where our Arminian Controuerfies are pithily discussed. All these I say, with sundry other Scottish Writers, who violently propugne all our Anti-Arminian, oppugne all their contrary Arminian Tenets; in these their recited Workes; doe abundantly testify, that she fully concurs, vnanimously accords with vs in all the points here controuerted, without the least dissent. So that both the primatine and moderne Scottish Church, ioynes hands and hearts together wjth vs, in the defence

This Confession is printed & bound up at the latter end of the English Harmony of Confessions.

* where all our points are largely discussed.

fence of these our Anti-Arminian Conclusions, against the Arminian grace-destroying Errors that oppugne them.

The primative Church of England.

See Beda

Ecclesiast. Hist.

lib. 1. c. 10. 17.

18. 21. Henricus

Huntindon. Hi-

stor lib. 2. apud

Rerum Angli-

carum Scripto-

res. p. 311. Tho-

mas Bradwar-

din. Prefatio

in tres Libros de

Causa Dei. Ba-

leus De Scripto-

Brit. Centuria 1.

p. 36. 37. 42.

43. 44. Centu-

ria 14. p. 185.

186. 225. In

his Acts of

English Vola-

ria. part 1. fol.

15. 16. Camde-

ni Hibernia. p.

683. & Vossy

Historia Pela-

giana accordingly.

Venerabilis memorie pontifex Caelestinus cui ad Catholicae Ecclesiae pre-

sidium multa Dominus gratiae suae dona largitus est, sciens damnatis, non examen iudicij sed

soli in penitentiae remedium esse praestandum; Caelestinum totius Italiae finibus iussit extrudi.

Nec vtro segniori cura ab hoc eodem morbo Britannias liberauit, quando quosdam inimicos

gratiae solum suae originis occupantes, etiam ab illo secreto exclusit Oceano; & ordinato Scotiae

Episcopis, dum Romanam insulam studet seruare Catholicam, fecit etiam barbaram Christianam.

Prosper Contra Collatorem, cap. 41. See Platina Caelestinus. and Sozimus, &c.

a Balens Scriptorum Brit. Centuria 1. p. 44. and 53. Math. Westmonasteriensis in Floribus

Historiarum; Henric. Huntindon Histor. lib. 2. pag. 311. Bradwardini Prefatio. b Of

whom read Balens Centuria 1. page 42. to 54. and Centuria 14. page 185. 186. 215.

and the fore quoted Authors.

That the primative Church of England hath op-
pugned Arminianisme, and subscribed to our present
Assertions, it is more then euident: First, ^a by her exiling
of Pelagius him selfe, and Pelagianisme out of this our Iland
where first they sprung, by the helpe and assistance of Pope
Caelestin the first; who sent Seuerus, Lupus, Palladius,
Germanus, with others into Brittain, about the yeere of our
Lord 431. of purpose to suppress this spreading Heresie;
which they happily accomplished through their industrie:
Secondly, by ^a two famous nationall Brittain Synodes: the
first in the yeere of our Lord 449. the latter under Dauid,
Bishop of St. Danids, in the yeere 519. in both which Pela-
gianisme was viterly condemned upon serious deliberation,
& long dispute; by meanes of which the ancient Brittain Church
was quite purged from the leanen of this grace-defeating Here-
sie, which had before infected it. Thirdly, by the authority,
the testimony of those anciēt Brittain Bishops, & other
famous Authors of our Iland, who haue notably op-
pugned Pelagius and his Heresies: Not to record
^b Germanus, Lupus, Seuerus, Saint Patricke, Segetius, Ken-
tigerus Elnius, or any others, who by their preaching and
disputes suppressed Pelagianisme, and banished it our Iland
in its infancy, to their immortal praise: I shall confine
my selfe to such ancient Brittain Authors, who con-

giana accordingly. Venerabilis memorie pontifex Caelestinus cui ad Catholicae Ecclesiae pre-
sidium multa Dominus gratiae suae dona largitus est, sciens damnatis, non examen iudicij sed
soli in penitentiae remedium esse praestandum; Caelestinum totius Italiae finibus iussit extrudi.
Nec vtro segniori cura ab hoc eodem morbo Britannias liberauit, quando quosdam inimicos
gratiae solum suae originis occupantes, etiam ab illo secreto exclusit Oceano; & ordinato Scotiae
Episcopis, dum Romanam insulam studet seruare Catholicam, fecit etiam barbaram Christianam.
Prosper Contra Collatorem, cap. 41. See Platina Caelestinus. and Sozimus, &c.
a Balens Scriptorum Brit. Centuria 1. p. 44. and 53. Math. Westmonasteriensis in Floribus
Historiarum; Henric. Huntindon Histor. lib. 2. pag. 311. Bradwardini Prefatio. b Of
whom read Balens Centuria 1. page 42. to 54. and Centuria 14. page 185. 186. 215.
and the fore quoted Authors.

curring with Saint *Augustine*, haue heretofore professedly written against Pelagianisme, and in it, against Arminianisme its late borne Issue. And here first of all, I finde ^c *Leporius Agricola* sonne to *Seuerus Sulpitius* ^c *Baleus Centuria. 1. p. 53.*
a great Pelagian, recanting and oppugning this Pelagian ^{Bractwardini}
Heresie (which he formerly maintained, before he was con- ^{Prefatio Beda.}
vinced of as impiety by Saint *Augustine*, *Palladius*, *Lupus*, ^{1.1. c. 17. Hist.}
and *Germanus*) about the yeere of Christ, 432. in a ^{Anglia. Math.}
Booke of his, intituled: *Erroris sui Palinodiam*: To him ^{Westmonast.}
I shall adde ^d *Palladius*, his Booke, *Contra Pelagianos*, ^{Flores Historiarum.}
about the yeere 432. ^e *Bacharius Maccus* his Booke ^d *Baleus Centur.*
De Fide Persenerante Anno 460. ^{14. p. 185. 186.} ^e *Baleus Centur.*
Dubritius Gaius his Booke *Contra Pelagianos*, in the yeere 522. where the ^{ria. 1. page 45.}
Pelagian Tenets are vehemently opposed, & *David Bishop* of ^f *Ibid. p. 51. 52.*
S. Davids, the Welsh Saint, his Book *Contra Pelagianos*, a- ^g *Ibid. p. 93. 94.*
bout the yeere 540. Learned ^h *Daniel Anornius* his Book ^h *Ibid. p. 55. 56.*
Contra Pelagianos, about the yeere of grace 550. all stout ^{* Of whom}
oppugners of the Pelagian Heresie. To these our ^{read Baleus}
Ancient Brittish Authors, the Titles of whose Bookes ^{Centuria. 1. p.}
I finde onely extant; I shall adde our ^{94. 95. 96. 97.} ^{and Beda Vita}
Bede: who flourished about the yeere of our Lord ^{prefixed to}
710. who not onely oppugned Pelagianisme, and Pe- ^{his Workes.}
lagians by name, in his *Ecclesiastic. Histor. Gentis An-*
glorum. lib. 1. cap. 10. 17. 18. 21. in his *Collectanea &*
Flores De luminibus Ecclesia cap. Tom. 3. Colonia 1612.
Col. 492. *De Sex Aetatibus.* Anno 4402. Tom. 2. pag.
114. in his *Expositiones Allegorice in Exram.* lib. 1. cap.
4. Tom. 4. Col. 371. *De Tabernaculo* lib. 1. cap. 3. Tom.
4. Col. 842. lib. 2. cap. 12. Col. 883. *Expositio in 1. Epist.*
Petri. cap. 4. Col. 711. in 2 *Epist. Petri.* cap. 3. Col. 736.
in 1 *Epist. Ioan.* cap. 5. Col. 751. in *Epist. Iuda.* Col. 760.
in *Apocalyps.* cap. 22. Col. 816. *Ad Romanos* 5, Tom. 6.
Col. 90. *Ad Corinthios.* 1. cap. 15. Col. 415. *Ad Eph-*
sios. 1. Col. 563. *Homilia Quadragesimales.* Tom. 7.
Col. 240. But likewise punctually and abundantly
concurrerth with vs, and with Saint *Augustine*, in all
the now controuerted points of Election, Reproba-

tion, vniuerfall grace and Redemption; The irresistability, the Perpetuity of Grace, and its propriety to the Elect alone: in his ¹ *Expositio in Epist. ad Romanos*. cap. 3. 5. 6. 8. 9. and 11. *Ad Ephesios*. cap. 1. 2. *Ad Philippenses*. cap. 2. * ver. 12. 13. *Ad Colossenses*. cap. 3. ver. 3. *Ad Corinthios*, 1. cap. 1. ver. 26. to 31. cap. 15. ver. 10. and *Epist. 2.* cap. 5. ver. 12. 13. *Ad Thessalonicenses*, 1. cap. 5. ver. 19. 23. 24. and 2. cap. 3. ver. 2. 3. *Ad Timotheum*. 1. cap. 1. ver. 15. cap. 2. ver. 1. 2. 3. 4. 5. 6. *Ad Tim.* 2. cap. 2. ver. 10. 13. 19. 20. cap. 4. ver. 7. *Ad Hebræos*. 10. ver. 22. (being all passages transcribed out of Saint *Augustines Workes*,) together with his *Expositio in 1 Epist. Petri*. cap. 1. ver. 2. to 6. cap. 2. ver. 9. cap. 5. v. 14. in *Epist. 2.* cap. 1. v. 1. cap. 3. ver. 5. in 1 *Epist. Ioan.* cap. 2. ver. 1. 2. 19. 20. 27. cap. 3. v. 1. 2. 5. 9. c. 4. v. 4. 19. cap. 5. 18. 19. 20. In *Apocalypsin*. cap. 3. ver. 11. cap. 5. v. 9. cap. 14. ver. 4. cap. 22. ver. 17. In *Matthæi. Euang.* cap. 11. ver. 25. 26. cap. 28. 20. In *Luce. Euang.* cap. 2. ver. 21. 34. cap. 10. ver. 21. cap. 12. ver. 32. cap. 17. ver. 17. 27. 37. c. 22. v. 31. 32. In *Euang. Ioannis*. c. 1. v. 16. cap. 3. v. 8. 13. to 18. 27. cap. 6. v. 37. 38. 39. 44. 63. 65. 70. cap. 10. v. 15. and 26. to 30. cap. 11. v. 25. 26. 52. cap. 12. v. 31. 37. to 42. cap. 13. v. 18. c. 14. v. 23. cap. 15. v. 11. 15. 16. 19. 26. c. 16. v. 27. c. 17. v. 3. to the end. c. 18. v. 36. 37. cap. 19. v. 23. *De Templo Solomonis*. lib. cap. 18. Tom. 8. Col. 37. *Questionum*. 1. *Quæst.* 3. 13. 14. 15. Tom. 8. Col. 288. 296. to 306. *Scintillæ* cap. 34. Tom. 7. Col. 418. 419. *Comment.* in *Psal.* 31. ver. 1. Tom. 8. Col. 461. in *Psal.* 70. v. 1. Col. 662. 663. in *Psal.* 26. Col. 493. 494. 495. in *Psal.* 39. Col. 510. *Quæstiones super.* lib. 4. *Regum.* *Quæst.* 16. Tom. 8. Col. 285. *Quæst.* super *Genesim.* 18. Col. 129. 130. *Homiliae Æstiuales*. Tom. 7. Col. 25. 38. 39. *Quadragesimales*, *Feria tertia Palmarum*. Col. 278. and in his Bookes ¹ *De Gratia Dei*, and *Defensorium Gratia Dei*, which are punctually for vs. Adde we to him our eminent Country-man, his Scholler *Flaccus Albinus*, *Alchuius*, or *Alchuius*, as some

i Tom. 6. See these passages transcribed out of him at large, in my Perpetuity, p. 257. 258, 259, and here p. 171. 172, 175. * In the printed Booke there are no verses. I therefore adde the verses of each chapter for the greater certainty and more speedy search of the places I intend.

k Tom. 5.

l *Balens De Britan. Script. Centuria 2. p. 95. 96.* m Of whom read *Balens De Scriptoribus. Brit. Centur. 2. pag. 110. 111, 112.* and *De Alcuino Abbate Testimonia*, prefixed to his *Workes Parisiis*; 1617. which Impression I here quote.

file

file him, Abbot of Saint Austins in Canterbury, afterward Tutor to Charles the Great, and Divinity Professor in the University of Paris, who flourished about the yeere of our Lord 780. Who as he directly oppugned the Pelagians by name in point of Free-will, in his *Comment. super Ecclesiast.* cap. 9 Col. 353. B. C. in his *Comment. in Evang. Ioan.* lib. 5. cap. 28. Col. 569. E. and in other of his Workes: so he likewise concurs with vs in all our Anti-Arminian Conclusions, in his *Interrogationes.* 3. 56. 58. 64. 60. 280. Col. 52. B. C. in lib. *Geneleos.* in his *Expositio in Psalmi.* 7. *Penitenciales.* Col. 61. B. C. 65. D. E. 66. C. 73. B. C. *Expositio in Psal.* 118. Col. 82. C. 90. D. 92. B. 98. B. 103. C. *Expositio in Canticum Graduum.* Col. 104. C. 105. E. 106. A. B. 110. B. C. D. 113. A. B. 117. D. E. 119. C. 120. B. C. D. E. 121. A. D. E. 122. A. And more fully, in his *Comment super Ecclesiast.* cap. 6. Col. 242 B. cap. 8. Col. 350. A. cap. 9. Col. 353. B. D. 354 E. cap. 10. 363. C. in his *Comment. in S. Ioannis Euangelium* (collected principally out of Saint Augustine and Beda, as himselfe confesseth) lib. 1. cap. 1. Col. 394 E. 395. A. B. C. 396. E. cap. 2. 403. A. B. C. cap. 3. 410. D. E. 415. A. lib. 2. cap. 4. 427. A. 428. E. 429. A. 431. B. C. D. 434. D. E. 437. C. lib. 3. cap. 9. 454 E. cap. 14. 485 A. cap. 15. 486. 487. 488. 490. cap. 16. 492. 493. 494. an excellent place to our purpose, lib. 4. cap. 21. Col. 519. D. E. 523. A. c. 22. 525. B. lib. 5. c. 25. 548. A. 549. 550. cap. 26. 554. cap. 27. 562. C. D. cap. 28. 567. A. B. cap. 31. 579. C. * 581. A. B. C. 583. 584. 585. lib. 6. cap. 33. 593. C. cap. 35. 603. B. D. 605. D. 606. D. cap. 36. 610. D. E. 611. D. 612. E. 614. D. E. cap. 37. 615. C. D. E. 616. H. cap. 38. 628. C. cap. 39. 631. C. 632. 633. 634. 635. 636. 637. 638. 639. a pregnant place on our behalf, *sed ad creature integritatem. Aut si omnia ipsi homines intelligendi sunt, omnia ad salutem predestinata possumus dicere, ex quibus omnibus aut nihil esse periturum, in, cum supra de suis omnibus loqueretur, Aut certe omnium hominum genera siue in linguis omnibus, siue in aeternis omnibus, siue in gradibus honorum omnium, siue in diversitatibus ingeniorum omnium, siue in artium licitarum & utilium professionibus omnibus, &c. ibidem.*

n Ad Gilsam & Richtrudam. Epistola, p. 382. * Et ego inquit, si exaltatus fuero omnia post me traham. Quae omnia nisi ex quorum cordibus Princeps mundi eicitur foras. Non autem dixit omnes, sed omnia. Non enim omnium est fides. Non itaque hoc ad universalem hominum

o See *Baleus* halfe, cap. 40. 649. D. 657. B. cap. 43, 672. D, E. cap. 44.
Centuria 13. p. 676. D. *De Fide Sanctæ Trinitatis*, lib. 2. cap. 8. Col. 724.
 119. 120. *Tri-* 725. cap. 22. Col. 736. lib. 3. *Proamio*, and cap. 1. 2. *Cof-*
themius De 737. 738. cap. 20. 22. Col. 754. 755. *De Anima ratione*
Scriptaribus. *Epist.* Col. 775. D. 777. D. E. 778. A. *Contra Felicem*. lib.
 * I adde the 2. Col. 815. A. B. C. D. 818. E. lib. 3. 824. D. E. 828. A. B.
 verses (which 2. lib. 4. 835. C. D. 839. E. 843. E. lib. 5. 858. C. and in
 are wanting sundry other places of his Workes, to tedious to re-
 in the Au- cite. To him I may adde his Scholler, ° *Haymo Ful-*
 thor) for the *densis*, Bishop of *Halberstat*, who flourished about the
 greater cer- yeere of our Lord 820. being the Kinsman, if not the
 tainty and *Brother of our Venerable Bede*; who as he doth by name
 more easie condemn the Pelagians, in his *Interpretation on the Ro-*
 discouery of *manes*, cap. 3. ver. 15. So he likewise punctually pro-
 the places I pugnes all our Anti-Arminian; oppugnes all our
 intend in aduerse Arminian Tenets, in a copious and so-
 these quotati- lid manner, in his *Expositio ad Romanos*, cap. 1. * ver.
 ons. 4. 6. 24. cap. 3. v. 10. 19. 24. 25. cap. 4. v. 5. 17. cap. 5. v.
 p *Pro omnibus* 5. 6. 16. to the end, cap. 6. 3. 6. 10. 23. cap. 7. v. 4. 25. c.
mortuus est 8. v. 17. 19. 23. 24. 28, to 36. cap. 9. 7, to 30. cap. 11.
Christus, im- throughout, cap. 14. v. 4. cap. 16. v. 24. *Expositio ad*
center mortuus *Corinthios*, 1. cap. 1. v. 4. 8. 9. 31. cap. 2. 7. cap. 3. v. 11. c.
est pro omnibus 4. v. 7. cap. 6. v. 15. cap. 9. v. 24. cap. 12. v. 6. cap. 13. 8,
predestinatis ad 13. cap. 15. 10. 20. 24. 28. *Ad Corinthios* 2. cap. 3. v. 3. 4,
vitam. Deus 5. 18. cap. 5. v. 3. p 14. 19. cap. 6. v. 1. 2. cap. 8. v. 9. cap.
erat in Christo 10. v. 17. cap. 11. v. 25. *Exegesis ad Galatas*, cap. 3. v. 8.
mundum recon- *Ad Ephesios*, cap. 1. v. 4. to 15. cap. 2. v. 8. 9. 20. 21. 22. c.
cilians sibi; id 4. v. 12. 13. cap. 5. v. 25. to 30. *Ad Phillippenses*, cap. 1. v.
est, omnes pre- 6. cap. 2. v. 13. cap. 3. v. 12. *Ad Collossenses*, c. 1. v. 27. 28.
destinatos ad cap. 2. v. 19. *ad Theffalonicenses*, 1. cap. 1. v. 4. cap. 4. v. 16.
vitam æternam. 17. *ad Theffal.* 2. c. 2. v. 1. 13. *ad Timotheum*, 1. cap. 2. v.
Ibidem. 4. 6. cap. 4. v. 10. *ad Timotheum*, 2. cap. 1. ver. 9. 10. 12,
 q Of whom 15. cap. 2. v. 10. 19. 20. *ad Titum*, c. 1. ver. 1. 2. 4. *ad He-*
 read Marb. 1. v. 14. cap. 2. v. 5. 9. 10. 12. 13. 14. 15. 17. cap. 5.
Westmonast ad v. 9. cap. 8. v. 2. cap. 9. v. 14. to 19. 21. 25. c. 11. v. 1. 5.
Amia 883. No 16. cap. 12. v. 2. 22. 23. 28. and cap. 13. ver. 10. 11. 12,
te Andree Du 20. 21. 25. To passe by *Ioannis Erigenæ* a Brittan, sur-
na'ij, in Lib. Ec- named
clesiæ Lugdun-
sis Bibl. Patrum.
Tom. 9. pars 1.
p. 1098. Baleus
Centur. 2. Num
24. page 124.

named *Scotus*, whose then Pelagian (now Arminian) Errors were excellently confuted by the *Church of Lyons*, about the yeere of Christ 850. in that indici-
ous learned Booke, intituled, *Lugdunensis Ecclesia adversus Iohannem Scotum*; and *De Tribus Epistolis*; where all our present Anti-Arminian Theses are copiously, solidly, and most accurately defended, and their contrary Errors, with all their subtilties, obiections, and evasions most aparantly refuted; as the perusers of this most excellent worke (well worth the reading) may at large discover; I shall descend to eminent
Anselme, Arch-Bishop of Canterbury, who flourished about the yeere of our Lord 1080. in the Raignes of William Rufus, and Henry the first: who most abundantly, and positively concurs with vs, and with Saint Augustine, whom he followes, in all our Anti-Arminian Assertions: in his Enar. in Math. cap. 1. ver. 21. Tom. 1. page 11. cap. 5. ver. 45. page 34. cap. 6. ver. 10. page 36. cap. 11. ver. 21. to 27. page 56. 57. cap. 16. ver. 18. page 74. cap. 17. ver. 27. page 78. cap. 20. ver. 1. page 83. cap. 22. v. 9. 10. p. 92. cap. 23. ver. 37. page 97. c. 24. ver. 24. page 98. ver. 28. page 99. In aliquot Evangelia Enarrationes: p. 119. 128, 129, 130, 131, 142, 143, 144. 145, 146. Prefatio ad Romanos, Epist. Tom. 2. page 4. Enar. ad Romanos, cap. 1 ver. 1. 4. page 6. A. C. D. 7. A. B. D. 8. A. ver. 24. 25, 26. page 12. B. C. D. cap. 3. ver. 24. p. 23. B. ver. 28. page 24. B. cap. 4. ver. 2. 4. page 25. C. D. ver. 13. 16. p. 27. C. D. ver. 17. page 28. B. C. cap. 5. v. 1. 2. page 29. C. D. v. 8. 9. page 31. B. C. ver. 12. to 20. p. 32. 33, 34. 35. cap. 6. v. 23. page 40. B. C. cap. 8. v. 9. 10. page 49. C. D. v. 17. page 51. D. v. 29. to the end of the chapter, page 55. 56, 57, 58. and cap. 9. ver. 8. to 30. p. 60. 61, 62, 63. 64, 65. two excellent places for our purpose; transcribed almost verbatim out of Saint Augustine's Workes, cap. 10. v. 14. page 68. B. c. 11. v. 1. to 12. it is in iustificacionem, &c. Ibid. u See some of these places transcribed at large in my Perpetuity, page 261. 262, 263, 264.

In Bibl. Patrum Colonie. Agrip. 1618. Tom. 9. pars 1. page 1009. to 1098.

Of whom read Baleus Centuria 13. Numb. 16. p. 126. 127. and Vita Dni Anselmi per Edm. Anglum prefixed to his Workes, printed Colonia Agrippina 1612. which edition I here follow in my quotations.

Sicut per debitum unius transiens in omnes homines, ita est in condemnationem corporis & anime: sic iusto iudicio etiam per unius iustitiam venient in omnes homines electos.

page 69 70. v. 20. p. 72. B. C. v. 26. to the end of the
 chapter, page 73. 74. 75. 76. an eminent place, G. 14. v.
 4. p. 85. B. c. 15. v. 3. 1. p. 93. D. *Ad Corinthios*, 1. c. 1. v. 3. 8.
 p. 98. A. B. D. v. 18. p. 102. B. v. 27. 28, 29. p. 103. c. 4. v.
 5. p. 112. D. v. 7. p. 103. B. c. 9. v. 24. p. 135. D. v. 27. page
 136. C. cap. 10. verse 5. page 137. D. cap. 12.
 v. 4. 5, 6, 150. D. v. 11. 12, 13. p. 152. 153. cap. 13. v. 3.
 8. p. 156. B. D. 157. A. D. cap. 14. v. 78 p. 163. D. c. 15. v.
 10. p. 165. A. B. C. v. 21. p. 166. D. 167. A. v. 55. 57. page
 174. C. *ad Corinthios*, 2. cap. 3. v. 3. x 5. p. 185. B. D. an
 excellent place, cap. 4. v. 4. p. 190. B. C. cap. 5. v. 7 14.
 15. 19. v. 196. B. 197. B. c. 6. v. 1. 2. p. 198. A. B. C. *Ad Ga-*
latas, c. 1. v. 15. p. 234. A. B. cap. 4. v. 27. p. 250. B. cap. 5.
 v. 6. p. 253. C. c. 5. ver. 22. p. 257. b. *Ad Ephesios*, c. 1. v. 1.
 p. 262. v. 3. to 15. p. 263. C. D. 264. 265. 266. 267. a no-
 table place, c. 2. v. 4. to 10. p. 270 D. c. 4. ver. 10. pag.
 280. B. c. 5. v. 23. to 33 p. 288 D. 289. *ad Philippenses*,
 c. 1. v. 6. p. 295. C. D. v. 29 p. 298. B. c. 2. v. 13. p. 300. C.
 D. c. 4. v. 3. p. 306. v. 23. p. 308. C. *Ad Colossenses*, cap. 1.
 ver. 12. page 310. B. C. ver. 23. 26. p. 313. A. B. D. c. 2.
 v. 19. page 318. C. c. 3. v. 3. p. 320. B. v. 12. page 322.
 A. *Ad Thessalonicenses*, 1. c. 1. v. 1. page 327. A. c. 2. v.
 13. page 329. C. c. 4. v. 17. p. 335. B. Epist. 2. c. 2. ver.
 13. page 343. B. c. 3. v. 2. p. 344. A. v. 17. page 345. D.
 346. A. a notable place to proue, that the word *⁊* *All*,
 in Scripture doth not alwayes signifie a vniuersality. *Ad Ti-*
mothium, 1. c. 1. v. 5. 6. p. 347. A. B. D. c. 2. v. 4. 5. 6. page
 350. D. 351. 354. which place he explaines of all the
 Elect; of all sorts of men whatsoeuer; of all who are
 saued; since all are saued, and none else saued but
 whom God will haue saued, cap. 3. v. 16. p. 357. C. cap.
 4. ver. 10. page 359. A. Epist. 2. cap. 1. v. 9. p. 369. A. c.
 2. v. 10. 13. page 371. B. C. v. 29. page 372. a full place
 sine cogitatione
 non possumus, sed *⁊* sufficientia nostra qua *⁊* credere incipimus ex Deo est. Ibid. y Si unus
 Christus mortuus est pro omnibus: id est, ad vitam predestinatis. Ibidem. z Omne, non
 semper plenariam vniuersitatem significat, sed aliquando quandā multitudinem, &c. Anselme.
 Ibidem.

to proue the immutability of Gods Election, and the certainty of the Saints perseuerance. *Ad Tuum*, cap. 1. ver. 1. 2. p. 380. A. B. *ad Hebraeos*, c. 2. v. 4. p. 402. B. v. 9. 10. 11. page 403. D. 404. 405. a notable place against vniuersall redemption, c. 3. v. 4. p. 407. A. c. 6. v. 3. page 419. A. C. D. c. 7. v. 2. 3. page 423. A. C. c. 8. v. 1. 2. p. 428. C. cap. 8. v. 12. page 431. D. cap. 9. v. 11. 12. page 437. D. v. 19. p. 440. C. 441. A. v. 1129. p. 442. C. cap. 13. v. 22. p. 470. A. *Anselmi Prosologium*, c. 9. 10. 11. Tom. 3. page 25. 26. *Cur Deus homo*, lib. 1. c. 12. p. 47. and lib. 2. cap. 10. page 57 & cap. 16. 17. 18. 19. *Dialogus De Libero Arbitrio*. *Dialogus De Casu Diaboli*, cap. 4. p. 72. to 98. *De Conceptione Virginis & peccato Originis*, lib. p. 95. to 107. *De Similitudinibus*, lib. cap. 70. *Quod nullus amittat bona semel accepta*: and in his two excellent Bookes, *De Voluntate Dei*; and *De Concordia præscentiæ & prædestinationis, necnon Gratiæ Dei cum libero Arbitrio*, which make wholly for vs. Thus copious is this ancient English Prelate in all our Anti-Arminian Assertions, in these and other of his works, to tedious to recite. To him I shall adde *Ioannes Salisburyensis*, our elegant and learned Country-man, who flourished about the yeere of our Lord, 1140. who *De Nugis Curialium*, lib. 2. cap. ^d 20. and ^e 21. *Bibliotheca* ^a *Vi gratia Dei gustaret mortem Pro omnibus; id est, pro omnibus vitæ prædestinatis: Vel pro omnibus quia pretium sanguinis eius sufficit omnibus, &c.* Christus est author salutis omnium adoptiuorum, quia nemo salutem habet nisi per ipsum. Ille multos filios id est, sibi fratres adoptatos iam prædestinando adduxerat in gloriam, &c. ^b *Nullus amittat bona semel adeptus. Dico enim quod si ea perditurus est, aut ipse volat ea perdere sua sponte, aut Deus volat eo volenti illa auferre, aut aliquis alius Deus fortior supernueniens, ea tollet ab illo, Deo & ipso non volente. Sed cerè nec ipse abiecto tanto bono in miseriam, quas se euasisse, gratiosus exultabit, recidere volet. Nec Deus qui illud iam larga & clementi bonitate donauit, id ea aliquando auferre volet. Nec ullus etiam fortior Deus supernuet, qui, Deo iustum protegente, hoc illi inuito, aliquatenus tollet* ^c *Prædestinatio saluandorum est. Et ista prædestinatio ab æterno gratiæ preparatio per quam unusquisque vocatur ad vitam: sicut ait Apostolus: Quos prædestinauit, hos & vocauit: & quos vocauit, hos & iustificauit. quos autem iustificauit, hos & magnificauit. Et alius: apud te est, inquit, fons vitæ, & in lumine tuo videbimus lumen, &c.* ^d *Homo quia iustitiæ fræna laxauit arbitrij, sic in eo oppressus & obrutus iacet, ut iusto Dei iudicio quia tunc voluit a peccato abstinere cum potuit, modo nequeat abstinere cum velit. In eo tamen solo adhuc ei liberum viget arbitrium, ut sibi ad opus iniquitatis sufficiat, nisi ad bonum, non nisi gratia præuentus assurgat, &c.* ^e *libi*

theca Patrum, Tom. 15. Coloniae Agrip. 1622. p. 62. 63. and in his Commentary in Romanos, cap. 3. 5. 7. 8. 9. and 11. in Ephesios. cap. 1. and 2. in 2 Tim. cap. 1. and 2. A manuscript of which you may finde in the Vniuersity Library of Oxford; concurrerth fully with vs. Annex we to him, ^c *Petrus Blesensis*, a Frenchman, Arch-Deacon of Bath, about the yeere of our Lord 1160. concurrerth with vs, in his *Sermo*, ^f 17. & 40. *Bibl. Patrum*. Tom. 12. pars 2 p. 861. F. G. 899. F. G. in his ^f *Inuoluta in Deprauatorem*, p. 948. 949. where he declareth both the eternity, freeness, and immutability of Gods Election; and of his loue vnto the Elect; as also the impotency and slavery of mans Free-will, till it be freed by grace; in which he concurrerth with Saint Augustine, whose words he quotes; condemning both the Heresie of the Manichees, and the blasphemy of the Pelagians, (as he winuersi qui ha-

eum dilexisset Iesus suos qui erant in mundo, etiam in finem dilexit eos. Quos vocat Iesus suos ambigi potest, cum eius sit orbis terrarum, & vniuersi qui habitant in eo, potest quidem conuenienter exponi de omnibus electis, vel de inter electos praelectis, De Electis sic, Cum dilexisset suos, &c. Hic videndum est quis, quomodo, quis, & quantum. Quis? Dominus Iesus. Quomodo? gratis. Quos? inimicos. Quantum? usque in finem mundi & maxime in fine, quando pro nobis humiliatus sua nos exaltauit passione. Ab aeterno nos elegit Deus saluandos, secundum illud. Nouit Deus qui sunt eius. Et illud; Nouit Dominus numerum inimentorum suorum. Quod Deus sit qui dilexit, ostendit Propheta dicens; Tu es Deus meus. Quod gratis nos dilexit, consequenter nobis apparet cum subiungitur. Bonorum meritorum non eges. Quos dilexit, Apostolus docet; Cum inimici essemus, ipse prius dilexit nos. Quantum vero nos dilexit, patet ex passione quantum nobis sustinuit. Ibidem. f. Gratia liberum arbitrium eximit a iugo peccati, ut voluntas sanata iam non in vacui gratiam Dei cooperantem recipiat, sed seipsam ad actum beneficium adiuvantis exerceat: veluti si quis luto infixus se inde expedire sine ope aliena non possit, si ab aliquo liberatur, ipso liberatore ducente & adiuvante expedito incedit. Licet ergo dicatur aliquis ex fide saluari, totum tamen est ex gratia, sine qua nemo credit. Vnde Augustinus in Epistola ad Sixtum dicit, quod gratia est remissio peccatorum; nec eam praecedunt merita, quia gratia non esset si redderetur ex meritis, aut non esset gratuita. Ad Bonifacium vero scribens, ait Quod Apostolus dicit. Iustificati estis gratis. Hoc dixit ideo, ne fides superba sit: si autem ex fide, quomodo gratis? quod enim nescitur fides, cur non potuit reddi, quam donatur? Sed respondet Apostolus. Quid habes quod non accepisti? Fides itaque augetur per gratiam, ut gratia Magistrante voluntas obsequatur, & obsequens operetur. Tu vero Protheo monituosior, nunc totum ascribis gratiae, & meritum euacuas: nunc eximando gratiam, totum merito attribuis: & in primo Heresim Manichei, in secundo blasphemiam Pelagianam incurris. Sic errorum veterum cineres iam sepultos iterum suscitasti, & dogmata damnata solemniter quasi lignorum materiam tibi ad aeternum incendium accernas, ibid e m. Vid.

there stiles it,) which were long since buried in their ashes: the first of which did attribute nothing to Free-will, the other all to Free-will, but little or nothing at all to grace. And in his *Traëtatus De Cannerfione Sancti Pauli*, Ibid. page 917. B. C. where he writes thus of Paul. *Ad manus exterius traheretur, quem Dominus a spūritia huius vite traherat interius, ut curreret in odorem vnguentorum suorum: nisi enim traheretur, non poteras ad eum venire, qui dicit, Nemo venit ad me nisi Pater meus traxerit eum.* Not to mention ^gRobertus Scriba, *Super Epistolas Pauli*; ^hRobertus Canusius, *Super Epistolas Pauli*; ⁱBartholmeus Iscanus Bishop of Exeter, *De Prædestinatione*, l. 1. and *De Libero Arbitrio*, lib. 1. ^kGulbertus De Hoylanda, Scholler to famous St. Bernard, *Super Epistolas Pauli*, lib. 14. ^lGulielmus Leycestre, his *Expositiones Euangeliorum & Epistolarum*: ^mIoannes Aegidius, *De Prædestinatione & Præscientia*, lib. 1. or Stephen Laughton, Arch-Bishop of Canterbury: *Super Epistolas Pauli*: who flourished in our Church betweene the yeere of our Lord 1160. and 1220. In which Workes of theirs (which time hath quite deuoured) in all probability they concurred with vs in the points now controuerted, as did St. Augustine, Prosper, Isidor, Beda, Haymo, and Anselme, whom they followed. Nor yet to remember Robertus Grossetest, alias *Lincolniensis*, who flourished about the yeere 1250. *De Originali peccato*, lib. 1. *De Libero Arbitrio*, lib. 2. *De Scientia & Voluntate*, lib. 1. *De Reparatione Lapsi*, lib. 1. and *De Gratia Dei*, lib. 1. All which are mentioned by ^pJohn Bale, in his *Centuries*, and oftentimes quoted by Thomas Bradwardin, in his Books, *De Causa Dei*; as in many things concurring with him. Or ^qThomas Docking, a Diuinity Professor in the Vniuersity of Oxford, about the yeere of our Lord, 1270. *Super Sententias*, lib. 1. *Distinctia* 40. 41. 46. 47. and *In Paulum ad Romanos, ad Ephesios, & Timotheum*. Or ^rRobertus Kithway by his *Coæuall*, in *Paulum ad Romanos*, lib. 1, Or ^sIoannes Peckam Arch-Bishop of Canterbury, about

g Balens Cent. 3

p. 217. 218.

h Balens Ibid.

p. 214. 215.

i Ibidem, p. 224.

k Ibidem, p. 246.

l Ibid. p. 258.

259.

m Ibid. p. 270.

271.

n Ibid. p. 273.

274.

o See Balens

Centuria 3. p.

218. 246. bib.

liotheca Patrum

Tom. 12. pars

2. p. 948. 949.

Tom 15 page

498. accor-

dingly.

p Centuria 4.

p. 304. to 307.

q Page 727.

774. 810, 811,

817, 818, 823,

829, 833, 841,

142, 348.

r Balens Centu-

ria 4. p. 325.

s Ibid.

p. 335.

t Balens Ibid.

page 349.

^u Baleus Ibid.
page 366.
^x Baleus Cen-
turia 5. p. 382.
to 386.

^y Cremonæ.
1618.

^z *Vsque bonus
liberi arbitrii est
causa dispositiva
de congruo, non
autem causa me-
ritoria predesti-
nationis, &c.*
which is little
lesse then
Pelagianisme.

^a Baleus Cen-
turia, 5. page
396-397.

^b Baleus Ibid.
p. 408, 409.

^c Baleus Ibid.
p. 418.

^d Baleus Ibid.
p. 425.

^e Ibid. p. 434.
435.

^f Ibid. p. 442.
443.

^g Baleus Cen-
turia 6. p. 482.

^h Baleus Ibid.
page 486.

ⁱ Baleus Ibid.
page 495.

^k Baleus Cen-
turia 7. page

510, 511.

^l Baleus Ibid.
page 540.

bout the yeere of Grace, 1280. in his *Quodlibeta Scholastica*, lib. 1. *Vtrum Deus Predestinatum ab eterno, &c.* Or ^u *Gualterus Winterburne*, Confessor to King Edward the first, about the yeere 1300. *De Originali peccato*, lib. 1. and *Summa Theologia*, lib. 3. Or ^x *Ioannes Baconthorpius*, alias *Bacon*: In *Epistolas Pauli*: written about the yeere of our Lord, 1330. who in his *Workes* now extant, as In *Primum Sententiarum Distinctio* 41. Artic. 2. and in *Quartum Sententiarum Distinctio* 1. *Quaest.* 4. Artic. 3. where he makes the ^z *fore-sight of the good or ill use of mans Free-will*, though not the meritorious, yet the preparatory, or pre-disposing cause both of Election and Reprobation: doth herein varie both from his Master *Peter Lombard*, his fellow Schoolemen, and from vs: Or his Coetanean ^a *Gulielmus Ockam*, in his Booke *De Predestinatione Sanctorum*, which I finde not extant. Ner yet to recite ^b *Ioannes Riduall*, In *Euangelium Ioannis*. lib. 1. In *Epistolas Pauli* lib. 14. and in *Augustinum De Civitate Dei*, lib. 12. Or ^c *Hugo Virly*, a great Admirer of Saint *Augustine*, and a publike Professor of Divinity in the Vniuersity of Oxford; in his *Praelectiones in Paulum*; and in his *Quaestiones Ordinariae*, which begin thus. *Vtrum solis Dei amicis conferatur donum, &c.* both of them flourishing about the yeere of our Lord, 1330. Or ^d *Christophernus Molhusensis* liuing about the yeere 1350. In *omnes Pauli Epistolas*, lib. 14. Or ^e *Robertus Holcote*, his Coetanean. *De Praescientia & Predestinatione*. lib. Or ^f *Gulielmus Rothwell*, flourishing in the yeere 1360. In *Paulum ad Romanos*, and *ad Ephesios*. Or ^g *Utredeus Bolton*, who was eminent about the yeere of grace, 1380. *De Divina Predestinatione*, lib. 1. Or his Coequall ^h *Thomas Brome*, In *Paulum ad Romanos*, lib. 1. Or ⁱ *Castertonus Monachus*, flourishing about the selfesame time; In *Epistolas Pauli*: Or ^k *Gulielmus Woodford*, who was eminent about the yeere 1390. In *Paulum ad Romanos*, lib. Or ^l *Thomas Palmer*, *De Originali Peccato*. lib. written about the yeere 1410. Or his contemporanie

ranie ^m Thomas Walden, In Paulum ad Romanos; and ^m ibid p. 570.
De Præscientia & Prædestinatione, lib. Or ⁿ Peter Payne ⁿ ibid. p. 578.
 a Scholler and constant follower of Iohn Wickcliffe,
 who flourished about the yeere 1430. *De Prædestina-
 tione & Libero Arbitrio*, lib. where he no doubt con-
 curs with his Mr. Wickcliffe, and so with vs. Or ^s Ioannes
 Capgrane, flourishing about the yeere 1460. *Super 40^r.
 Euangelia*, and *In Epistolas Pauli*. Or ^p Gualtherus Hunt,
 Diuinity Professor in the Vniuersity of Oxford, about
 the yeere of our Lord, 1470. *De Prædestinatis*. lib. 1.
 which begins thus. *Soli præuentu Dei Gratia Prædesti-
 nati, &c* To passe by I say, these perished and non-ex-
 tant Workes of all these ancient English Writers
 (wherein all our present Controuersies are no doubt
 discussed:) which Workes though I dare ^q not positively as-
 firme, that they make either for me, or against me, be-
 cause we want the workes themselues to euidence it:
 yet I dare probably coniecture, that the most of them (ex-
 cepting Bacon, who to much fauors of Pelagianisme)
 did suffragate to our Anti-Arminian Conclusions, be-
 cause Saint Augustine, Prosper, Beda, Haymo, Alcu-
 ninus, and Lombard whom they followed; together
 with Anselme, Iohn Saresburie, Petrus Blesensis, Aelredus,
 Alexander Alefius, Richardus de Media-villa, Dun Scotus, 39. C.
 Lyra, Bradwardin, and other of their Coetaneans of
 greatest note and eminencie, whose workes are yet
 remaining, concur in all things with vs: I shall now
 wholly confine my selfe to the residue of those ancient
 English Authors, whose resolutions in our present
 Controuersies remaine vpon record among vs in their
 printed Workes. And here the next ancient extant
 English Writer to Petrus Blesensis that I meet with, is
^r Aelredus, (or Ealredus, as some stile him) Abbot of
 Riuaulx in Yorke-shire, about the yeere of our Lord,
 1160. who writes expressly for vs: Witnesse his
Sermo in Aduentu Domini. *Bibliotheca Patrum*, Colonia
 1618. Tom. 13. page 5. D. p. 6. E. page 7. C. D. *Sermo*
 1. in

^o Baleus Cen-
 turia 8. p. 581.
^p Baleus ibid.
 page 616.

^q Obscura sunt
 hæc tangenda
 potius a nobis,
 quam exponen-
 da. Itaq; o-
 pinando, non af-
 firmando proce-
 damus. Aelre-
 di Sermo 17.
 Bibl Patrum.
 Tom. 13. page

^r See Biblio-
 theca Patrum
 Tom. 13. p. 1. 2.
 3. and Baleus
 Centuria 2.
 p. 208. 209.

Tu presta auxilium, quia sine te possum facere nihil. Ibidem. *Babylonem ple-*
rung, illā tantū reprobōrū cum
suo rege ciuitatē intelligimus, ad
quā nullus per-
tinet electōrū, a
qua nullus exclu-
ditur reprobōrū.
Reprobos sane
in tres partes di-
uidemus, &c. E-
lectes etiam in
tres diuidi ordines manifestum est. Nam alij necdum vocati sunt, ut Iudei siue Pagani; alij vo-
cati, sed non iustificati; ut peccatores Christiani; alij iustificati sed nondū glorificati; ut sancti
huius vite miseris adhuc subditi. Electi itaq; qui necdum vocati sunt, licet eos a Babylone prede-
stinatio sepeauerit, quandiu tamen Babylonis erroribus excæcantur, a Babylonis nomine non re-
cedunt. Ibid: & Dominus miseretur cui voluerit, & quem vult obdurat, &c. Verum cur unus
assumatur, alius relinquatur; cur iste conuertatur sanandus, ille tradatur demonibus induran-
dius, & el puniendus, ad occulta Dei iudicia, & profunda consilia pertinere sciamus. Ibid. u Rep-
robi si malū deserunt, ad id denud redcunt, si bonum quid inchoant, non perseuerant. Posremo
reprobi æternaliter condemnantur, Electi in vite æternæ gaudijs coronantur. Dominus enim
exercitū decreuit, & quis poterit infirmare? De electis hoc dictum intelligo, de quorum
salute diuini decretum consilij nullus poterit infirmare; si enim Deus pro nobis, quis contra nos?
Audi & stabile æternūq; decretū, cui obuiare nemo qui audeat, quod mutare nemo possit, vel
debeat. Firmū fundamentū Dei stat, habens sigillum hoc; Noxit Dominus qui sunt eius. Quod
autē sequitur, Et manus eius extenta, quis auertet eam? ad reprobos, ut superius diximus,
arbitror referendū. Sicut enim certa ac stabilis est eius de electōrum salute misericordia; Ita pro-
certo stabilis est, & incommutabilis de reprobōrū damnatione iustitia. Ibid. x Que spes vestra?
quod refugium? quia Dominus fundauit Sion, fratres, fundamentū Dei firmū stat habens sigil-
lum hoc; noxit Dominus qui sunt eius. O Sion! o anima! que quasi in specula posita Domini tui
præstolæ aduentum, non metuas, non conturbes; quoniam si irruant venti, & fluant flumina
fatigari potes, sed subuersti non potes; fundata es enim super firmam petram. Dominus enim fun-
dauit Sion, qui non permittet nos tentari supra id quod possumus, sed faciet cum tentatione pro-
uentum & possumus sustinere. Hæc miserorum in hac vita consolatio; hæc in tentationibus for-
titudo; hæc in tribulationibus securitas; hæc constantia in aduersis; Dominus rectè fundauit Si-
on; animam Dei contemplatione sublimem, in vere humilitatis eam fundamento constituens;
que tanto sanè solidius atq; securius locatur, quanto crebris probata tentationibus nec falli po-
test incauta, nec illici iam probata, nec exercitata superari. Ibidem.

bideth sure, and because they are built vpon a sure Rocke.
 Sermo 24. p. 55. D. and Speculum Charitatis. lib. 1. c.
 11. 13. 14. 15. Ibid. page 90. 91. 92. a punctuall dis-
 course, to proue, the impotency of mans will, both in the points
 of conuersion, and in doing good, without the preuius assi-
 stance both of Gods preuenting, and cooperating Grace: to-
 gether ^y with the constant perseuerance of the Elect in grace; ^y Sane electis,
 the iustice of God in condemning Infants; and the ^{quia maior quā}
 absolute dependance both of Election and Reprobation vpon ^{prunis homini-}
 the meere will and pleasure of God, which is alwayes iust; ^{bis in Paradiso,}
 since God hath a farre greater power ouer vs to dispose of vs ^{incumbit mise-}
 as he pleaseth, then the potter hath ouer the clay; so that none ^{ria, maior confer-}
 can say vnto him, why hast thou made me thus? Which place ^{tur & gratia:}
 because it is too tedious to transcribe, I shall referre ^{& quo maior}
 you to it. Not to insist vpon our three ancient English ^{impugnat in fir-}
 Historians, ^{mitate, et uberi-}
 and ^{or prestatu re-}
^{sistendi facultas:}
^{illis enim, ut}
^{dictum est, datū}
^{nouimus posse}
^{perseuerare si}
^{vellet, istis in-}
^{super ut perseue-}
^{rent. Ibid. c. 14.}
^{& Of whom}
^{read Balus}
^{Cent. 2. p. 181.}
^{192.}
^{a See Ba'tus}
^{Cent. 6. p. 472.}
^{b See Florenti-}
^{no, Wigorniensis}
^{Chronicon. An.}
^{431. Huntindon}
^{Historiarum l. 2.}
^{apud Ricum}
^{Anglicarum}
^{Scriptores. pag.}
 311. Num. 10. and 30. Mathew Westmonasterius Flores Historiarum p. 146. to 153. c Sed
 non multo post Pelagiana Haresis iterum pullulante, precibus omnium Sacerdotum Britannia
 redijt Germanus cum Seuerus Episcopo, fidemq. rectam restituens, omnibusq. prospero gestis, &c.
 Huntindon. d See Balus Centuria 3 p. 277. and his Life prefixed to his workes.

* See Ba'cus
Cent. 4. p. 359.

[See Ba'cus.
Ibid. p. 362. 363

* See Sixtus Se-
nenfis Bibl. 1. 6.

Annotatio 252.
whose distin-

ction there
vied applyed

to Scotus, will
make him

cleare on our
side in the

point of Re-
probation, in

which he one-
ly seemes to

differ from vs
g Ba'cus Cent. 5.

p. 391. 392.

* Circa partem
istam pro hoc

quod dicitur hic
Cum nihil

boni egissent
vel mali; tolli-

tur error Orige-
nis qui dicit 3

quod merita
precedentia in

alia vita istam precedente, sunt causa precedens & electionis & reprobationis diuine; quod hic simpliciter excluditur, &c. si enim fuisset talis vita, merita tamen creatura ibi facta non potuissent esse causa predestinationis, quae est actus voluntatis diuinae; quia temporale non potest esse causa aeterni. Hoc igitur reuulso tanquam erroneo alij dixerunt; quod praescientia meritorum quae aeterna, est causa predestinationis quae Deus vult dare gloriam alicui. Sicut Rex dat militi equum, eo quod scit vel estimat ipsum bene usurum. Sed hoc non valet; quia merita ut praescita sunt ordinata ad gloriam sicut ad finem. Volens autem recte & ordinate, cuiusmodi est Deus qui non potest aliquid velle nisi recte & ordinate, nullo modo vult finem propter ea quae sunt ad finem sed e conuerso. Ita merita ut praescita a Deo, siue praescientia meritorum non possunt esse ratio predestinationis, sed procedit ex mera liberalitate diuina: & a little after: Totius Predestinationis non est alia causa nisi voluntas Dei. Ibid. * Non pro nostris tantum, sed pro totius mundi: scilicet, quantum ad sufficientiam, sed pro electis tantum, quantum ad efficaciam. Non pro nostris tantum qui modo viuimus, sed pro omni Ecclesia. Ibid.

grippinx 1622. Pars 1. Quaestio 28. 29. 30. 31. 32. 33.

36. 37. and Pars 3. Quaestio 3. where all our points

(especially those of Election & Reprobation) are larg-

ly & learnedly debated. Of *Richardus Middleton*, alias

De Media-villa, who flourished about the yeere 1290.

Super lib 1. Sententiarum. Brixia 1591. *Distinctio* 40. 41.

46. 47. Of *Ioannes Duns Scotus*, fellow of Merton

Colledge in Oxford, who flourished about the yeere

1300. *In primum Sententiarum*. Venetijs 1597. *Distinctio*

40. * 41. 46. and 47. Of *Nicolaus De Lyra*, a famous

English Iew, who flourished about the yeere 1320.

in his *Glossa*, &c. Lugduni 1520. *In 1. Esdre*, cap. 2.

Tom. 2 fol. 241. a pregnant place for prooffe of Perse-

uerance. *In Ioannis Euangelium*. cap. 6. ver. 37. 39. 40.

44. 45. Tom. 5. fol. 205. 206. cap. 10. ver. 26. 27. 28. fol.

217. cap. 15. ver. 16. 19. fol. 230. 231. cap. 17. v. 2. &c.

fol. 234. 235. *In Romanos*, cap. 8. ver. 28. to the end of

the chapter. Tom. 6. fol. 20. cap. 9. ver. 7. to 27. * fol.

21. 22. c. 11. ver. 1. to 9. fol. 25. where hee fully con-

curs with vs, both in the points of Election, Repro-

bation, and Perseuerance, quoting for the most part

St. *Augustines* words. *In Ephes.* 1. ver. 3. to 14. fol. 89.

90. cap. 2. ver. 8. 9. 10. fol. 91. *In 1. Tim.* 2. 4. fol. 118.

which he expounds as St. *Augustine* doth. *In 2. Tim.* 2.

19. fol. 125. *In 1. Ioannis*. cap. 2. ver. 1. 2. fol. 229.

where he expounds the "whole world, to be the whole

Catholicke

Catholicke Church, the Elect and Beleevers throughout the world; * affirming that Christ Iesus dyed effectually for none but them. Of ^h Thomas Wallis, alias Thomas Anglicus, who flourished about the yeere 1330. In *Primum Sententiarum*, Venetijs 1523. Distinctio 40. 41. 42. 46. 47. Of ⁱ Gulielmus Ockham, his Coetanian, Super Sententias, lib. 1. Distinctio 40. 41. 42. 46. 47. as I apprehend his opinion in these places, and that in the point of predestination, in which he onely seemes to differ from vs: For thus he writes: * That there are two sorts of persons predestinated; The first sort of them are predestinated, because God foresaw that they would finally persevere in charity, &c. yet this their perseverance (as he writes before) is from the assistance of his free grace: Of the second sort there appeares no reason wherefore they are predestinated, but only the will of God. So that whatsoever he gives unto them, he gives it that they might obtaine eternall life, neither suffers he anything to be in them that might either put a barre unto his grace, or hinder them from eternall life. Now the cause wherefore he predestinates these without any reason, others with a reason, is onely his diuine will; as the cause wherefore St. Paul was smitten of God and conuerted without any previous merits, and another not so, is onely his diuine Will. So that in fine, he resolues all into the Will of God, and so concurs with vs, if not in the first, yet certainly in the second branch of this diuision; and in his pre-discussion of this Question, where he fully inclines to vs. All these (if rightly vnderstood) in these their fore-mentioned Workes concur with vs in all, but especially in our 1. 2. 4. 6. and 7. Anti-Arminian Assertions without any reall difference or dissent. Adde we to these, that profound iudicious Anti-Pelagian

nec permittet eis aliquid inesse quod possit eos impedire a vita aeterna. Causa vero quare istos predestinat sine omni ratione & alios propter rationem, non est nisi diuina voluntas: sicut causa quia beatus Paulus fuit peruersus a Deo & conuersus sine meritis quibuscumq; prius, & alius non sic, non est nisi diuina voluntas, Gulielmus De Ockham Super Sentent. lib. 1. Distinctio 41. Quest. 1. Lugduni 1495. Vid. lib. 1. Distinctio 46. 47.

* See Idem.

Ibidem. in cap.

2. v. 25. 27. 30.

130. b. in c. 4.

v. 10, &c. fol.

233.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

h See Ba'cus

Cent. 5 page

406. 407.

i Ba'cus Ibid. p.

395. 396.

* Ita est de qui-

busdam prede-

stinatis, prede-

stinantur quia

præuidentur fi-

naliter perseue-

rare in charita-

te, & quod

Deus non conse-

ret eis vitam æ-

ternam, nisi pri-

us mererentur

vitam æternam.

Secundorum non

videtur esse ra-

tio quare præ-

destinantur, nisi

quia Deus vult;

Ita quod quic-

quid dat eis, dat

ut consequantur

vitam æternam,

k *Baleus Ibid.* p. English Diuine, ^k *Thomas Bradwardin*, first fellow of
435. 436. See Merton Colledge, and publicke Diuinity Professor in
Henricus Sauil- the Vniuersity of Oxford, about the yeere 1340. af-
lus Lectori pre- terwards Arch-Bishop of Canterbury, in the yeere
fixed to his 1349. Who in his excellent learned Bookes, *De Causa*
Booke, *De Dei*, * professedly written against the Pelagians of his
Causa Dei. age; and in his seuerall Prefaces, and Epistles to the
* See the Ti- same; but more especially: in his *Lib. 1. De Causa*
tle and the *Dei, cap. 1. Coroll: pars 29.* page 23. and cap. 10. p. 195.
Preface to his 196. 197. cap. 13. to 26. cap. 34. 36. 37. to the end of
Booke accor- cap. 47. p. 294. to 441. *Lib. 2. De Causa Dei*, through-
dingly. out; but more particularly, cap. 32. 33. 34. and lib. 3.
cap. 1. to 15. cap. 21. to the end of cap. 43. doth most
solidly, learnedly, and abundantly refute the Pelagian,
and Demi-Pelagian (and in them the new Arminian)
Heresie: propugning and protecting those Anti-Pela-
gian, Anti-Arminian Positions which I here main-
taine; as the vndoubted truth, as the receiued, the re-
solved Doctrine of the most Orthodox and iudicious
Fathers, and of the whole Catholieke Church of
Christ: as these vnparraleld Bookes of his (which
are euery where obuius vnto all mens vse) will most
satisfactorily euidence, to the perusers of them.
To him I shall onely annex his Friend and Coetanean,

l Of whom
See *Baleus*
Cent. 5. page
434 435.
m See Sir
Henry Sauil,
in his Epistle
to the Reader
prefixed to
Bradwardinus
De Causa Dei,
accordingly.
n See *Baleus*
Cent. 6. p. 430.
50 436.

^l *Robertus Holcot*, ^m who lived and studied with Bradwar-
din, in the house of Richard De Bury, Bishop of Durham, a
great Patriot of learned men: *Super Sententias Lugduni*
1497. l. 1. Quæst. 1. and lib. 2. Quæstio 1. throughout.
Our famous English Apostle ⁿ *John wickliffe*, who
flourished about the yeere 1380. (whose Anti-Armi-
nian Assertions concurring fully with vs in all things,
I finde recorded in the Acts of the Councell of *Constans*,
apud *Surinum, Conciliorum*. Tom 3. p. 914. to 922. and
in *Thomas Waldensis*, his Antagonists workes. Venetijs
1571. *Doctrinalis Fidei. lib. 1. Artic. 1. cap. 21. to 31.*
Tom. 1. *Operum*. fol. 64. to 95. and lib. 2. *Artic. 2. c. 9.*
10. 11. 12. fol. 160. to 173. *De Sacramentis. lib. Sacra-*

mentum Eucharistia, cap. 16. Tom. 2. fol. 29. 30. 31. De Sacramento Penitentia, cap. 160. 161. 162. fol. 263. to 267. ° Gefferie Chaucer, who flourished in the yeere 1400. In his Nun-Priests Tale; and in his 4th. Booke of Troilus, page 180. 181. And ° Nicolaus Gorran, our famous Country-man, Fellow of Merton Colledge in Oxford, about Chaucers time; afterwards Divinity Professor in Paris: who In Euangelium Mathai, cap. 1. v. 21. c. 11. v. 25. 26. c. 16. v. 18. c. 24. v. 24. 31. In Lucam, c. 22. v. 32. In Ioannem, c. 1. v. 16. 27. c. 3. 16. 17. c. 6. v. 35. to 47. c. 10. v. 11. 15. 26. 27. 28. 29. c. 11. v. 51. 52. c. 12. v. 37. 38. 39. 40. c. 14. v. 16. 17. c. 15. v. 13. 15. 18. 19. c. 17. v. 21. to 22. In Acta, c. 11. v. 48. In Romanos, c. 5. v. 15. to the end, cap. 8. v. 28. to the end, c. 9. v. 7 to 30. c. 11. v. 1. to 13. and 33. 34. 35. 36. In Ephesios, c. 1. v. 3. to 14. c. 2. v. 1. 5. to 11. In 2 Corinth 5. v. 14. 15. 18. 19. In 1 Tim. 2. v. 4. 6. In 2 Timoth. 1. v. 9. and c. 2. v. 19. 22. In 1 Pet. 1. v. 2. to 7. In 1 Ioan. cap 2. v. 1. 2. 19. 20. 27. c. 3. 8. 9. cap 4. ver 10. and in sundry other places of his Workes, concurs in all things with vs, as Holcot, Wickliffe, and Geffry Chaucer, in their fore-quoted places doe. It is euident then by the concurrent testimony of all those seuerall ancient English Writers, whose names and Workes I haue here recited. (As also, by Richardus Panpolitani, an English Hermite, who flourished about the yeere of our Lord 1420. in his Booke De Emendatione peccatoris. cap. 8. Bibliotheca Patrum. Tom. 15. p. * 822. A. B. c. 10. Ib. F. cap. 12. p. * 835. A. E. Orationis Dominica Exegesis: and

Una est iustitia, sed semita multe quibus ducunt. V. Lecti ad gloriam vite eterne.

Alij pergunt per inferiorem semitam, alij per mediam, alij per superiorem. Superior illi tribuitur, qui ut amplius Christum amet, ab eterno predestinatur, non quia plus operetur, vel plus largitur, aut plura patitur; sed quia plus amat. Nemo autem potest se constituere in aliqua istarum semitarum; sed constituatur in illa ad quam Deus illum elegit. Bone itaq; cogitationes & meditationes electorum a Deo sunt. Tales per suam gratiam singulis infundit, quales eorum status & conditioni magis congruere videt. Ibidem. 1 In hoc statu potest homo cognoscere quod sit in charitate, & in illa quam nunquam amittet. Ibidem. 2 Sed nullis inquam mundanis sollicitudinibus se polluit, postquam eterno amore veraciter exultauerit, &c. Quid enim est gratia, nisi inchoatio glorie? Et quid est perfectio glorie nisi gratia consummata? Ibid.

* Voluntas Dei
absoluta semper
fit, &c. sicut

Pater est Omni-
potens, ita Filius,
ita Spiritus

Sanctus, quili-
bet enim potest
facere quicquid

vult sine admi-
niculo alicuius
alterius rei, nec

ab aliquo extra
potest impediri,
&c. Ibidem.

* Sanctam Ec-
clesiam Ca-
tholicam. Et

est sensus; Credo
in Spiritum
Sanctum sanctifi-

cantem uniuersa-
lem Ecclesiam,
id est, congrega-

tionem fidelium
Catholicam, id
est, uniuersalem,
&c. Ibidem.

* Dederat Deus
mibi dona que
petere nescivi,

nec putavi, &c.

Proinde arbitror, nulli hoc datum n. eritis, sed grati cui voluerit Chr. st. a. Ecce fratres narraui
vobis, quomodo perueni ad incendium amoris, non ut me laudetis, sed ut Deum glorificetis, a
quo accepi quicquid boni habui. Ibid. q. Papa Innocentius & Zozimus, suis diuersis temporibus
Pelagianos notantes, atq. a membris Ecclesie praeidentes, datu interis ad Africanas Orientis &
Occidentis Ecclesias, eos anathematizandos & abominandos ab omnibus Catholicis censuerunt. Et
hoc tale de illis Ecclesie Dei Catholice prolatum iudicium, etiam missimus Imperator Hono-
rius audiens ac sequens, suis eos legibus damnatos, inter Hereticos haberi debere constituit. Va-
de nonnulli ex eis ad Sanctae matris Ecclesie gremium unde resisterant, redierunt, & ad huc
alii redeunt, molescente & praualescente aduersus illum detestabilem errorem recte fidei ve-
ritatem. Possidonius De Vita Augusti c. 17. See Latius de Pelagianis. c. 5. & Grauius
inter homines morborum omnium impudentia. Euripidis Medea page 289.

Symbols Apostolorum Enarratio * page 826. B.G. * 829.
E. and *De Incendio Amoris*, p. * 836. B. D. where hee
suffragates to vs; both in the points, of Gods free E-
lection, conuersion, perseuerance, irresistibility of Gods grace,
and the like:) that the very Primatine Church of Eng-
land euen before the time of reformation (to wit from
the yeere of our Lord 430. when as Pelagianisme the
Grand-father of Arminianisme first sprung vp, to the
yeere 1430.) together with the ancient Churches of
Scotland and Ireland, did constantly defend, professe,
embrace, belceue, and iustify those orthodox Anti-
Arminian Assertions which I here confirme; oppug-
ning their opposite Arminian Errors, as so many re-
liques, limbes, and branches of the Pelagian grace-
annulling Heresie, which had beene anciently condemned,
and conuured downe to Hell, from whence at first it sprung,
by sundry Synodes and Councils throughout the Christian
world. And dare there any brasse-browed Arminian be
so shamelesly absurd, so obstinately peruerse, as yet not
to acknowledge, to embrace our Anti-Arminian
Theses, as the aacient, adiudged and resolved Do-
ctrines of our English Church, when as they haue
beene thus constantly, professedly maintained in her,
(as likewise in the Churches of Scotland and Ireland)
at least 1000. yeeres before her Reformation?

But if all these our now quoted hoarie English
Antiquities, With all the forementioned moderne Au-

thorities

thorities from the beginning of Reformation to this present, will beare no sway at all with our Arminian Nouellers, who cannot I dare say, produce one ancient, one moderne approued Orthodox Author of our English Church that concurs in all things with them, through we haue truely vouched well nigh *two hundred that consent with vs: Let them now attend to some further Euidences, some more conuincing authorities, which shall Enforce the very stoutest Champion of them to confesse (vnlesse hee will renounce the wombe that bare him, and despise the very duggs that gaue him sucke) to acknowledge, our present Anti-Arminian Conclusions to be; their opposite Arminian nouelties not to be, the receiued, the vndouted Doctrine of our English Church.

* How wuld
our Armini-
an triumph,
if they could
produce the
tuthe of these?

My first conuincing vndeniable euidence to extort such a full confession from our Antagonists, is the most reuerend Authority, the most graue mature iudicious resolution of my much honored Mother, (the very light and glory of our Church and Kingdome) the vnparalleled Vniuersity of Oxford; who not onely from her very first foundation, till the time of Reformation, (as is euident by the ancient English fore-cited Writers, who were either all, or most of them Students, or Professors in it:) but likewise from the beginning of Reformation; to wit, from learned *Peter Martyrs* time, (who was established Diuinity Professor there, in the beginning of King *Edward the VI.* his Raigne) to this very present, hath constantly oppugned all the Arminian Tenets, as Pelagian and Popish Errors; vninterruptedly embraced, professed, and publikely defended our Anti-Arminian Positions euen in *terminis*, in her Diuinity Schooles, as the vndoubted truth, the receiued, the resolved Doctrine of our English Church: Which I shall euidence; First, by the printed Anti-Arminian Lectures of her Diuinity Professors: Secondly, by the seuerall printed
Anti-

The most fa-
mous Vniuer-
sity of Ox-
ford's testimo-
ny for vs a-
gainst Armi-
nianisme.

Anti-Arminian Theses, and Act Questions of her proceeding Doctors, and Diuinity Act Answers. Thirdly, by her conuictions and censures of Arminian Preachers.

I For the first of these, to wit, the printed Anti-Arminian Lectures of her Diuinity Professors; I shall onely remember, *Peter Martyrs* excellent *Commentary on the 5. 8. 9. and 11. chapters of the Epistle to the Romanes*, (which I haue ¹ already more particularly quoted in their proper places) ² it being nothing else but the *Diuinity Lectures* which he read in the Schooles of Oxford in the dayes of *Edward the 6.* whiles hee was there Professor. Dr. *Reinolds*, his 4th. *Thesis* (*Sancta Ecclesia Catholica quā credimus est ceteris vniuersis electorum Dei*) *Traictata in Schola Theologica*: Nouem. 3. 1579. and *Censura Librorum Apocriphorum Praelectio*. 207. The solemne Anti-Arminian Lectures of her reuerend, learned, iudicious *Regius* Diuinity Professor, Dr. *Robert Abbot*, late Bishop of Salisbury; *Lectura De Gratia & Perseuerantia Sanctorum*; and *De Veritate gratia Christi*: read solemnely in the Diuinity Schooles in the Act time, in the yeeres 1613, 1614. 1615. when Arminianisme began first to spred it selfe: since published by authority, Londini 1618. and Dedicated to his Maiestie that now is, being then Prince of Wales. The professed Anti-Arminian Lectures, of her present vnparalleld Oracle of her Diuinity Chaire, Doctor *Iohn Prideaux*, who immediately succeeded Dr. *Abbot* in his Professorship. *Lectio 1. De Absoluto Decreto*; in *Vesperijs Comitiorum*. Oxon. Iulij 6. Anno Dom. 1616. *Lectio 2. De Scientia Media*. In *Vesperijs Comitiorum*. Oxon. Iulij. 12. 1617. *Lectio 3. De Gratia Vniuersali*. In *Vesperijs Comitiorum*, Iulij 11. 1618. *Lectio 4. De Conuersionis modo*. In *Vesperijs Comitiorum*. Iulij 10. 1619. *Lectio 5. De Iustificatione*. In *Vesperijs Comitiorum*. Iulij 8. 1620. *Lectio 6. De Perseuerantia Sanctorum*. In *Vesperijs Comitiorum*. Iulij 7. 1621. *Lectio 7. De Salutis Certitudine*.

dine. In *Vesperijs Comitiarum*, July 6. 1622. *Lectio 8.*
De Salute Ethnicorum. In *Vesperijs Comitiarum*, July 8.
 1623. Which Lectures read publikely in the Diuinity
 Schooles at seuerall Acts, were twice imprinted by
 authority, *Oxonie* 1626. by the Vniuersity Printer, and
 Dedicated to his Maiestie. Together with the two
 publike Anti-Arminian Lectures, * *De Sanctorum Per-* * *Misericordia*
seuerantia, of her late iudicious eminent Lady *Marga-* *igitur que gra-*
ret Professor, Doctor *Sebastian Benefield*; read purpose- *ti malū hominē*
 ly in the Diuinity Schooles at Oxford, in the yeere *preuenit, ut mu-*
 1617. and since that printed at Frankfort, Anno 1618. *set in melius, &*
 for their more easie and publike dispersion into *ipsa quem bonum*
 Germany. In all which seuerall Lectures, the Armi- *fecit subsequen-*
 nian Tenets are *totidem terminis*, professedly oppugned *do regit, ne mu-*
 as pernicious, Popish, and Pelagian Errors, Diame- *tetur in seius.*
 trally repugnant to the established Doctrine of our *Præuenit ergo*
 Church; our Anti-Arminian Theses, in *terminis* main- *dirigendo cor*
 tained, as the dogmaticall resolutions, the professed *hominis prauum*
 Doctrines of our Church. *subsequitur au-*
tem cu studienda

For the second; to wit, the seuerall Anti-Arminian
 Theses, and Act Questions, of her proceeding Doctors
 and Diuinity-Act Answerers; (which Act Theses and
 Questions are alwaies of course before they are ei-
 ther admitted, printed, published or disputed on, pro-
 pounded to a generall Conuocation of the whole Vni-
 uersity, and by them particularly allowed, voted, and
 the recorded in the Vniuersity Register for a testimony
 to posterity, as Orthodox, as consonant to the esta-
 blished Doctrine, Faith, and Articles of the Church
 of England; so that the whole Vniuersities iudge-
 ment and resolution is comprised in them, as well as
 theirs that giue them;) I shall here set downe a Cata-
 logue of some few of them, as I finde them printed to
 my hands in seuerall Act-papers.

corruptum. Gra-
tia igitur in vo-
troq; operatur
scilicet, & in er-
rante, ut cor-
ruptus uiuat, &
in corrupto no
deprauatus ab-
cedat. Fulgen-
tius De Veri-
tate Prædest.
lib. 1. Bibl. Pa-
trum. Tom. 6.
pars 1. p. 158.
D. Vid. ibid.

Anno Dom.
1597.

THESES INCEPTORVM IN THEOLOGIA, DISCVS-
SÆ IN VESPERIIS OXONIÆ, 1597.

*Eterna Dei Prædestinatione, continetur aliorum Electio ad
vitam æternam, aliorum ad mortem Reprobatio.*

Iuppiter oppressam tristi sub origine lustrans

Gentem hominum, & durâ conditione ream;

Non merito, solo arbitrio dispeſcuit orbem:

Liberat hos; reliquos morte perire iubet.

Causa eadem; sed non par gratia: culpa peremit

Omnes; non omnes dona superna iuvant.

Sic voluit, cuius nunquam est non iusta voluntas.

Plus nihil addo: Deum sic voluisse fat est.

Electorum b. certa est salus ut perire non possint.

Consilij quam non dubius, tam certus amoris,

Cunctarum rerum præcius ante Deus,

Non cadit vt varijs agitetur motibus, vnus,

Vnus ab æterno qui fuit, vnus erit.

Ne metuas; quisquis denotâ luce fidelis,

Eternæ lucis pignora sacra geris,

Non te de libris cælestibus vlla litura,

Delet, nulla tibi vis inimica nocet.

a Reuera enim
frustra labor se-
per sine seruitu-
onis impenditur,
vbi nulla inuen-
tionis copia sus-
fragatur: &
noxia curiositas
in reatum: toti-
nus labitur,
quando n. odam
suum humana
infirmas non
metitur. Ful-
gentius De

Veritate Prædestinationis. lib. 1. Bibl. Patrum, Tom. 6. pars 1. p. 157. E. b. Quid non
boni in Petra? In Petra exaltatus; in Petra securus; in Petra firmiter sto. Securus ab
hoste, fortis a casu; & hoc, quoniam exaltatus a terra. Anceps est enim & caducum terre-
rium ovine. Conversatio nostra in cælis sit, & nec cadere, nec deici formidamus. In cælis Pe-
tra; in illa firmitas atq; securitas est. Petra refugium berinacis. Et reuera vbi tanta firma-
in firmis securitas et requies nisi in vulneribus Salvatoris? Tanto illie securior habito, quanto
ille potentior est ad saluandum. Fremi mundus, premit corpus, Diabolus insidiatur; non ca-
do, fundatus enim sum supra firmam Petram. Peccavi peccatum grande, turbatur conscientia,
sed non perturbabitur, quoniam vulnere Domini recordabor. Nempe vulneratus est propter
iniquitates nostras. Quid tam ad mortem, quod non Christi morte saluetur? Si ergo in mentem
venerit tam potens, tam efficax medicamentum, nulla iam possum morbi malignitate terreri.
Bernard Super Cantica, Sermo 6. fol. 158. F. Edit. Parisijs 1513.

Electi

Electi non possunt in hac vitâ implere legem Dei.

Quid cælum in terrâ? quid vitam in morte requiris?

Lege tibi iustum vita futura dabit.

Iustitiæ domus est sursum super altra parata;

Est bonus in terris, non sine labe bonus.

Nam trahit inuitum mala vis & dira cupido:

Mens gemit infectæ carnis onusta lue.

Cum vacua exierit pia mens, & carne soluta,

Nulla præment mentem vincula, nulla mala.

Interea spes vna subest quod tu mihi Christe

Iustus es, & meritis das mihi stare tuis.

Tu mihi vita, salus; tu solus es omnia; perte

Iudicij faciem non tremo Christe tui.

ROBERTVS ABBOT.

Doctrina Predestinationis olim tradita ab Augustino, &

*nostris temporibus a Caluino, * eadem est: nec quicquam* * Nota,

continet Catholicæ veritati, nisi fides

regula contrarium.

Gens humana, vtcunque Deus distinxit, habebat

Quod lapsa est sortem, quodque creata, parem.

Hinc Libicus tam magna Deum discrimina Præsul

Corruptâ è massâ constituïsse docet.

Calvinus penetrans subtilibus altiùs alis,

Quæ discreta, inquit, massa creata fuit:

Sed lapsu mediante. Ita quos disiunxerat ætas

Coniunxit summo vox tamen vna Deo.

Præscientia Dei æterno decreto omnia ordinantis, non pugna-

uit cum arbitrij libertate primis parentibus concessâ.

Præscia Diuinæ mentis sapientia, iura

Venturis duro sculpta adamante dedit.

Nec pugnat primi cum libertate parentis;
 Arbitrio poterat stare, perire suo.
 Præuidet in rebus, non causis; omnia vel iam
 Præterita, ut nunquam præteritura videns.

*Orthodoxi Patres qui liberum arbitrium esse dixerunt, & qui
 hodie seruum esse docent, idem sentiunt.*

Quod regitur, miserum est; scelerisq; libidine flagrat,
 Arbitrium seruae conditionis erat.

Sed quia nec cogi solet nec possit ab ullo,
 Libertas dici libera iure potest.

Hæc primi dixere Patres, tenuere nepotes:
 Sanctorum soboles quam genuina Patrum?

* Oxoniz ex
 Officinâ Iose-
 phi Barnesij,
 Anno Domini,
 1598. p. 197.

JOHN FIELD.

To which I may adde, * Quæstiones 6. totidem
 prælectionibus, in Schola Theologica Oxonij pro for-
 ma, habitis, discussæ & discutiendæ, Anno 1597. Per
 GEORGIVM ABBATEM now Arch-Bishop of Can-
 terbury. Quæstio 6. *An Deus sit Author Peccati?* Neg?

1603.

THESES THEOLOGICÆ DISP. IN COMMITTIS,
 IV LII, II. 1603. Respond. Magist. OWEN.

Oppon. { D. CHILDERLEE,
 { D. HIGGS.

* Et susceptio
 & desiderium
 gratiæ opus ip-
 sius est gratiæ.

* Tota salus Electorum est mere gratuita.
 Electi debent esse, & sunt tandem suæ salutis certi.
 Reprobis quisque suâ felius perit malitiâ.

astam gratiam nullus hominum desiderare, vel pascere, sed nec cognoscere poterit, nisi eam prius
 ab illo accipiat, qui eam nullis præcedentibus operibus aut voluntatibus bonis, ad hoc largitur, ut
 voluntatem in qua semper maneat, ipsa præparet, ipsa donet, ipsa excitet, ipsa conseruet. Ful-
 centius De Veritate Prædest. lib. 1. Bibl. Patrum. Tom. 6. pars 1. p. 158. D. Vid. Ibid.

QVÆSTIONES.

QUESTIONES IN SACRA THEOLOGIA DISCVTI-
ENDÆ OXONII IN VESPERIIS, NONO DIE
IV LII. ANNO DOMINI. 1608.

1608.

Questiones Inceptoris NICHOLAI SIMPSON.

An { Quis in hac vita certus salutis suæ esse possit? *Aff.*
Qui^d in Christo sunt perire possint? *Neg.*
Certi salutis suæ omnes saluentur? *Aff.*

d. Deus Præde-
stinatus suis &
gratiam & per-
severantiam do-
nat, ut gratiam
pro gratia do-
num vite perem-
nis accipiant.
Epist. Synodi-
ca. Episc. in
Sardinia. Ex-
ulum. Bibl.
Patrum. Tom.
6. pars 1. page
152. E.

Questiones Inceptoris SEBASTIANI BENEFIELD.

An { Deus sit Author peccati? *Neg.*

Questiones Inceptoris IOANNIS LEE.

An { Fideles possint certâ fide statuere remissa esse
peccata? *Neg.*
Vere fideles possint excidere statu gratiæ? *Neg.*

1616.
Quid prodest
scire quid te
oporteat facere,
si non detur &
velle facere?
Quid si velis
quidem, sed
minime possis?
Bernard su-
per Cantica
Sermo 74. fol.
168. G.

Theses RICHARDI ALLEINE.
Non est liberum Arbitrium.
Sancti non possunt excidere gratiâ.

QUESTIONES IN SACRA THEOLOGIA DISCVTI-
ENDÆ OXONII IN VESPERIIS, SEXTO DIE
IV LII. ANNO DOM. 1616.

Questiones Inceptoris IOANNIS FLAVELL.

An { Aliquis possit fide penitus excidere? *Neg.*

Voluntas ut
deficiat, potest
ipsa sola sibi
sufficere: & pro-
ficat verò in-
diget semper

diuine miserationis auxilio. Nisi enim gratia præueniente leuetur, nullatenus surgit: quia
Dominus erigit elisos: Nisi ea deducente inuictur, nullatenus currit: quia de Deo Script. re-
est. Deduxit me super semitas iustitiæ propter nomen suum, &c. Nisi gratia custodiens per-
ducatur nullatenus peruenit. Dixit enim Sanctus David. Emitte lucem tuam, & veritatem
tuam, ipse me deduxerunt & perduxerunt in montem Sanctum tuum et in Tabernacula tua.
Fulgentius l. 1. De Veritate Prædest. Bibl. Patrû. Tom 6 pars 1. p. 162. C. Vid. ibid.

1617.

¶ Misericors De-
minus & iustus
voluntatem prau-
am, quam non
misericorditer
corrigit, iuste pu-
nit, quia prau-
itatem in eis in-
uenit quam ipse
non fecit. Bonam
voluntatem ipse
gratis preparat,
gratis donat, ipse
adiuuat, ipse
consummat. Cer-
tissime itaq; re-
necamus, omnes
homines per se-
metipfos non so-
lum perfectione,
sed nec initium
iustitie posse con-
tingere, sed uni-
uersos qui sunt
boni diuina in-
fificatione pre-
ueniri: & ut
accepta bona vo-
luntate non de-
cidant, opitula-
tione Dei pro-
fectum eis &
perseuerantiam
tribui, nec ali-
quibus hominibus
meritis, præteri-
tis aut futuris

gratiam dari: sed ipsius gratia dono atq; auxilio omnia bona merita, & inchoari, &
perferri. Fulgentius De Veritate Prædestinationis. l. 1. Bibl. Patrum. Tom. 6. pars
1. p. 154. H. g. Non est inuenire Deum, sed præuenire, & inuentum præuenire excludit.
Bernard Super Cantica. Sermo 78. fol. 171. B. Vid. Ibid.

Quæstiones Inceptoris IOANNIS HAMDEN.

- An, Homo* } Possit se præparare ad gratiam recipien-
dam? *Neg.*
} Post gratiam acceptam sit arbitrij verè li-
beri? *Neg.*
} Possit scire se habere gratiam? *Aff.*

*QVÆSTIONES IN SACRA THEOLOGIA DISCVTI-
ENDÆ OXONII IN VESPERTIIS DVODECIMO
DIE IV LII. ANNO DOM. 1617.*

Quæstiones Inceptoris EDWARDI GEE.

- An* } Originale peccatum sit mera priuatio Originalis
iustitiæ? *Neg.*

Quæstiones Inceptoris IOANNIS MOSELEY.

- An* } Qui semel verè in statu gratiæ fuerint, ab eodem
penitus excidant? *Neg.*

Quæstiones Inceptoris GEORGII HAMDEN.

- An* } Homo renatus possit implere legem Dei in hac
vita? *Neg.*

Quæstiones Inceptoris RICHARDI LLOYD.

- An* } Electio sit ex præuisis operibus? *Neg.*
} Decretum reprobationis sit absolutum? *Aff.*
} Deus Author peccati iuxta reformationum sen-
tentiam statuatur? *Neg.*

Quæstiones Inceptoris DANIEL FEATLEY.

- An* } Gratia regenerationis omnibus offeratur? *Neg.*
} Gratia regenerationis possit resisti? *Neg.*

QVÆSTIO-

QUESTIONES IN SACRA THEOLOGIA DISCVTI- 1618.
ENDÆ IN VESPERIIS VNDECIMO DIE
IVLII. ANNO DOM. 1618.

Quæstiones Inceptoris SIMONIS IVCKS.

An { Voluntas in prima conuersione habeat se tantum
passiue? *Aff.*

Quæstiones Inceptoris RICHARDI ETKINS.

An { Reconciliatio per mortem Christi sit ^h singulis
hominibus impetrata? *Neg.*
Aliquis possit finaliter excidere à gratiâ? *Neg.*

h Omnes autem
predestinati ipsi
sunt quos Deus
vult saluos fieri
& ad agnitionem
veritatis venire.

QUESTIONES IN S. THEOLOGIA DISCVTIENDÆ
OXONII IN COMITIIS 13^o. DIE IVLII.
ANNO DOM. 1618.

An { Lapsus Adam diuerso respectu dici possit ne-
cessarius & contingens? *Aff.*
Ex nostra sententia Deus Author peccati statua-
tur? *Neg.*

*Qui propterea
omnes dicuntur
quia in utroque
sexu, ex omni
hominu genere,
gradu, etate &
conditione sal-
uantur. Episto-
la Synodica
Episcoporum
in Sardinia
Exulum. (of
which see Pla-
tina in Vitarum
Anastasi, 2.) in
Bibl. Patrum
Tom. 6. pars 1.
page 157. B.*

*Respondente THOMA MARLER,
S. THEOL. BAC.*

QUESTIONES IN SACRA THEOLOGIA DISCVTI-
ENDÆ OXONII IN VESPERIIS, DECIMO
DIE IVLII. ANNO DOM. 1619.

Quæstiones Inceptoris ROGERI BATES.

An { Verè fideles possint à fide deficere? *Neg.*

Quæstiones

1619. *Questiones Inceptoris SAMVELIS FELL.*

An { Decretum de danda fide sit in mente diuinā prius decreto de danda salute? *Neg.*

Questiones Inceptoris THOMÆ ILES.

An { Semel verè iustificatus semper maneat iustificatus? *Aff.*
Voluntas humana resistere possit gratiæ Dei efficaci? *Neg.*

1620.

Questiones Inceptoris RICHARDI CLVET.

i Peccato factū est, ut corpus quod corrumpitur sur aggrauet animam, sed a-

more, non mole-

Nam quod sur-

gere anima iam

per se non potest,

qua per se cade-

re potuit, volun-

tas in causa est,

que corrupti

corporis vitialis

ac vitioso amore

languescens &

iacens, amorem

pariter iustitiæ

non admittit. I-

ta nescio quo

prauo & miro

modo ipsa sibi

voluntas pecca-

An { Post Adami lapsum libertas ad bonum sit prorsus amissa? *Aff.*
Omnes baptizati sint iustificati? *Neg.*

QUESTIONES IN S. THEOLOGIA DISCVTIENDÆ
OXONII, IN COMITIIS 12. DIE IVLII.

ANNO DOM. 1619.

An { Ipse actus fidei, nobis imputetur pro iustitia legis sensu proprio? *Neg.*
Fides, & fidei iustitia, sint propria Electorum? *Aff.*

Respondente THOMA WORALL, SAC. TH. BAC.

QUESTIONES IN SACRA THEOLOGIA DISCVTIENDÆ
OXONII IN VESPERIIS OCTAVO DIE
IVLII. ANNO DOM. 1620.

Questiones Inceptoris THOMÆ SUTTON.

An { Iustificati possint implere legem Dei? *Neg.*

to quidem indeterius mutata, necessitatem facit: ut nec necessitas cum voluntaria sit, excusare valeat voluntatem; nec voluntas cum sit illecebra excludere necessitatem. Est enim necessitas hæc quodammodo voluntaria. Est favorabilia vis quædam premendo blandiens, & blandiendo premens; unde sese rea voluntas ubi semel peccato consenserit, nec excusare iam per se, nec excusare tamen ullatenus de ratione queat. Inde querula illa vox gementis sub onere necessitatis huius, Domine, inquit, vim patior, responde pro me. Bernard Super Cantica, Sermo 31. fol. 73. A. Vid. Ibid. and De Gratia & Lib. Arbitr. Tractatus.

Questiones

Quæstiones in Comitibus 17^o. die Julij. An. Dom. 1620.

An { Futura conditionata à Deo præsciantur scientiâ
mediâ? *Neg.*
Christus sit mediator merito & efficaciat? *Aff.*

Respondente NATHANIELE CAR-
PENTER, S. THEOL. BAC.

QVÆSTIONES IN SACRA THEOLOGIA DISCVTI- 1621.
ENDÆ OXONII IN VESPERTIIS 7^o. DIE IVNII
ANNO DOM. 1621.

Quæstiones Inceptoris ROBERTI ROBOOTHAM.

An { Renatus possit fidem penitus amittere? *Neg.*

QVÆTIONES IN SACRA THEOLOGIA DISCV- 1622.
TIENDÆ OXONII IN VESPERTIIS OCTAVO
DIE IVLII ANNO DOM. 1622.

An { Peccatum originale contineat in se aliquid positi-
ui? *Aff.*

An { Peccatum originale liberū arbitrium in Adamo &
ipſius poſteris penitus extinxit? *Aff.*

Voluntas hominis lapsi sit * libera quoad actum
conuerſionis ad Deum? *Neg.*

Respondente * TH. JACKSON, S. THEOL. DOCT.

QVÆSTIONES IN SACRA THEOLOGIA DISCVTI-
ENDÆ IN COMITIIS OXONII IN VESPERTIIS
OCTAVO DIE IVLII. ANNO DOM. 1624.

Quæstiones Inceptoris THOMÆ WORRAIL.
An { So. electi sint verè fideles? *Aff.*

k k *

Quæstiones

* See Fulgen-
tius De Verita-
te Prædest. l. i.
Bibl. Patrum.
Tom. 6. pars 1.
k Memor esto
itaq. unde exci-
deris, & resipis-
ce, & priora
opera facito.
1624.

Quæstiones Inceptoris FRANCISCI MAVNSELL.

An } Omnis necessitas tollat arbitrij libertatem? *Neg.*

1625.

QVÆSTIONES IN SACRA THEOLOGIA DISCVTI-
ENDÆ OXONII IN COMITIIS VNDECIMO
DIE IVLII. ANNO DOM. 1625.

An } Prædestinatio sit ex præiusta fide vel operibus? *Neg.*

1626.

Respondente EDUARDO MECKERKIO. S.T.D.

1627.

QVÆSTIONES IN SACRA THEOLOGIA DISCV-
TIENDÆ OXONII IN VESPERIIS SEPTIMO DIE
IVLII ANNO DON. 1627.

Quæstiones Inceptoris ACCEPTI FREWEN.

Prædestinatio ad salutem sit propter præiustam
fidem? *Neg.*

An } Prædestinatio ad salutem sit mutabilis? *Neg.*

Gratia ad salutem sufficiens concedatur * omni-
bus? *Neg.*

* Non omnibus
autē istam dari,
et quibus datur,
non omnibus æ-
qualiter dari,
quæ quis pie qua-
rit, eloquiorum
sanctorum atte-
stitione cognos-
cit. Fulgentius
lib. De Verita-
te Prædest.
Bibl. Patrum.
Tom. 6. pars 1.
p. 198. D.

Quæstiones Inceptoris CORNELII BYRGES.

An } Veri fideles possint esse certi de sua salute? *Aff.*
Fides semel habita possit amitti? *Neg.*
Vera fides cadat in Reprobam? *Neg.*

Quæstiones Inceptoris GUALTERI CONINGSBY.

An } Deus Author peccati statuatur, secundum Refor-
matorum sententiam? *Neg.*

Quæstiones

Questiones Inceptoris CHRISTOPHERI POTTER.

Efficacia * gratiæ pendeat a libero influxu Arbitrii? *Neg.*

An Christus Diuinæ iustitiæ, vice nostra propriæ & integrè satisfecerit? *Aff.*

Ipse * actus fidei, & credere, imputetur nobis in iustitiam, sensu proprio? *Neg.*

* See Fulgentium. De Prædest. l. 1. Bibl. Patr. B.

Tom. 6. par. 1. p. 155. to 160.

* See Mr. Pem. bles Vindiciæ Fidei, Sect. 2. chap. 2. where this point is well debated.

1628.

QVÆSTIONES IN SACRA THEOLOGIA DISCVTIENDÆ OXONII IN VESPERIIS 10^o. DIE IVLII.

ANNO DOM. 1628.

Questiones Inceptoris ANTONII SAVNDER.

An Auxilium * gratiæ præuenientis sit efficax independentè a libero Arbitrio? *Aff.*

Questiones Oxonijs in Comitijs 14. die Iulij. 1628.

Arbitrium humanum determinet gratiam diuinam? *Neg.*

An Voluntas humana sit actiua in prima conuersione? *Neg.*

Voluntatis obliquitas sit originalis peccati necessarius effectus? *Aff.*

& Inuenerunt mecum in hoc tam magnifico opere nostræ salutis tria esse, quædam quæ sibi vendicat author Deus, præueniunt in illis omnes auxiliares & cooperatores suos; prædestinationem, creationem, inspirationem.

Quarum prædestinationem, non dico ab exortu Ecclesiæ, sed ne a

Respondente IOANNE COWLING. S.T.B.

By all these seuerall Act-Theses and Questions authorized for Orthodox, by the whole Vniuersity in a

mundi principio quidem principium habuit: non deniq; a tempore illo, vel illo; ante tempora est. Porro creatio, cum tempore, inspiratio iam in tempore fit, ubi & quando vult Deus. Sane secundum prædestinationem nunquam Ecclesiæ Electorum penes Deum non fuit. Si miratur hoc infidelis, audiat quod magis miretur: nunquam non grata exstiterit, nunquam non dilecta, &c. Bernardi Sermo 78. Super Cantica. fol. 170. N. Vid. Ibid.

generall Conuocation; it is vndeniably euident, that Arminianisme is but the constantly condemned Error, Anti-Arminianisme the receiued Doctrine of our Church, if the Vniuersity of Oxford may be Judge. For the third; namely, her Conuictions and Censures of Arminian Preachers: to passe by the Vniuersities Suspension of Dr. *Howson*, about the yeere 1614. for his scandalous Preaching against Mr. *Caluin*; which Suspension remaines as yet vpon record in the Vniuersity Register. I shall onely remember the late solempne registred Censure of one Mr. *Bridges*, of *Corpus Christi* Colledge, for Preaching Arminianisme, which he by the Iniunction of the Vniuersity hath since publikely,

³ *Qua, ror ter*
quicunq; ista
lecturi sunt, non
illum imitentur
eripitem, sed in
melius proficien-
tem Augustini
Prologus in
Retract. lib.

y Fortem animu
præstant rebus
quas turpiter au-
dent. Iuuenal.

Satir 6 p. 45:

z Hodie per fas

& nefas, hodie

in anime corpo-

risq; discrimine

currunt infelices

ad cathedram

pastora em, nec

attendunt quod

fit us cathedra

pestilentia, dum

sibi & alijs sunt

causa ruinae. In

gregibus & armentis. Aries & Taurus corpore & animositate præstantior alies antecedit, homo ve-

ro bestijs omnibus bestiarum tamò indiscretus & audacius melioribus ante esse præsumit quamo-

minus de virtutum titulis, aut conscientie sinceritate confidit Petri Blesensis Epist. 13. Vid.

Ibid. a. Aude aliquid breuibz Gyris & carcere dignum. Si vis esse aliquis: probitas laudatur,

& alget: Crimibus debent hortos, prætoria, mensæ. Iuuenal Satyr. 1 p. 4. b. O detestanda o-

peratio! O adolescentia deploranda! Filius Ecclesie quare se erigit contra matrem? cur abiicit

consilium pietatis, & abiit in consilio impiorum? Petri Blesensis Epist. 10. c. Incidere in falsæ

opinionis errorem priusquam vera cognoscas, imperiti est animi & simplicitis; perseverare vero

in eo postquam agnoueris, contumacia. Saluiani Epist. Altro. & Vero. d. Grex perditus factus

est populus meus, pastores eorum seduxerunt eos: canes muti non valentes latrare, lupos a gregi-

bz suis auerere debuerant, sed ipsi lupsunt in suos: nec de suo suorumque salute curantes, se cum

gregibus suis in foueam mortis æternæ præcipitant. Petri Blesensis Epist. 23. Bibl. Patrum

Tom. 12. pars 2. p. 723. B.

& as I heare seriously recanted to his credit, and the truthes
advantage: together with the Vniuersity Heads latter
Conuiction and Censure of one Mr. Brookes of Wad-
dani Colledge, for broaching and iustifying some Ar-
minian Assertions before the Vniuersity (such was his
prodigious shamelesse impudency) in a Sermon preached
at St. Maries: Which Sermon & Censure (such is the
wickednesse, the perversnesse of the times) instead of dis-
abling from preferment, hath since advanced this young
Arminian, who contumaciously persevered in his Errors, to
a rich cure of soules. O young unhappy Pastor, whose
very Doctrinall Errors, whose publike Censures haue
promoted him to so good a cure, when as other mens
orthodox learning, preaching, living, cannot do it: O un-

happy

happy flocke that must be fed, be led by such a young
misgrounded Shepheard, whose *very branded aber-*
rations from the Doctrine, way, and truth of grace; from
the faith, the Articles, the professed Tenets of our
Church (which he must yet, in shew subscribe too to
obtaine his cure) *were the prime vertues, the onely graces*
that qualified, that enabled him to this his pastorall charge.
Needs *must the Sheepe be secure, be happy, when as Wolves*
are made their Shepheards, Needs must the truth and
Gospel flourish, when Heretiques and False-teachers
must be sent to preach it. Needs must Religion and
the Church be safe, when such as have beene publike-
ly branded for oppugning them, are made *& the Garri-*
sons, keepers, and Protectors of them, because they did op-
pugne them. How euer, my Mother Vniuersity to her
eternall honor, hath done her part, in censuring, in
condemning such bold Arminian Preachers, with their
Errors: So that from these two Censures, conioyned
with the fore-recited Anti-Arminian Lectures, Act-
Theses and Questions, I may infallibly conclude; That
our Anti-Arminian Assertions, haue beene the constant
Tenets of the Vniuersity of Oxford, from the begin-
ning of Reformation to this present: therefore the
receiued, the vndoubted Doctrines of the Church of
England.

My second more full and punctuall Euidence to con-
vince our Arminian Opposites, is the vnanimous reso-
lution of the Vniuersity of Cambridge, who hath gi-
uen an expresse iudgement for vs, a most apparant
sentence of condemnation against Arminians and their

quando pastores lupi sunt. Greg. Mag. Hom. 17. in Euang. fol. 321. C. g. Bytannia ha-
bet Sacerdotes, sed nonnullos insipientes; quam plurimos ministros, sed multos impudentes;
clericos, sed quosdam raptos subdolos; pastores ut dicuntur, sed occisores animarum lupi in
paratis. Quippe non commoda plebi praesidentes, sed propriam plenitudinem ventris querentes.
Ecclesiam domos habentes, sed eos turpia lucri gratia aduenies: praecipue christi spernentes, &
sua libidines votis omnibus implere curantes; sepius detrahentes & raro terra dicentes; ve-
ritatem pro inimicis odientes. &c. Gildz Praesbyterii in Ecclesiasticum Ordinem, caris.
Correctio. Bibl. Patrum. Tom. 5. pars 3. p. 692. Vid. Ibid.

*e Vnde ebre; si
haec pestis unde
inualuit haec ex-
ecranda prae-
sumptio, & in-
digni dignitates
ambiant? &
quanto minus
meruerunt af-
cendere ad bono-
ris, tam imper-
tinus honoribus
se impoſuerit? Pe-
trus Blesensis
Ibid. p. 722. C.
Miror audaciam
plurimorum quos
videmus de suis
vineis non colligere nisi spinas
& tribulos, vi-
nent tamen Do-
mini eis se inge-
re non vereri.
Ergo sunt &
latrones, non
custodes neq;
custodis Hoc il-
lia Bernard.*

*Super Cantica
Sermo 30.
fol. 138. f.
Et considerate eu-
g. quid de gre-*

*g. Bytannia ha-
bet Sacerdotes, sed nonnullos insipientes; quam plurimos ministros, sed multos impudentes;*

erronious.

g See here p.
96. to 92. and
peruse it well.

erronious Tenets; not onely in the proceedings and sentence against Mr. Barret, and in the *Recantation* prescribed to him, & which I have already recorded: but likewise in a memorable Letter of all her Heads, purposely written to their much honored Chancellor in the name of the whole Vniuersity, for the speedy suppression of those new Popish and Arminian Errors, which did then begin to spring vp among them; A Copy of which worthy Letter, dated the 8. of March, Anno Dom. 1595. subscribed with the feuerall hands of the then Vniuersity Heads, I shall here insert, as I haue faithfully transcribed it out of the very Originall Letter, remaining yet in the hands of Doctor G. who can produce it if occasion serue.

a Here Barrets
fofe-recited
Recantation
is iustified.

b The Doct-
rine of the
Church of
England then
was against
Arminians &
Barge, Ergo
now.

c The Artic-
of Lambeth
then were
composed by
the Common
consent of the
Vniuersity of
Cambridge.

Right Honourable, our bounden duty remembred; We are right sorry to haue such occasion to trouble your Lordship; but the peace of this Vniuersity and Church (which is deare unto vs) being brought into perill, by the late reuining of new Opinions, and troublesome Controuerfies amongst vs, hath urged vs (in regard of the places we here sustaine) not onely to be carefull for the suppressing the same to our powers, but also to giue your Lordship further information hereof as our Honourable Head, and carefull Chancellor.

About a yeere past (amongst diuers others who here attempted publikely to teach new and strange Opinions in Religion,) one ^a Mr. Barret more boldly then the rest, did preach diuers Popish Errors in St. Maries, to the iust offence of many, which he was inioyned to retract, but hath refused so to doe in such sort as hath beene prescribed him: with whose fact and opinions your Lordship was made acquainted by Dr. Some the Deputy Vice-Chancellor. Hereby offence and division growing, as after by Dr. Baroes publike Lectures and determinations in the Schooles, contrary (as his auditors haue informed) to Dr. Whitakers, and the ^b found receiued truth euer since her Maiesties Raigne, ^c We sent vp to London by Common consent in Nouember last, Dr.

Tyndall,

Tyndall, and Dr. *Whitakers*, (men especially chosen for that purpose) for conference with my Lord of Canterbury, and other principall Divines there, that the controuersies being examined, and the truth by their consents confirmed, the contrary Errors, and the contentions thereabout might the rather cease: By whose good trauell with sound consent in truth, such aduice and care was taken by ^d certaine propositions (containing ^e certaine substantiall points of Religion, taught and receiued in this Vniuersity and Church during the time of her Maiesties Raighe, and consented vnto, and published by the best approued Diuines both at home and abroad) for the maintaining of the same truth and peace of the Church, as ^f thereby we inioyed here great and comfortable quiet, untill Dr. Baroe (in January last, in his Sermon Ad Clerum, in St. Maries ^{*} contrary to restraint and commandement from the Vice-Chancellor and the Heads) by renewing againe these Opinions, disturbed our peace, whereby his Adherents and Disciples were and are much emboldened to maintaine false Doctrine, to the ^g corrupting and disturbing of this Vniuersity and Church, if it be not in time effectually preuented.

For remedy hereof, we haue with ioynt consent and care (upon complaints preferred ^h by diuers Batchellors in Diuinity,) proceeded in the examination of the cause according to our Statutes and vsual manner of proceeding in such causes: whereby it appeareth by sufficient testimonies, that Dr. Baroe hath offended in such things, as his Articles had charged him withall.

There is also since the former, another complaint preferred against him by certaine Batchellors in Diuinity, that he hath

university, Vice-Chancellor, and Heads of Cambridge, vpon their receite of the Articles of Lambeth, restrained men from preaching Arminianisme, therefore they were in force and credit with them. ^g Arminianisme was then reputed corruption and disturbance, & is it not so now? ^h Arminianisme was then not onely displeasing to the Heads, but likewise to the whole Vniuersity.

d To wit: The Articles of Lambeth.

e The Artic. of Lambeth therefore in the iudgement of these

Heads, and those who did compose them, containe in them the ancient receiued and vndoubted

Doctrine of the Church of England: not any new, or singular opinions.

f The Artic. of Lambeth were then receiued & approved by the Vniuersity of Cambridge, where they were then

likewise printed.

* The Vni-

not onely in that Sermon, but also for the space of these 14. or 15. yeeres, taught in his Lectures, preached in Sermons, determined in the Schooles, and printed in severall Bookes divers points of Doctrine, not onely contrary to himselfe, but also contrary to that which hath beene taught and received euer since her Maiesties Raigne; and agreeable to the Errors of Popery, which we know your Lordship hath alwayes disliked and hated: So that we (who for the space of many yeeres past, have yeelded him sundry benefites and favors here in the Vniuersity being a stranger, and forborne him when he hath often heretofore, busie and curious in aliena republica, broached new and strange questions in Religion,) now vntlesse we should be careless of maintaining the truth of Religion established, and of our duties in our places, cannot (being resolved and confirmed in the^m Truth of the long professed and received Doctrine,) but continue to vse all good meanes, and seeke at your Lordships hands some effectuall remedy hereof, lest by permittingⁿ passage to these Errors, the whole body of Popery should by little and little breake in vpon vs, to the ouerthrow of our Religion, and consequently the withdrawing of many here and else-where from true obedience to her Maiestie.

May it therefore please your good Lordship to haue an honourable consideration of the premises, and (for the better maintaining of peace, and the truth of Religion so long and quietly received in this Vniuersity and Church,) to vouchsafe your Lordships good ayde and aduice, both to the comfort of vs, (p wholly consenting and agreeing in iudgement,) and all others of the Vniuersity soundly affected, and to the suppression in time, not onely of these Popery, and a meanes to draw Subiects from the Kings allegiance. o Anti-Arminianisme is the ancient received Religion of the Vniuersity of Cambridge, and the Church of England, and shall we now reiect or question it? p Anti-Arminianisme was then made no Quære among the Heads of Cambridge as it is now. q Arminianisme was then an Error; it was then, it is now the fore-runner, nurse, and Mother of Popery: thus their, now our experience witnesse.

Errors,

Errors, but euen of grosse Popery like by such meanes in time, easily to creepe in among vs (as we finde by late experience it hath dangerously begun :) Thus craning pardon for troubling your Lordship, and commending the same in prayer to the Almighty God, we humbly take our leaue,

From Cambridge the 8. of
March. 1595.

Your Lordships humble and bounden
to be commanded, Roger Goade Pro-
can, R. Some, Thomas Legge, Iohn
Jegon, Thomas Neuilt, Thomas Presten,
Humphrey Tyndall, Iam's Mountagne,
Edmund Barwell, James Chaderton.

THe feuerall obseruations from this Letter I haue
briefely touched in the Margent: yet glue me
leaue to trauerse them once againe, since repetition
will make them more obseruable. First, it is euident
by this Letter, that the Articles of Lambheth are no
fained, no priuate Articles of priuate spirits, as some
falsly doe repute them: since not onely our two Arch-
Bishops, and their other Associates, but euen the
whole Vniuersity of Cambridge concurred in their
composition in their two famous Doctors, Tyndall and
Whitakers, men specially chosen by them for this purpose.
Secondly that the Articles of Lambheth (which were
afterwards printed at Cambridge, by themselves, and
since that with the last Lectures of Dr. Whitakers,) were after their constitution approued, and receiued
by the Vniuersity of Cambridge, who inioyed much
peace and quiet by them: which disproues that for-
ged story of *Corvinus* touching the reuocation of these
Articles by Queene Elizabeth, and of Bishop *Whitgift*
incurring a Præmunire, and the Queenes displeasure

Hardwicke.
1613. and
Cantabrigia,
1599. see here
pages 15. 16.
[Responso ad
Nolus Bogry-
manni pars 2. c.
24 p. 166. 10
by 170.

3

by them. Thirdly, that the Articles of Lambeth containe in them, no noualties, but onely the substantiall points of Religion taught and receiued in the Vniuersity of Cambridge, and the Church of England, and consented vnto, by all the best approued Diuines, both at home and abroad, during the whole Raigne of Queene Elizabeth: Therefore we may safely embrace them, as a full declaration of the professed, the vndoubted Doctrines of our Church. Fourthly, that our Anti-Arminian Conclusions (directly opposite to *Barrets* and *Baroes* Errors, which this Letter mentions) are the resolved, the confirmed truth; yea the receiued, established, and long professed Doctrines of the Church of England, and the Vniuersity of Cambridge. Fiftly, that the Arminian Errors of which this Letter (speakes) *are agreeable to Popery*; but quite contrary to the Religion taught and receiued in the Church of England, euer since Queene Elizabeths Raigne. Sixtly, that Arminianisme is but *a Bridge*, an Vsher vnto grosse Popery; yea a meanes to draw away Subiects from their obedience to his Maiestie; and to bring in the whole body of Popery into our Church by little and little: Then all which obseruations, there can be nothing more punctuall, more aduantageous for our Anti-Arminian Positions; more opposite or disadvantageous to the Arminian Errors.

4

See here p.
56. to 72.

-5

*u Paria sunt
vnius seminis
germinat et quod
latebat in radicibus
manifestatur
in fructibus.*
Prosper Cont.
Collatorem.
c. 41. fol 166. b.
And doe we
not find it so?
And is it not
then dangerous
for our King & State
to tolerate it?

See page 56.
to 72.

*Deut. 13. 13.
Iudges 19. 22.
cap. 20. 13.
1 Sam. 2. 12.
c. 10. 27. c. 25.
17. 25. c. 30. 22.*

Compare this Letter and its seuerall passages, with the Recantation of *Barret*, and the *Vniuersity Order* formerly quoted; and then it will be vndeniably euident, that our present Anti-Arminian Assertions were formerly adiudged to be the vndoubted, the resolved fundamentall Doctrines of the Church of England by the whole Vniuersity of Cambridge. And dare then any of her present Heads or Members, proue such cursed *impudent Children, Sonnes, or men of Beelial*, as now for to accuse, oppugne, question, or renounce these Anti-Arminian Tenets which their most eminent

ment learned Predecessors (whose steps, whose faith and zeale they ought to follow, especially in luke-warme and declining times) haue thus settled, thus resolved and commended to them? Or to reuiue those grosse Arminian Errors which they haue thus condemned, thus exploded?

Certainely if there be any such degenerate Heads, or Beallialists in her, (as some feare there be;) they must either now renounce the receiued, established, resolved Doctrine of this their indolgent Mother Vniuersity, who hath bred, hath nourished and maintained them; (and what such rebellious, treacherous, gracelesse Sons deserue let all men iudge:) or else they must quite disclaime their pestilent Arminian Errors, and adhere to vs, as this their Mother (if their Mother) did and doth.

You haue seene (good Readers) the seuerall Euidences of both our famous Vniuersities, Oxford, and Cambridge apart, I shal now only linke them both together in this one Syllogisme, and so passe them ouer.

Those Theologicall Assertions which both our renowned Vniuersities, Oxford and Cambridge, haue euer since the Reformation till this present, constantly defended, embraced, propugned, and propagated, as being: oppugning, yea condemning their contrary Tenets, as not being, the receiued Doctrine of our Church, is questionlesse the vndoubted, established and professed Doctrine of the Church of England: Since our Vniuersities, the Nurseries, Springs, and Seed-plots of our Church, can in no probability bee thought to maintaine any fundamentall Positions, either opposite to, or various from the receiued Doctrine of our Church.

But both our renowned Vniuersities, Oxford and

authoritatis quicquid potestatis, impendes. Singulare periculum, singularem exigit opera; Fundamentum concutitur; & tamquam imminenti ruinae totis est nisibus occurrendum. Et hoc propter vos fidenter quidem, sed fideliter dicta. Bernard Epist. 256.

et in hoc loco
tenetis, et in
negligere non
debetis. Quae
est hoc, Prin
cipium te
nere & min
istrium decl
mare? Non
est, dico vo
bis, in causa
tam generali
& tam graui
tepede a
gendum, sed
timide quidem.
Legi apud
quendam
sapientem:
Non est vir
fortis cui non
crescit animus
in ipsa
difficultate.
Ego autem
dico: fide
li homini,
magis & inter
flagella fide
ndum. Tu
ergo amice
spani, amice
in necessitate
probato. Si
triplici illo
amore de
quo tuus in
terrogatus
est praed
cessor, tu
quoque tota
anima; tota
virtute
Christum
diligas
ut oportet,
nihil
reseruabis,
nihil
dissimulabis
in tanto
periculo
offensa eius;
sed quicquid
habes
virum, quicquid

Cambridge, (as is evident by the premises) have ever from the beginning of Reformation till this present (if not before) even constantly defended, embraced, propugned, and propagated our Anti-Arminian Assertions as being; oppugning; yea condemning, their opposite Arminian Tenets as not being, the received Doctrine of our Church.

Therefore our Anti-Arminian (not their opposite Arminian) Assertions, are questionlesse the undoubted, established, and professed Doctrine of the Church of England.

On which Argument our Arminians may doe well to chue the Cue, till they are able for to answer it, or disprove it; which they can neuer doe.

3
The expresse
testimonies
of Dr Whitaker,
Bp. Carlton, &c
Dr. Ward,
b Senatus Do-
lorū frequens,
Magistri Regen-
tes, & Non Re-
gentes innume-
ri, & tota iu-

My third Evidencce is the expresse Attestation of three famous renerend Divines of speciall eminency, note and credit in our Church. The first of them is the very Phenix, Lampe, and Glory of the Vniuersity of Cambridge, who much honored him in his life, and ^b more lamented him in his death, I meane renowned Dr. Whitakers, whom one rightly stiles, ^c the Oracle of the whole Vniuersity of Cambridge, and the Miracule of the world it selfe; ^d Another; the Honor of our

uerum cohors, omnes mesti, omnes persusi genas lachrymis, ac si quisq, pro se patrem charissimū, aut dulcissimū fratrem desleret. Templi B. Marie arcas densiores nunquam, nunquam visa sunt maiores; Non pueritie ætate, non virorum animi inuictū robur, non senectutis ariditas sibi temperare potuit quo minus lachrymarum fontes exundarent. Omnes resoluuntur in lachrymas, simulq, Whitakerum v; olim Iacob & Esau Isaacum suū, tanquā parentem Academia Vniuersa etus soboles plangit. Nec Academia modò luctu, & maiore squalida, sed oppidani etiam (aliens plerumq, in Academicos animo, mirū spectaculum) hic ad tempus nouo Metamorphosi & Simpathia insolita in Whitakeri honorem sunt Academici. Vltro ad funus decorandum frequentes adsolant. Prætor cum primoribus, habitu & ordine solemni doloris publici participes intersunt, alii suspirys condolentes, & collachrymantes. Hinc ipsi Academici in luctum magis effusi. Abdi- as Asheton, Vitæ & Mortis Guil. Whitakeri Vera Descriptio. Cantabrig. 1599. P. 47. 48. 50. 51. Vid. Ibid. c. Totius Academiae quasi Oraculum, ind & orbis Miraculum. Misar. in solendor, flos Cleri, gemma Scholarum. Qui fuerat patrie lumen & orbis honos. Ibid. Ibid. page 47. 53. 56. d Bishop Hall Epist. Decad. 1. Epist. 7.

Schoolers,

Schooler, and Angel of our Church, then whom our age saw nothing more memorable: Whom no man euer saw without reuerence, or heard without wonder. This incomperable Ornament of our church, to whom all English Schollers, but especially Cantabrigians, owe much respect and credit; ^e as he seriously professed to the Heads of the University a little before his death, when he was sent, up by them to London about the defence of our Anti-Arminian Assertions, and the composing of the Lambeth Articles; that the truth of these Assertions was so cleerely and manifestly expressed in the Scriptures, (which I beseech you to obserue) that as he had taught, beleueed, and framed his life according to them; so by the helpe of God he would courageously liue and die, in their defence: for the ratification and assurance of which he gaue them his hand. So hee directly informes vs in his last ^f Swan-like Sermon (and commonly dying men, especially of such orthodoxie, worth, and fame as he, speake truth;) That the Church of England euer since the Gospell was restored to her, hath alwayes held and embraced this opinion of Election and Reprobation which he there (and wee here) maintaines. This Bucer (saith he) in our University; Peter Martyr at Oxford haue professed: two eminent Diuines, who haue most abundantly watered our Church with their streames, in the dayes of King Edward; whose memories shall be alwayes honourable among vs, vnlesse we will bee most vngratefull: ^h This opinion their Auditors in both our Vniuersities; the Bishops, Deanes, and other Diuines, who vpon the aduancement of our famous Queene Elizabeth to the Crowne, returned euer from exile, or were released from the prisons into which they had beene thrust for the profession of the Gospell: or saved from the hands of persecuting Bishops: those by whom our Church was reformed, our Religion establisbed, Popery thrust

e Postremo narrant, quae paulo ante mortem Whitakerus fuerat locutus; nimirum, pridem quam Londinū versuisset suscipit veritatis tuenda ergo sermonibus ultra citroque habitis, haec verba protulisse se & alijs audientibus. Veritate se videre quod ad eas controuersias attinet, in sacris litteris adeo dilucidā et manifestam, ut, quem admodum eam docuerat, crediderat, iuxtaque vitam instituerat: ita fauente Deo in eiusdem defensione se & victurum & moriturum animose sit professus: atque hac lege & conditione

fidem manu sponte data obstrinxisse. Abdias Asheton. Vita & Mortis Gul. Whitakeri Descriptio. p. 49. 50. ^f Cygnea Canuo. Cantabrigia. 1593. Octobris 9. pag. 15. 16, ^h Marke this passage well. See Bishop Abbot, in Thonsoni Diatribam. Praefatio Lectori, and cap. 1. accordingly.

ⁱDr. Whitakers therefore spake vpon his owne knowledge whiles he was liuing, and shall we not then beleue him now he is dead, being a man of such truth, such worth & credit in our Church?
 & This therefore was & is the Doctrine of our Church.

²Bishop Carlton.

out and quite destroyed, ⁱ all which we may remember, though few of this kinde be yet liuing. ^k This opinion (I say) they themselves haue held. and commended vnto vs : in this faith haue they liued, in this they dyed, in this they alwayes wished that we should constantly continue : And shall we then renounce this Opinion, or question, whether it be the Doctrine of our Church or no, after such a pregnant, full concurrent testimony ? Lastly, I appeale (saith he) to our Confession; in which I am perswaded the same Doctrine which I haue this day handled is not obscurely deliuered: not onely because all our Articles were composed by the Disciples of Bucer and Martyr, but euen out of the very words & meaning of the Confession it selfe: And so he proceeds to proue his Doctrine to be warranted by our 17. Article by 5. seuerall Arguments. Thus he; whose onely testimony is enough to disproue our Arminian Opposites Cauils, and to end all strife.

The second Witnesse, is Reuerend Bishop Carlton, in his Examination of Master Mountagues Appeale, cap. 2. where he writes thus.

The Church of England was reformed by the helpe of our learned and reuerend Bishops, in the dayes of King Edward the 6. and in the beginning of the Raigne of Queene Elizabeth. They who then gaue that forme of reformation to our Church, held consent in Doctrine with Peter Martyr, and Martin Bucer, being by authority, appointed Readers in the two Vniuersities : and with other then liuing, whom they iudged to be of best learning and soundnesse in the reformed Churches: and of the Ancients especially with St. Augustine, and were carefull to hold this Unity amongst themselves, and with the reformed Churches. For that these worthy Bishops who were in the first reformation, had this respect vnto Peter Martyr, and Martin Bucer it is apparent, both because the Doctrine of our Church doth not differ from the Doctrine that these taught, and because that worthy Arch-Bishop Cranmer, caused our Leiturgy to be Translated into Latine, and craued the consent and iudgement of Martin Bucer, who gaue a full consent

consent thereto, as it appeareth in his *Workes*, Inter opera Anglicana. And Peter Martyr being likewise requested, *This therewriteth in his Epistles touching that matter, his iudgement* fore was the and consent of the government and discipline of our Church. receiued Doctrine of the This uniformity^k of Doctrine was held in our Church without disturbance, as long as those worthy Bishops lived, who were Church of England, and employed in the reformation. For albeit the Puritanes (so al of our worthy he stiles them) disquieted our Church about their conceived Discipline, yet they neuer moved any quarrell against the in the beginning of reformation, and Doctrine of our Church, ^m which is well to be obserued. For dare we then if they had embraced any Doctrine which the Church of England denied, they would assuredly haue quarrelled about that question or as well, as they did about the Discipline. But it was then the reiect it now? open confession both of the Bishops and of the Puritanes, ^m Audiant hoc that both parts embraced a mutuall consent in Doctrine, onely Prelati qui sibi the difference was in matter of inconformity: Then hitherto commissis semper volunt esse there was no Puritane Doctrine knowne. The first disturbers of this uniformity in Doctrine, were Barret and Baroe ^m formidini, utilitativard. Erudimini qui iudicatis terram. Discede subditorum matres vos esse debere, in Cambridge, and after them Thompson. Barret and Baroe began this breach in the time of that most Reuerend ^m non Dominos: Prelate, Arch-Bishop Whitgift. Notwithstanding that ^m studete magis amari quam metu. Et si in corda seueritate in the point of Predestination, confirmed that which they understood to be the Doctrine of the Church of England against sit, non tyrannice. Barret and Baroe, who oppugned that Doctrine. That was Matres fouendo, patres vos corripiendo exhibeat. fully declared by ^p both the Arch-Bishops, Whitgift of Cambridge. ^m Mansuescite, ponite feritatem. Suspendite verbera, producite ubera: pectora lactis pinguescant non typho turgeant. Quid iugum vestrum super eos aggrauatis, quorum potius onera portare debetis. Cur morsus a serpente paruulus, fugit conscientiam sacerdotis, ad quem eum magis oportuerat tanquam ad suum recurrere matris? Si spirituales estis instructi huiusmodi in spiritualitatis, considerans unusquisque seipsum ne et ipse tentetur. Bernard Super Cantic Sermo 23. fol. 130. O. ^r Arminianisme therefore, was neuer yet the receiued Doctrine of the Church of England. ^p If this were the Doctrine of both our Arch-Bishops and Bishops then, I doubt not but it is their Doctrine now, or else they are much degenerated from these their worthy Predecessors.

terbury,

¶ Nos paratiora
sumus cum istis
viris, & cum
Ecclesia Christi
in huius fidei
antiquitate fir-
mata, quolibet
maledicta &
contumelias
perpeti, quam
Pelagiani cuius-
libet eloquii
predicatione
laudari. Au-
gust. De Nup-
tius & Concu-
piscens. ad
Valerium. l. 2.
cap. 20.
* Puritanes
therefore in
this age, are
such who are
neither Pa-
pists nor Ar-
minians, but
orthodox Pro-
testants.

3
Doctor Ward.

terbury, and Hutton of Yorke, with the other Bishops and learned men of both Provinces, who repressed Barret and Barroe, refused their Doctrine, and insisted the contrary, as appeareth by that Booke, which both the Arch-Bishops then compiled. The same Doctrine which the Bishops then maintained, was at diuers times after approued; as in the Conference at Hampton Court, as will be hereafter confirmed. And againe it was confirmed in Ireland, in the Articles of Religion in the time of our late Soueraigne, Article 38. The Author of the Appeale pleadeth against the Articles of Lambbeth, and insisteth the Doctrine of Barret, Barroe, and Thompson, auerring the same to be the Doctrine of the Church of England. This he doth, not by naming of those men, whose names he knew would bring no honor to this cause: but by laying downe and iustifying their Doctrines, and suggesting, that they who maintained the Doctrines contained in the Articles of Lambbeth, are ¶ Calvinists and * Puritanes: So that these Reuerend Arch-Bishops, Whitgift and Hutton, with the Bishops of our Church, who then liued, are in his iudgement to be reiected as Puritanes. The question is, Whether of these two Positions we must now receive for the Doctrines of our Church: that which Barret, Barroe, and Thompson would haue brought in, which Doctrines were then refused and reiected by our Church; Or that Doctrine which the Bishops of our Church maintained against these men, which Doctrine hath beene since vpon diuers occasions approued? If there were no more to be said, I dare put it to the Issue before any indifferent Iudges.

Thus farre this Reuerend Bishop, whose testimony alone (which no man can, or dares disproue) might sufficiently determine our present Controuersie.

The third witness, is Doctor Samuel Ward, in his Concio Ad Clerum, Preached in Saint Maries in Cambridge, January 12. 1625. page 45. This also (saith hee) I can truly adde for a Conclusion; that the

* Vniuersall

to this present; (excepting *Baroe*, who was conuicted, and in a manner expelled for his erroneous Tenets,) together with the whole *Church of England* from her first Reformation to this instant, haue constantly approued, vnanimously embraced, and resolutely maintained our Anti-Arminian Conclusions, as the vndoubted resolutions, the established Doctrines of our English Church. And will any man now be so audaciously absurd, as either openly to renounce them, to oppugne them, as too many doe; or else to call them into question, whether they are the Doctrines of our Church or no?

Not to speake of ^r Mr. *Samuel Ward*, or ^a Mr. *Douby*, or any other of our late vnrecited Writers, who condemne Arminianisme in the grosse: nor yet to mention any of the fore-quoted Authors: my fourth Euidence to proue our Anti-Arminian Tenets the vndoubted Doctrines of our Church; is the authorized, translating and printing in our English Dialect, not onely of solid ^{*} *St. Augustines* chiefe Workes against the *Pelagians*: of which Reuerend learned Father (much slighted by Arminians) *Pope Celestine* gaue this honorable testimonie: ^{*} *Augustinum sancta recordationis virum in nostra semper communione habuimus; nec unquam hunc sinistra suspitionis saltem rumor asperxit; quem tante scientie olim fuisse meminimus, ut inter magistros optimos etiam a meis semper predecessoribus haberetur. Bene de eo omnes in commune senserant, utpote qui ubiq; cunctis & amori fuit, & honori. Contra istam clarissimam laudationis iubam (ads Prosper who records it;) contra istam sacratissimi testimonij dignitatem audet quisquam maligna interpretationis murmur emittere? & perspicua sincerimaq; sententia nubem obliqua ambiguitatis obtendere?* But euen of *Caluin*, *Beza*, *Zanchius*, *Bucanus*, *Ochin*, *Trelcatius*, *Bastingsius*, *Ursin*, *Kimedoncius*, *Piscator*, *Fayus*, *Oleuius*, *Iunius*, *Reniger*, and *Monlins*, Workes against the *Pseudo-Lutherans*, and *Arminians*; who passe for orthodox and approued

^r Balme from
Gilead to re-
couer Consci-
ence p. 56. 78.

^a Abstruce-
nesse of Di-
uine Miste-
ries.

^{*} See *Mausfels*
Catalogue of
English Wri-
ters.

^x *Prosper Contra*
Collatorem. cap.
42. 43.

approved Authors, in our Church; Certainly if the Doctrine of our English Church, whom some stile a Calvinist, were various from these Authors Tenets, they being the greatest Anti-Arminians this day extant; their names would neuer be so venerable, their workes not so highly esteemed in our Church, as to be thus englished, authorized, sold, and printed here among vs (as we know they are) without controll: Since then our Church hath thus indenized, thus adopted these forraigne Protestant Authors with all their chiefe Anti-Arminian Writers; since she thus claimes them for, and rankes them with her owne, in authorizing, in Englishing, in publishing them thus among vs; her Doctrines questionlesse are the same with theirs; and so wholly ours, not our Arminian Opposites, whom all these pointblanke oppugne.

You haue seene now, pious Readers, what plentifull numerous, punctuall, full, and faire Euidences, Records, and Witnesses, of all sorts, all ages our Anti-Arminian Tenets haue produced, to vindicate, to proue themselues the ancient, established, professed, resolved, vndoubted Doctrines of the Church of England: Let vs now examine on the other side what Euidences, what Testimonies their opposite Arminian Errors (*which being pertinaciously defended may prone so many seuerall Heresies*) can rake vp together, to intitle themselues vnto our Church.

First of all, they haue none of the fore-quoted Articles, Homelies, Common prayer Booke, Catechismes, Synode, or Recantation; no one publike record or monument of our reformed Church to iustify them; Yea all these (as our Church hath alwayes hitherto expounded them) together with both our famous Vniuersities doe positiuely condemne them for insufferable grace-oppugning, branded Errors.

Secondly, there is neuer a Martyr of our Church; neuer a one of our Vniuersities, yea neuer a Diuinity

y Hec si pertinaciter singula defenduntur, tot Hereses facere possunt quot opinioniones esse numerantur. Quocirca considera quam sit hoc horrendum, ut omnes sint in uero homine, quae damnaeabiles essent in singulis singulae. August. De Anima & eius Origin lib. 3. cap. 15.

* *Palagius & Io-
annes Erigena
Scotus* cōfesse
they may pro-
duce, two bra-
ded & condem-
ned Here-
tiques before
reformation,
but these 4.
onely since
reformation.
d Booke of
Gods prou-
dence, and
Lectures vpon
Ierem.
e *De Interficio-
ne iustificatio-
nis & Gratie,
Diatriba.
f Gagge, and
Appeale.
g Of the Di-
uine Essence
& Attributes
h See page
244 to 247.
i See D. Wards
Concio ad Ierem.
pag. 45. Thys
prefatio Fratri-
bus Belgis Har-
drouici 1613.
Bishop Car-
tons Examina-
tion of Mr.
Mountragues
Appeale. c. 2.
accordingly.*

h 2 Tim. 1. 19. *Immunda vita dogmatum quoque prauorum causa est. & omnis boni ignorantiam parit.* Theophylact Enar in Ephes. 4. 19. *Nonnulli fidem modicam tenent sed vivere fide-
liter nullatenus curant. Insequuntur enim moribus quod credulitate venerantur. Quibus diuino
iudicio sepius contingit, ut per id quod nequiter viuunt & illud perdant quod salubriter cre-
dunt.* Greg. Mag. Moral. lib. 23. cap. 15.

Professor in either of our Vniuersities, Baroe, a spuri-
ous French-man onely excepted; neuer an orthodox
approoued English Writer that I know off, neither be-
fore the time of reformation, or from the beginning
of reformation to this instant, that can giue in any Eui-
dence in one particular point, (much lesse in all points)
on their side, being rightly vnderstood; where as we
hane produced a whole Century of Authors, if not
more, against them. The * onely Authors that they can
produce, (and yet those are but partiall, maimed, and
obscure, not intire, nor propicious witnesses) are *4 Pe-
tar Baroe* in Queene *Elizabeths*: * *Thompson* in King
James; Mr. *f Mountague*, and *b Dr. Jackson* in King *Charles*
his Raigne: men branded and condemned in our
Church. And shall this poore despicable stigmatized
number hold weight or credit in the hearts of any,
with those hundreds of their now recited Opposites,
the very meanest of which (all circumstances well
considered) may alone outpoile them all? The first of
these being an exortique Frenchman, was solemnely
conuented and censured for his erronious Arminian
Bookes and Tenets; first at *Lambeth*; by Arch-
Bishop *Whigist*, and the Composers of the *Lambeth*
Articles: afterwards in the *h Vniuersity of Cambridge*, by
all the Heads of Houses, vpon the ioynnt complaint of
diuers Batchellors of Diuinity against him for his Arminian
Lectures, for which *he was forced to forsake the Vniuersity*,
and our Kingdome to; This branded illegall witness
then, being at the very best a forraigner, doth onely
marre, not helpe their cause: The secend was but an
Anglo-Belgicus, a dissolute, ebrious, prophane, luxurious
English-Dutchman; and against such intemperate
gracelesse Clergie men as he, (** whose impure lines doe*

oft precipitate or induce them to sundry filthy Doctrinall Errors) ¹ Saint Bernard thunders out many dreadful woes; which I would such dissolute Ministers, ^m who can never reconcile God unto others, while they prouoke him by their sinnes against themselves, would cordially consider. ⁿ His Booke was denyed Licence here, as being contrary to the Doctrine of the Church of England; and being printed at Leyden after his death for want of licence here; it was presently refell'd by a Reverend learned Prelate of our Church, Dr. Robert Abbot, Bishop of Salisbury, whose Booke now extant, was imprinted by authority, and Dedicated to our Royall Soueraigne, then Prince of Wales. If then the swinish life, or poſthumous Booke of this second Witnesse be examined, his testimony will but cast, not further, not aduance their title. The third of these Witnesses (who hath since vpon better consideration, whether out of loue or feare I know not, renounced his published Arminian Tenets, euen in verbo Sacerdotis, and that vnder his owne hand and seale, in a Letter of his written to the Arch-Bishop of Canterbury about an yeere since or more; and therefore is now no legall witnesse against vs; at leastwise such a one as disclaimes his former testimony, and will either euade, or else retract his printed euidence when he comes to triall;) as he is a principall in the present Controuersie, and so no competent Iudge or Witnesse; so he hath beene 4. seuerall times impeached by the

1 Ve Ministris infidelibus; qui necdum reconciliati reconciliationis aliena negotia quasi homines qui iustitiam fecerint, approbent. *2* Ve filiis irae, qui se ministros gratia proficiunt. *3* Ve filiis irae qui pacificorum sibi usurpare gradus & nomina non verentur. *4* Ve filiis irae, qui si fideles se mediatores pacis, ut peccata populi comedant, merentur. *5* Ve qui ambulantes in carne Deo placere non possunt. De Conuersatione ad Clericos. c. 17. fol. 100. H.

m Eum quem vobis redditis offensum, quāter alijs redditis placatum. Bernard Ad Pastores Sermo Cui. 1733. C. Qua mente apud Deum intercessoris locum pro populo arripit, qui familiarem se esse eius gratia per vita merita nescit? Aut ab eo alijs quomodo veniam posulat, qui utrum sit sibi placatus ignorat? Qua in re est adhuc sollicitum formidandum, ne qui placare iram posse credunt, hanc ipse ex proprio reatu mereantur. Cuncti enim liquido nouimus quod cum in qui displicet ad intercedendum mittitur, irati animus ad deteriora prouocatur. Qui igitur adhuc desiderijs terrenis astringitur, caueat, ne districti iram iudicis grauius accendens, dum loco delectatur gloria, sit subditis auctor ruinae. Greg. Mag. Pastoralium. li. c. 11. ⁿ See Bp. Abbot Animaduersione in Thompſoni Diatribem. Prefatio ad Lectorem, and cap. 1.

p Vulpes es demolens vineam. Iuvate me soci ut capiatur; vel potius capite vos nobis cam O Angelis sancti. Ver- jura est. Valde o, eria estimquitate & impietate sua: Plane ta pusilla & subis- lia vi facie quidem humanos frustretur obtutus; numquid & vestras? Propterea vox illa ad vos, ut- pote sodales sponsi, cupite nobis. Vulpes parvulors. Ergo facite quod iubimini, capite nobis hanc tam versipellem vulpeculam quam ecce iam diu frustra inse- quimur. Bernard Super Cantica. Sermo 65. fol. 161. A. p Nemo iram magis meretur, quam amicum simulans inimicus. Bernard

De Conuersatione ad Clericos. cap. 25. fol. 200. G. q In isto pessima Heresis hac doctamini, non lingua tantum, sed vita: ita per ea que in facie sunt cuncta dissimulat. Bernard Sermo 85. Super Cantica. fol. 161. B. x In his Doctrine of Faith, London 1619 Sect. 1 cap. 8. 6. 7. f See page 104. 249.

high Court of Parliament, (the^o best discoverer and sur-
priser of all such wilie Popish and Arminian Foxes who destroy
our tender grapes; whom other men may hunt, may chase in
vaine, but neuer take without its ayde!) for giuing false te-
stimony under pretence of friendship in the points in Issue.
Besides, his testimony is but *wauering, & dubious, ambi-
guous and repugnant* to it selfe; it hath since beene re-
nounced by himselfe; counter-pleaded by his owne
Diocesan, by diuers orthodox Members of our Church,
and generally disdained, as false and spurious by the
most and best affected to our Church and State: There-
fore it doth but weaken, yea, quite betray their cause,
and strengthen ours. The last of these (a man otherwise
of good abilities, & *and of a plausible, affable, conuincing do-
porment* till of late; being transported beyond himselfe
with metaphisicall Contemplations, to his owne infamy,
and his renowned Mothers shame, (I meane the fa-
mous *Uniuersity of Oxford*, who grieues for his defecti-
on, from whose duggs he neuer suckt his poysonous
Doctrines,) as his euidence is intricate and obscure
beyond the reach or discovery of ordinary capacities;
so it hath bin blanchd and blasted by a Parliamentary
Examination; excepted against by the *Conuocation
House*; answered by some, disauowed by most of our
Diuines; his single testimony therefore, (especially
in his owne particular case where he cannot be both a
party and a witnesse too;) makes nothing for his Ar-
minian Tenets title to our Church: and the rather, be-
cause in the point of the totall and finall perseuerance of the
Saints in grace; he hath giuen expresse sentence for vs
against himselfe, in *a former printed worke of his*, as he
hath since done in some other Arminian points, in his
Art-Questions, which I haue^t already recorded: These

are the onely Euidences and Authors to my knowledge that our Arminian Tenets can produce, to interest them in our Church; and these. (all circumstances and the premises being well considered,) make flat against them: since our Church hath vtterly disauowed and distasted them, reiecting, yea condemning these their Arminian writings, as diametrally opposite to her established Doctrines. If any Arminian can produce any other English Writers whom our Church approues, to Patronize these Errors, I shall be willing to be informed of them; for my owne part, I neuer met with any but with these. I confesse, that some would wrest Bishop Hooper to the contrary, in the point of Reprobation, and vniuersall redemption: but in truth *he is* * *for vs, not against vs*, in these very points, if rightly apprehended: how euer he is euidently for vs in the rest: But admit he were not, yet he is but one: *his singular opinion therefore* (which hee onely deliuers obscurely, not clearely; not purposely in any particular Treatise, but obiter, or accidentally in an Oratoricall straine, in his *Epistle to the Reader*, before his *Declaration on the 10. Commandements*) will not preiudice vs; since we haue an whole Century of better and more punctuall Witnesses for to backe vs.

Thirdly, our Church hath beene so farre from repugning these, her established and receiued Doctrines, that she hath conuented and censured such vnorthodox sound-seeming Diuines as audacious oppugners of her Doctrine, * *and most dangerous disturbers of her peace*, who haue hitherto published or patronized them in their Bookes or Sermons: Witnesse the solemne Conuiction and Recantation of *Barret, Barro*, and others, in the yeere 1595. *they being the first that broached them in our Church*: witnesse the Recantation of Mr. *Simpson* in Cambridge, the Recantation of one Mr. *Bridges* of *Corpus Christi* Colledge in Oxford, in King *James* his latter time, together with the late conuention of one

Brookes

: See page

103. 104.

Quid ergo, si Episcopus, si Diaconus, si vidua, si uirgo, si Doctor, si etiam Martyr lapsus a regula fuerit, ideo Hereses videbuntur veritate obtinere? Ex personis probamus fidem, an ex fide personas?

Tertul. De prascript. aduers. Hæreticos.

x Quia longe plus nocet falsus Catholicus, quam si verus appareret Hæreticus Bernard super Cantic. Sermo 65. fol. 161 v. A.

y Bp. Carltons Examination of Mr. Mouna-gues Appeale. cap. 2.

*2. Hec est per-
uersitas fidei,
probata non cre-
dere, non proba-
ta presumere.*

*Tertullian
Adu. Gnosti-
cos. Tom. 2. p.
438.*

*a See August.
Tom. 7. pars 2.
Hierom. Cont.
Pelagianos,
and Bradwa-
din de Causa
Dei.*

*b See Prosperi
opera: Epistola
ad Augustinum.
Hilarit. Epist. ad
Augustinum, &
Pelagius Redi-
nitus. Vossij
Historia Pelagi-
ana; & Latinus
De Pelagianis.*

*c See my Per-
petuity, page
281. Bellar-
mine De lu.
sic lib. 3.*

*d See my Per-
petuity. p. 281.*

*e See Socinus De Iustificatione Synopsis Rationis. 1616. Thesis 2. p. 9. 10. De Iustifi-
catione Dialogus p. 11. 18. Nota in Dialogum page 24. De fide & operibus p. 59. 62. and Theses
p. 63. 64. accordingly. f Bertius, Greuincornus, Corvinus, Episcopius, and others. g See the
Description of what God hath Predestinated concerning Man, written by the Anabaptists,
and published in their names. Anno 1610. which Booke is pithily answered by
Mr. Henry Ainsworth, and Mr. Knox, his Answer to a great number of Blasphemous
cavillations, written by an Anabaptist, and aduersarie to Gods eternall Predestina-
tion; where all the Arminian Tenets are in terminis professedly maintained,*

*Brookes of Wadham Colledge in Oxford, (now Chaplaine
to the Bishop of Durham) for breaching these Arminian
Tenets: Witnesse the proceedings in Parliament a-
gainst M. Mountagues and D. Jacksons Arminian Books,
which are generally distasted throughout the King-
dome: And can any then who dare professe theselues,
either friends or members, much lesse then Ministers of
the Church of England, be so shamelesly audacious,
so perversely presumptuous as now for to auerre them,
to be the vndoubted, the established, & receiued Do-
ctrines of our Church; without any ground, or prooffe?*

Fourthly, the whole Armie, and torrent of the fore-
recited learned Authors of our Church, both of anci-
ent, moderne, and present times, haue alwaies constant-
ly, professedly oppugned them, as directly opposite to
the established Doctrines of the Church of England;
as stigmaticall, desperate old-condemned Errors;
first hatched by *a Pelagius*, nursed by his Followers; fo-
mented by *b Demi-Pelagians*; reuiued and propagated
by some *c Popish Schoolemen*; and since that abetted by
d Pseudo-Lutherans, *e Socinians*, *f Arminians*, & *Anabaptists*,
Sects branded and condemned in our Church: Espe-
cially the Anabaptists, whose peruerse, discipline, and
precisnesse our English Arminians so cordially de-
test, that me thinkes they should for very shame, or
spite at least, renounce their Arminian Doctrines too.
And can any man then be so stupendiously impudent,
so damnably absurd, as to affirme, to iudge them, the
vndoubted, the embraced Doctrines of our Church?
Certainly, that which hath no Records, no Euiden-

ces, no authorized Writers of our Church to patronize it; all of them to oppugne it: that which our Martyrs neuer sealed, but cancelled with their blood; our first reformers neuer planted, but displanted in our Church; our Diuinity Professors neuer iustified, but condemned in our Vniuersity Schooles: that which all our Authors neuer patronized, but constantly refelled in their writings as a brauded Error: that which our Church and both our Vniuersities haue neuer constantly affirmed, but disclaimed, but *solemnely* ^h *enoy- ned men to recant*, as expresly contrary to the professed the resolued Doctrine of our Church; cannot be the established, the receiued Doctrine of the Church of England. But this is the case of all the fore-mentioned Arminian Errors, witnesse all the premises. Therefore they cannot be the professed, the resolued Doctrines of the Church of England, let Arminians vainely boast and babble to the contrary what they will.

Lastly, that which sundry ancient Councils, Fathers, and moderne Synodes, haue positiuely censured and condemned as a pestilent Heresie, a dangerous grace-destroying Error: and not so much as one ancient Orthodox Councell, Father, or moderne Protestant Synode euer ratified for the ancient, Catholicke, vndoubted truth; can neuer be reputed the professed, established, vndoubted Doctrine of the Church of England: But sundry ancient Orthodox ⁱ Councils, ^k *Contra Pelagianos*. Anno Dom 449. & Anno 519. *Concil. Valentinum*, Anno 815. Cant. 1. 3, 4, 5, 6, and *Ecclesie Lugdunensis*. lib. *Aduers. Iovinem Scotum*, & *De Tribus Epistolis*, Anno 850. *Bibl. Patrum*. Tom. 9. pars 1. p. 1009. to 1098. being a most excellent discourse for our purpose. ^k *August. Enchirideon*. Epist. 105. to 108. & Tom. 7. part. 2. throughout. *Heirom Contr. Pelagianos*. lib. & *Com. in Eph. c. 1. Prosser Responsio ad Quasi. Vincensianas. ad Excerpta Genuensium. Contra Collatorem. & De Vocatione Gentium. Fulgentius De Predestinatione ad Monimum. De Veritate Gratia & Predestinationis libri. 3.* an excellent Treatise to our purpose, in *Bibl. Patrum*. Tom. 6. pars 1. p. 157. to 169. *Epistola Synodica Episcoporum in Sardinia exulum. De Gratia Dei & humano Arbitrio*. Ibid. pag. 150. *Bernard De Gratia & Libero Arbitrio*. Tract. *Primasius. Comment. in Rom. c. 8. 9. & 11. in Ephes. 1. in 2 Tim 2. 19. Orosius Apologia aduers. Pelagianos De Libertate Arbitry. Petrus Diaconus De Incarnatione & Gratia Dom. Jesu Christi Haymo, Beda, Anselmus in Rom. 9 & 11. in Eph. 1. in 1 Tim. 2. 4, 6. in 2 Tim. 2. 19 & Bradwardine De Causa Dei.*

^h *Ad officium*
Hæreticos im-
pelli, non ineli-
dignum est. Du-
ricia vincenda
est, non suadenda
Tertullian.
Aduersus.
Gnosticos. lib.
Tom. 2. p. 420.
i Concilium Pa-
lestinum, often
mentioned in
St. Augustines.
7. Tom. part 2.
Concil. Affrica-
num. Cant. 76.
to 84. Conciliū
Miluitanum. c.
1. to 9 Concil.
Avalisianum.
Can. 1. to the
end of 15.
Synodus in Brit.

1 Synode of
Dort 1619
1620. Synode
of Ireland.
1615. Synode
at London,
Anno 1552.
1562. 1604.
with the
seuerall Con-
fessions of the
Reformed
Churches.
Harmony of
Confessions.
sect. 4, 5, 6, 8, 9
See Sixtus
Senensis. Bibl.
Sanctæ. lib. 6.
Annotatio.
241. 252. ac-
cordingly,
where the
seemingly re-
pugnant Fa-
thers are well
reconciled.
a Concilium
contra Hæresim.
Pelagij & Ce-
lestij. Concil.
Aphic. Can.
76. Surius Concil. Tom. 1. p. 584. b. *Pelagiana Hæresis olim damnabilis, nuperime damnata.*
August. De Anima & eius Origine, ad Renatum. l. 1. c. 19. *Itone vero filij superbie,*
inimici gratiæ Dei, & noui Hæretici Pelagiani, &c. Idem Ad Bonifacium l. 2. c. 6. *Pelagiana*
Hæresis. De Bono Persener. cap. 21. & so often throughout the 2. part of his 7. Tome.
Quibus cognoscatur, quemadmodum Ecclesia Catholica in Dei misericordia Pelagiana Hæresis
venena repulerit. Idem Epist. 47. *Concilio apud Carthaginem habito. 217. Episcoporum, ad*
Pontificem Zozimum Synodalia decreta. perlata, quibus probatur per totum mundum Hæresis
Pelagiana damnata est. Prosperi Chronicon. Honorio 12. Bibl. Patrum. Tom. 6. pars 3.
p. 192. See Beda Ecclesiast. Hist. Gentis Anglorum. l. 1. c. 17. Orosius De Libertate
Arbitr. Contr. Pelagianos Apolog. Bradwardini Præfatio in lib. De Causa Dei.
Possidonius De Vita Augustini, cap. 17. Platina In Vita Cælestini & Zozimi.
Lazius De Pelagianis, and Gerardi Vossij. Historia Pelagiana, accordingly.

thers, and ¹ moderne Protestant Synodes, haue positively censured and condemned these very Arminian Tenets, as a pestilent Heresie, a dangerous grace-destroying Error: and not so much as one ancient Orthodox, Councell, Father, or moderne Protestant Synode euer ratified them, as the ancient, Catholicke, vndoubted truth: Therefore they can neuer be reputed, the professed, established, vndoubted Doctrines of the Church of England: The affirmatiue part of my Assumption, the Councels, Fathers, and Synodes quoted in the margent, (with sundry others which I haue at large recited in my *Perpetuity of a Regenerate mans estate*, page 213. to 270. to which I shall referre you,) doe fully warrant: For the negatiue part, let our Arminians disproue it if they can; since I must needes affirme; that I know not so much as one ancient authentique Councell, or moderne protestant Synode, no nor yet one Orthodox Father of the Primatiue Church, ^m if rightly understood (vnlesse ⁿ Faustus an absolute Semi-Pelagian, though in shew a professed *Anti-Pelagian*, may be reputed Orthodox, when as both Protestants and Papists haue hitherto branded him as Heterodox in his Tenets :) that did euer yet maintaine or iustify, these Semi-Pelagian Arminian Errors. If then they were neuer the receined, the approued Doctrines of the Primatiue Church (*but the meere branded^a Pelagian Heresie*)

if

if they were neuer yet confirmed and settled in any Christian Protestant Church, by any one Nationall or generall Orthodox Councell, whether ancient or moderne, though they haue beene censured and condemned by diuers; they cannot be the established, the vndoubted Doctrines of the Church of England.

You haue here good Christian Reader, both heard, and seene, the seuerall Euidences and witnesses which *Anti-Arminianisme*, and *Arminianisme* can produce, to entitle themselues vnto the Church of England, to which they both of late lay claime: You haue seene the *Articles of England, Lambheth, and Ireland*: the *Common prayer Booke, and Homelies* established in our Church: The authorized *Catechisme of King Edward the 6.* The *Questions and Answers of Predestination*: The *Synode of Dort*: The *Recantation of Barret*: The *Concurrent consent of all our Godly, Learned, Eminent, and most admired Martyrs, Writers, and Diuinity Professors*, from the beginning of Reformation to this present: The *Resolution and iudgement of both our famous Vniuersities, Oxford, and Cambridge*; yea the *ancient and moderne Churches of England, Scotland, and Ireland*, with all their Orthodox learned Writers giuing publike testimony too, and iudgement for the one; but disintitelling, disauowing and sentencing the other, which can finde no full, no punctuall Euidence; no competent, indifferent, orthodox, compleat, or absolute, but onely branded, censured, and recanting Witnesses, (*which cut* the very nerves and heart-strings of their cause) to giue them any colorable title to, any seeming right or interest in our Church. Which then of these irreconcilable, incomplicable Assertions, are the ancient, received, established, and resolved Doctrines of our Church, be yee the Iudges. Certainly that which hath no full, no pregnant Euidences, no legall, no vnattributed Witnesses to iustifie, to cleare its right, or claime: that which was altogether unknowne, and neuer

*Nemo inde
strui potest un-
de destruitur.
Nemo ab eo in-
luminatur a quo
continebratur.
Tertul. De
Præscript. ad-
uers. Hæretic.
cap. 4.*

beard

*Fides in regu-
la posita est: Ce-
dat curiositas
fidei, cedat glo-
ria salutis. Nihil
scire, scire omnia
est: Vt non ini-
mici essent ve-
ritatis Hæretici,
ut de fugiendis
ijs non, & amore-
remur, quale est
conferre cum
hominibus qui
& ipsi adhuc se
querere consi-
sunt? Si enim
vere adhuc que-
runt, nihil adhuc
certi deprehē-
derunt: & ideo
quodcumq; vi-
dentur interim
tenere, dubitatio-
nem suam osten-
dunt quandiu
querunt. Itaq;
tu qui proinde
queris, spectans
ad eos qui &
ipsi querunt,
dubius a dubijs,
inertus ab in-
certis, cæcus a
cæcis in foueam*

*deducaris necesse est. Sed cum discipuli gratia pretendunt se ad hoc querere, ut nobis per ol-
licitudinis iniectionem tractatus suos insinuent: deniq; ubi adierunt ad nos, statim quæ dicebant
querenda esse defendunt: iam illos sic debemus refutare, ut sciant nos non Christo, sed sibi nega-
tores esse. Cum enim querunt adhuc, nondum tenent; cum autem nondum tenent, nondum cre-
diderunt: Cum autem nondum crediderunt, non sunt Christiani. At cum tenent quidem & cre-
dunt, querendum tamen dicunt & defendant: antequam defendant negant quod credunt, consi-
sentes se nondum credidisse, id in querunt. Qui ergo nec sibi sunt Christiani, quanto magis nobis?
Qui per fallaciam vultunt, qualem fidem disputant? cui veritati patrocinantur, qui eam a men-
tatio inducunt? Tertul. De Præscript. aduers. Hæreticos. * Dat Veniam corui, vexat
censura columbae. Iuuenal. Satyr. 2. * 13. Eliz. cap. 12.*

heard off in our Church till now of late; & that which is yet
in Quere, in further search, and discovery, (and so not yet be-
leened by its owne best studied Advocates;) the case of rot-
ten Pelagian Arminianisme: can neuer be: that which
hath all these fore-alleged Charters and Testimonies
to strengthen, to confirme its right, (the case and hap-
py condition of Anti-Arminianisme,) must of necessity
be, the true; the genuine and vndoubted Doctrine of
our Church. Those Clergie men therefore, who euer
they be; that either heretofore haue, or hereafter shall
professedly oppose themselves against these Anti-Ar-
minian Tenets thus fully euenced to be the vndoub-
ted, the established Doctrine of the Church of England;
must needs discover themselves to be professed enemies
to the Faith & fundamental Doctrines of our Church,
to which they haue subscribed. And are not such *more
worthy Censure, (yea final Depriuation from all their Ec-
clesiasticall Offices, and promotions in our Church
which *by Law they forfeit) then those who doe oppugne
some branches or abuses onely of her Discipline?

Let vs therefore now at last without any further
scrutinie or debate, vpon al these cleare conuincing E-
uidences, Authorities, and Records, which no Ortho-
dox member of our Church either can, or dares con-
troll, or disauow, exile this spurious cursed Arminia-
nisme (which hath lately drawne the very curse and
wrath of God, with sundry prodigies, & fatall iudge-
ments on vs) out of our Church and State: Let vs once
more remaund, adiudge, and sinke it to the very

depths of Hell, to which it was of old condemned; as a most pernicious, turbulent, discomfortable, desperate, blasphemous, grace-oppugning Heresie; which no English Minister can defend or iustifie, vnlesse he will * openly renounce the Articles, the Doctrine of the Church of England, to which hee hath once subscribed: And since England (I meane *Pelagius a Brittan*, and a Monke of Bangor) was the first that bred it, let Her be now the first to ruine it.

As for our *Anti-Arminian Conclusions*, the ancient, hereditary, and vnquestionable Doctrines of the Church of England, yea the very chiefest treasure, ioy, and comfort of euery Christian soule, *without which all other comforts and contentments are vnpleasant*: let vs lodge them in our hearts, inthroned them in our soules, settle them in our iudgements, claspe them in our affections, and so perpetuate, so establish them in our Church, that all the pollicies and powers of Hell, all the stratagems and powder-plots of Rome, all the infernall combinations, the Anti-Christian complotments of forraigne Enemies, or domestique Traytors, (for *such are all those Jesuited, Arminianized Popish Fanatics, who goe about to innouate Religion, or to withdraw vs from the Doctrines now established in the Church of England, as these Tenets are*;) may neuer be able to eradicate, to vnsettle, or draw them into question any more.

These Anti-Arminian Tenets, they are the very ioy of our hearts, the life of our soules, the foundation of our eternall blisse; the onely Euidences, the chiefe Assurances that we haue, to intitle vs to saluation: If these once faulter, perish, or proue false, our Christian ioy, our spirituall comfort, all our graces, yea the very free-grace, the glory of God, & mans saluation are endangered: If we come once to lose, to part with these, the whole ioy, the treasure, comfort, life, reward and happinesse of all true Christians, yea the whole frame and structure of Gods Grace; the truth of all

* And for this by the State of 1. Eliz. c. 1. 2. 13. Eli. c. 12. they may and ought to be ipso facto deprived of all their Ecclesiastical promotions, if they recant not.

See the latter end of the Epistle Dedicatory to the Parliament, & page 220.

Quid nobis Patriam? Quid chara reuifere tandem Pignora, deleatq; iunat coluisse penates?

Te sine dulce nihil. Claudian in Rufinum. lib. 2. p. 57.

See 23. Eliz. cap. 1. 27. Eliz. cap. 2.

Gods promises, the deepest, sweetest misteries of our saluation are vtterly subuerted, and brought quite to ruine. And shal we then out of a base, a flauish temporizing cowardize, (as ^a some Hirelings, some Woluish, ^a carelesse and faint-hearted Pastors doe, who flie before the Arminian Wolues approach them, leauing their flockes exposed to their rapine, or else turne Wolues themselves,) forgoe the Patronage of these blessed Truthes, which are farre more neare, more deare vnto vs then our dearest foules, when we haue thus long, thus constantly, thus abundantly professed them?

u Mercenarius,
inquit, videt
lupum venien-
tem & fugit,
Vitam bodie
quicumque pa-
stores non sunt,
mercenarios
vellent se gregi
exhibere, non
lupos: utinam
ipsi non lade-
rent. Vtinam
non fugerent
nemine perse-
quente: Vti-
nam non expo-
nerent gregem
donec lupus
veniens videre-
tur, &c.
Bernard:
De Conuer-
satione ad
Clericos.
cap. 31. fol.
101. B.

These, yea these, (o beloued Christian Readers) are the Orthodox, the sweet dogmaticall Resolutions, which our glorious Martyrs blood haue sealed; our first Reformers of Religion settled; our Ancestors embraced; our Ministers subscribed; our Protestant Kings and Queenes defended; our Preachers published; our Laity receiued; our Parliaments particularly owned, voted, protected; our Vniuersities, our Writers, professedly maintained against all Hereticall oppugners whatsoever: (which they would neuer haue done, had they beene meere curious Schoole-points, nicities, or needlesse speculations onely, as some men repute them:) and we al our selues long since acknowledged, yea readily entertained as the vndoubted, the professed, the resolued Doctrines of our Church: And shall we then disclaime, or doubt, or suffer those who haue beene formerly censured by our Church, our Vniuersities, for preaching publikely against them, (who should rather now recant, then rediscusse, reuiue, re-preach, re-print their Errors) to question, to

x Curritur in Clero passim ab omni etate & ordine, a doctis pariter & indoctis ad Ecclesiasticas curas; tanquam sine curia iam quisque victurus sic cum ad curas peruenerit. Bernard Epist. 42. Fol. 188. D. Vid. Ibidem. An elegant description of the extraordinary greedinesse of Clergy men in getting Ecclesiastical liuings and Promotions, and their little care and conscience to discharge them.

dispute, yea openly to oppugne them now, & against the *Venerabilis*
pollicie, the Resolution of former ages?

These, these are those blessed, gracious, tutelary Doct-
rines, which haue thus long guarded, fenced, secured
both our Church and State: These are the onely Bul-
warkes, these the Garrisons, which haue a long time
kept out Popery and Romish tyrāny from; that haue
preserued peace and vnity in our Church; which is
almost ouer-runne with Popery, with Arminianisme,
with sundry Errors and Diuisions, since these haue
fallen to decay, and lost their credit with vs. These
are the sweet Celestiall Truthes that secured vs from
the *Spanish Armado* in 88. ² from the barbarous, vnnatu-
rall, infernall Powder-treason, in 1605. the very memory
of which should make all Papists, Priests, and Iesuits,
together with their bloody Anti-Christian Religion,
which hath secretly crept in vpon vs by degrees, for-
euer execrable to all English hearts. These were the
chiefe procurers of all our ancient glory, and renowne:
of all our prosperity, peace, and welfare; of all our
victories and triumphes both by Sea and Land: these
made vs, kept vs honorable, wealthy, happy, and
victorious for 60. yeeres and vpward; (and we had
yet no doubt continued such, had we not of late re-
uolted from them, and giuen harbor to those Popish,
pestilent Arminian Errors, which haue insensibly wa-
sted both our Church and State, and plunged them in-
to such a gulfe of various miseries, and distractions, as
is like to swallow them vp at once, vnlesse the power
of Heauen proue their rescue.) And shall we then be-
gin to waieue them, to forsake them now?

These, these are the ^e *immortall seed*, which did beget
both vs and our fore-fathers vnto God at first; these, ^f *the*
sincere milke that must nourish vs: these ^g *the strong meat*
that must corroborate vs: these the ^h *Celestiall Cordials*

Busridis ara Clementes, iam Cinna pius, iam Sparthace leuis, Papicolis collatus eris. Claudian
in *Rufinum*. l. i. p. 47. ^e 1 Pet. 1. 23, 25. ^f 1 Pet. 2. 2. ^g Heb. 5. 12, 14. ^h I say 40. 1, 2.

which

*memorie Pon-
tifex Celestinus
sciens damnatus
non examen in-
dixit, sed solum
paenitentiae re-
medium esse
praestandum;
Celestinus Pe-
lagianum, quasi
non discesso no-
gotio audientia
postulante,
totius Italiae
sinibus iussit ex-
trudis: adeo ut
praedecessorum
suarum statuta,
et decreta Sy-
nodalia inuola-
biter seruanda
censebat; et
quod semel me-
ruerat abscondi,
nequaquam ad-
mitteret retra-
ctari. Prosper
Contra Colla-
torem. cap. 41.
fol. 167.
2 See 3. Iacobi
c. 1. Quid tale
immanes unqua
gessisse feruntur
vel Sinis libemi-
aca pinu, vel ru-
pe profunda. Sci-
pe von, vel Phaleria
tauro, vel carce-
re Sulla? O mites
Diomedis equi:*

Hebr. 6. 17. which must comfort vs in all our Dejections : these the
 18, 19. ⁱ Ancre which must secure, must hold vs vp from sinking,
 & Ephes. 6. 11. in the midst of all our troubles : these the ^k Armor
 to 19. that must shield vs in all our Spiritual combates : yea these
 11. Pet. 1. 3. are the chiefe, the onely Doctrines which ^l must beget,
 23. Iam. 1. 18. and perfect grace within vs : ^m which must convert, support,
 m Psal 18. 7. secure, saue our soules : In these were all our religious
 James 1. 21. Fore-fathers, we, and ours borne ; in these haue we
 1 Cor. 1. 16. 21. liued ; (and if we euer hope for ⁿ any grace or glory, peace
 n Simus gratia or safety ; any present, any future happinesse or pro-
 coadiutores, vt sperity for our selues, our King, our Church, our
 & participes fieri State, or our posteritie after vs ; any remouall, any
 ui mereamur. reuerfall of all those heauy, fatall, sad, amazing im-
 Bernard minent iudgements which the late prodigious coru-
 Epist. 95. sations, and dreadfull military spectacles from hea-
 o. O vere tula uen, together with the present tempestuous, rainie,
 pro Christo & vnseasonable weather threaten and prognosticke to
 cum Christo vs for our apostasie, lukewarmenesse, and all our
 pugna, in qua mighty sinnes ;) in these, with these, for these, let vs,
 nec vulnervatus, and ours ^o live and dye.
 nec prostratus,
 nec conculcatus,
 nec miles si fieri
 possit occisus
 fraudaberis a
 victoria, tantu
 ne fugias. Sola
 causa qua perdere possis victoriam fuga est, Fugiendo potes illam amittere, moriendo non potes ;
 & beatus si pugnando moriaris, quia mortuus, rex coronaberis. Bernard Epist. 1. fol. 178. B.

F I N I S.

Leo Epistolarum Decretalium. Epist. 75. cap. 1.

Nullus ultra sinatur impetere, qua non tam humanis quam
 Diuinis sunt statuta decretis : ne vere digni sint Dei munus
 amittere, qui de veritate ipsius ausi fuerint dubitare.

A SHORT TABLE OF THE most materiall points and passages contained in the two precedent Treatises.

A *Davids* power and ability before his fall. p. 119. 120. 123.
The euill fruites and consequences of his fall deriued vnto all his posterity. p. 5. 19. 27. 28. 34. 35. 42. 43. 46. 47. 119. 120. 247. 251. God no Impostor. p. 9. 10. 31. 32. See *Free-will*.

All taken oftentimes in Scripture for all the Elect onely, for many, &c. How vsed in the 1 Tim. 2. 4. 2 Cor. 5. 14. 15. Heb. 2. 9. and other places objected to proue the vniuersality of Gods grace, and Christs redemption. p. 143. to 147. and p. 176. 180. 223. 225. 228.

Anabaptists, chiefe Parrons of all the Arminian Tenets, & haue written in their defence, p. 272.

Anti-Arminianisme expressed in 7. Propositions, p. 61. to 75.

The ancient, received, and established Doctrine of the Church of England: proued throughout

the whole Treatise.

Apostasie of the Saints, a wicked and blasphemous Doctrine, p. 204. 205. 206. 207.

Arminianisme, the chiefe branches of it set downe in 7. Theses, page 71. to 75.

Condemned and reiected both by the ancient and moderne Church of England, Scotland & Ireland, by the Vniuersities of Oxford and Cambridge, and all the ancient and moderne Writers of our Church. Proued throughout the Booke.

A meere bridge and Vther vnto Popery. pag 61, 256. 257. 258. 272.

Meere Popery & Pelagianisme p. 89. p. 204. to 208.

Arminians, fauorers and maintainers of Popery and Popish Ceremonies: Epistle to the Reader, and p. 256. to 258.

They renounce the Doctrine and Articles of the Church of
o. * * * England

The Table.

England which they haue subscribed, and therefore ought by law to bee deprived of all their Ecclesiasticall preferments. Epistle to the Arch-Bishops and Bishops. & page 276. 277.

Peltiknr Heretiques; Atheistcall Sectaries; Enemies of God and of his Grace, seeking for nothing but mens vtter subuersion. p. 89. 204. 205. 206. 207.

For the most part, Non-residents, licentious, enuious, vitious, proud, gracelesse men; and bitter enemies to the practicall power of godlinesse, page 136. 137.

How censured and condemned, by the Synode of Dort. p. 55.

Many of them turne Papists. p. 61.

Innouators, and disturbers both of the Peace of Church and State. Epistle Dedicatory. pag 204. to 207. 256. to 258.

Articles of the Church of England, when, and by whom composed. p. 4. 12. 85.

Recited against the Arminians. page 4. to 11.

The 16 and 17. Articles by whom, and how interpreted and explained. p. 6. to 11.

Articles of Lambeth: when, why, and by whom composed: by whom, and how approued both at home and abroad: as also recited. p. 13. to 17. 254. to 258.

Inserted into the Articles of Ireland. p. 13. 21.

Articles of Ireland, recorded: pointblank against Arminianisme page 17. to 21.

St. Augustine, his Elogies, his Orthodoxie and great respect in the primitiue Church. page 265. 266.

B

All who are baptized are not iustified. page 248.

Baroe, the first brocher of Arminianisme here in England, p. 15. 254. to 258. 263. 264. 268.

His Censure and expulsion out of the Vniuersity of Cambridge, p. 15. 265. 268.

Barret, a Teacher of Arminianisme; his Censure by the Vniuersity of Cambridge; together with his Recantation, and all the proceedings against him: recorded. p. 56. to 71. 254. to 258.

Bishops, their office and duty: Epistle to the Arch-Bishops and Bishop. p. 263.

Their Lordlinesse, idlenesse, oppression, couetousnesse, pride and luxurie, much taxed and complained of by the Fathers. *Ibid.*

Ought to be resident at their Bishoppricks, *Ibid.* for which you may likewise read: *Bartholomaeus Caranza, Ambr. Catharinus, Heir. Gigas, Antonius Paganus, Athanasius Constantiensis, Franciscus Tarzensis, Thomas Campegius, Iacobus Nealanus, Dominicus Soto,* and

and *Leonardus Vaneus*, in their
seuerall Bookes, *De Necessaria*
Episcoporum & Pastorum Residentia,
and my Answer to Mr. *Coxens* his
Deuotions. p. 71. to 74.

Great persecutors in *Queene*
Maries daies. p. 76. 262.

Bishop Carlton his testimony for
vs. p. 262. &c.

Boasting abolished by the free-
nesse of Gods grace, reuiued and
established by Arminianisme. p.
121.

A great sinne. *Ibidem*.

Bowing at the name of Iesus, not
warranted, not commaunded by
Phil. 2. 9. 10. p. 191. 192. 193. 194.

which place is mistranslated. *Ibid*
A Cerimony not practized, not
heard of in the primatiue Church,
not mentioned, not approued by
any one Father, or ancient Wri-
ter how euer some haue publi-
shed the contrary. *Ibid*.

When, and by what Popes in-
uented and propagated, *Ibid*.

An Appendix concerning bowing
at the name of Iesus: added, as for the
satisfaction of some priuate friends, so for
the publike clearing of the Truth in this
particular Controuersie, which
now troubles many.

THE bowing of the head or knee at the name of
Iesus, if it be any thing; must either be, a duty of
the Text, as the *Sorbonists*, *Rhemists*, *Bp. Andrews*,
and *Mr. Adams* phrase it: or else an indifferent, inno-
cent, harmlesse Ceremony (which no man, writes *Mr.*
Hooker, is constrained to use, though some now presse it as
a duty) as *Zanchinus*, *Mr. Hooker*, *Dr. Boyes*, and
Mr. Widdowes stile it. But neither of these two is it, as I
shall make it euident.

a See *Caluin* &
Malactat in
Phil. 2. *D. Wil-*
ters Synopsis
Centuria 1.
Error 46. 51.
b In their
Notes on Phi.
2. 9. 10. Sect. 3.
in Apoc. 13.
Sect. 7. See *Dr.*
Fulke and *Mr.*

Cartwright, *Ibid*. *Dr. Whitakers* Answer to *William Reynolds*, p. 398. 399. c In his Sermon
at White hall on Easter day, 1614. p. 295. 296. in his late workes. p. 475. 476. 477.
d Meditations on the Creed, in his late workes, p. 1203. e Ecclesiasticall Politie,
lib. 5. sect. 30. f In Phil. 2. 9. 10. f Eccles. Politie. lib. 5. sect. 30. p. 248. g Pestil. on the
Epistle on Palme Sunday, in his workes p. 280. h In his Sermon intituled, The
Scismaticall Puritan, Oxford, 1630. being a confused Raplodic of raine, idle Conceits.

An Appendix touching

For first, it is no duty of the Text, viz. of *Phil. 2. 9. 10.* as the first Patriots of it affirme: First, because this opinion doth vtterly disproue it to be an indifferent, arbitrary, humane Ceremony, as these latter make it: since no duty of the Text that hath immediate reference to the very person of Christ, ⁱ as this bowing hath, can bee a Ceremony, which is really distinguished from a religious duty. Secondly, because then it would be a hainous sinne, to omit this bowing at any mention or recitall of the name Iesus, though it were in swearing or blaspheming; (a paradox which no Protestant, no Writers yet affirme;) since the omission of any religious duty is a sinne. Thirdly, because then it should be a vniuersall bowing at the name Iesus, when euer we either heare it, read, or see it written; since the words of the Text are generall, without any limitation of time or place. But this bowing is no vniuersall duty. For ^k Pope Gregory the 10th. (one of the first Fathers of it,) restraines it more especially to the celebrating of the Masse: The Popish ^l Councell of Basil, prescribes it onely to *canonicall persons*, whiles they are saying their *canonicall howres* in Cathedral and Collegiate Churches, where it is now most in vse: The ^m Provinciall Councell of Seine, or Sienna, doth the like, in the very selfesame words. The ⁿ Synode of Augusta, Anno Dom. 1548. cap. 23. as it extends this bowing to the name of the Virgin Mary, and to the mention of the body and blood of Christ, and that before the Altar, as well as to the name Iesus; so it enioynes it solely to Ecclesiasticall persons, and that onely at Sermons and Masses. ° Mr. Hooker, in Concil. S. nonense Decreta Morum c. 18. Surius, Tom. 4. p. 741. a. n. *Omnia Ecclesiastica persona nostra Diocesis districtè præcipiendo mandamus; ut post hæc cum præfate Deum vident & honorant & memint, præcipue vero in templis humiliter reuerantur, & venerantur. Et quum in nomine Domini nostri Jesu Christi omne genu celestium & infernorum flectendum sit: volumus, ut omnes quotiescunq. in sacris sermonibus aut missis nominis sanguinis et corporis Christi aut Dei genitricis Mariæ Virginis fiat mentio, &c. docetæ capite, genibusq. flexis ante altare, vel ut locus tem. usq. postula. erit, De reuerentiam exhibeant debitam, & populum ad eam res imitandæ verba fact. sq. commoucant atq. hortentur. Surius Tom. 4. p. 810. b. v. Ecclesiasticall Politie, lib. 5. Act. 3. page 148.*

i Bp. Andrewes
and M. Adams
in their fore-
quoted places.

k Sexti Decreta-
lia. l. 2. Tit. 23.
cap. 2.

l Statuit igitur
sancta Synodus
ut in cunctis
Cathedralibus
& Collegiatis
Ecclesijs, &c.
eum nominati-
g'loriosum illud
nomen Iesu, in
quo omne genu
flectitur celestium
& infernorum, om-
nes caput incli-
nent. Surius
Concil. Tom.
4. page 61. a.

m Concil. S. nonense Decreta Morum c. 18. Surius, Tom. 4. p. 741. a. n. *Omnia Ecclesiastica persona nostra Diocesis districtè præcipiendo mandamus; ut post hæc cum præfate Deum vident & honorant & memint, præcipue vero in templis humiliter reuerantur, & venerantur. Et quum in nomine Domini nostri Jesu Christi omne genu celestium & infernorum flectendum sit: volumus, ut omnes quotiescunq. in sacris sermonibus aut missis nominis sanguinis et corporis Christi aut Dei genitricis Mariæ Virginis fiat mentio, &c. docetæ capite, genibusq. flexis ante altare, vel ut locus tem. usq. postula. erit, De reuerentiam exhibeant debitam, & populum ad eam res imitandæ verba fact. sq. commoucant atq. hortentur. Surius Tom. 4. p. 810. b. v. Ecclesiasticall Politie, lib. 5. Act. 3. page 148.*

con-

the bowing at the name of Iesus.

confines it onely to the *time while the Gospell is reading,*
at which men usually stand, (and therefore may
more easily bow) *and to this time onely the custome*
of Christian men hath especially restrained it, as he there
records it. Since then this bowing at the name of
Iesus is thus confined by the Papists, to *Collegiate and*
Cathedral Churches, and to *Ecclesiasticall or Canonick*
persons onely, and that especially *while their Masse is*
chaunting; by Master Hooker, and common custome to the
Gospells onely (which are neuer read but Lords dayes,
and Holy dayes,) though some now vrge it further;
either these limitations are directly sinfull, at least-
wise superstitious, in laying such restraints vpon a
duty of the Text; or else this bowing can be no duty
of the Text; because it is not vniuersall, either in re-
spect of persons, time, or place, as other common re-
ligions duties are. Fourthly, because then the primitive
Church with all the forraigne reformed Churches,
would certainly haue vsed it as a religious duty; (as
it is manifest they neuer did) neither would the
P Protestant Churches haue reiected, the learned & *Pro-*
testant Writers haue so frequently written against it;
(much lesse all ancient and moderne Interpreters haue
giuen a far other construction of this Text, this name,
this bowing, as they all haue done. Fifthly, because it is
neither warranted by the expresse letter, nor yet by
the Scope or meaning of this Text. Not by the ex-
presse letter: For first, the words are not; that at e-
uery mention, sight, sound, or pronounciation of the
name Iesus represented to the eye or eare, euery knee or
head should forthwith bow; there is no such precept in
the Text; but, *that in (not at) the name of Iesus euery knee*

p See the
Rhemists
Notes on Phi.
2. sect. 2. on
Apoc. 13. sect 7
q See the Au-
thors quoted
here, p. 103.
fig. 3.

r In nomine
Iesu: Thus all
the Fathers
hereafter
quoted; Thus
all the Latine
Translations
but Beza:
Thus all the

Expositors and Commentators on this Epistle but those who follow Beza his
Translation: Thus all our English Translations, but the Geneva, (which is but
Beza Translated,) & the new Translation render it and so do all ancient English
Writers that I haue seene, who quote this Scripture in their workes. See here
page 191. numb. 1.

An Appendix touching

Hence I say *should bow*. Secondly, the words are not: That at the
 45 23. Rom. 14. name Iesus; or when euer the name Iesus is mentio-
 11. are: *every* ned: but; *that in the name of Iesus*, in the genitiue case:
 knee shal bow 10 which denotes only the power or person of the Lord
 me: not too, or Iesus, not his particular name Iesus. Now euery par-
 at my name. ticular name by which the Lord Iesus is knowne, or
 1. 1. 1. 2. 5. stiled in the Scripture; as ^c Mediator, ^d Saviour, ^e Christ,
 Heb. 8. 6. c. 9. ^f Lord, ^g Sonne of God, ^h Lambe of God; ⁱ God, ^k Emannel,
 1. c. 12. 24. & the like, is as much, as truly the name of Iesus, as the
 1. Luke 2. 12. name Iesus is, since they ^l *notifie* the person of Christ
 Acts 5. 31. c. 13. 23. Ph. 4. 20 vnto vs as well, as properly, as really as it. If there-
 11. Mat. 1. 16. c. 16. 16. Lu. 2. 11. fore the letter of this Text commands this bowing
 26. c. 3. 11. at the name Iesus, it requires the selfesame bowing at
 x Acts 2. 36. the mention of al his other names and titles, since they
 Rom. 5. 21. are all as much, as truly the names of Iesus Christ as
 Luke 2. 11. the name Iesus is; and this none doe presse, much lesse
 y Luke 1. 35. doe practise, as a duty of the Text. Thirdly, the
 H. b. 1. 4. 5. 6. words run not: That in the name of Iesus euery head
 2. Iohn 1. 29. shall bow; euery hat shall moue. There is no such
 a I say 9. 6. Syllable in this Scripture; (and yet the litterall Exposit-
 Titus 2. 13. tors of this Text, do more frequently bow their heads,
 1. Tim. 1. 17. & vaile their hats (wheras they should rather ^m sit vnco-
 b I say 7. 24. uered in the house & presence of the Lord Iesus Christ)
 Mat. 1. 23. then bow their knees at the name of Iesus, though
 c I say 9. 6. this Text requires it not.) But, *that in the name of Iesus*
 1. Tim. 6. 15. 16. *euery knee should bow, of things in heauen and things in earth,*
 d *Nomen enim* and things vnder the earth: Which bowing being one
dicatur, quasi no- and the same in kinde; applied first to things in
minum, et nota- Heauen; that is to ⁿ Angels and soules departed, and last
men, quia vultis of all, to things vnder the earth; to wit, to Devils and damned
ciam faciat, nam soules, who haue no knees at all to bow, being spirits;
per id, quicquid cannot be construed in a litterall sence, of any actuall
nominamus ag- bowing of the knee to Christ, much lesse of any reall
noscat. Cale- genuflexion at euery recitall of his name Iesus, at
 pine Vid. which I neuer heard, nor read as yet, that Angels,
 Nomen. 100
 e See 1 Cor. 11. 4. 5. 7. Heb. 13. 28. 29. 1. Rem. 4. 10.
 1. 19. 10. cap. 2. 6. 2. Psal. 89. 6. 7. 2. Chron. 7. 1. 2. 3. Eccles. 1. 2. on 18. f So all the
 Fathers, Postillers, and Expositors on this place, hereafter quoted.

Devils,

the bowing at the name of Iesus.

Devils, or soules departed euer bowed This duty then is no way warranted by the expresse letter of this sacred Text. Much lesse is it proved by its scope or meaning. For first, the name Iesus (to which all this bowing is appropriated by all who presse it, either as a duty, or a Ceremony,) is not the name intended in this Text, at which every knee must bow; as is most apparent. First, because this name *Iesus*, was given to Christ by God the Father, & before his Nativity or Conception. But the name in the Text, in which every knee must bow, was not given to Christ till after his exaltation: as is evident, by the expresse words of the Text. *Wherefore God hath highly exalted him, and given him a name above every name, &c.* and by Ephes. 1. 20. 21. Secondly, because Iesus, is a name, that was principally given unto Christ in regard of his humiliation & passion, not of his exaltation. As is evident, First, because it was the first, the proper and onely name that was given him upon his incarnation. Secondly, because it is the onely name by which all the Evangelists stile him, in relating the History of his passion, & the very lowest degree of his humiliation: by which name the other Apostles likewise usually call him, when they mention either his death, his sufferings, or debasements. Thirdly, because, it is the onely name that was written over his head, upon the crosse. But this name in the Text in which every knee must bow, is a name expressing Christs Exaltation, his Sovereignty, and glory, of which it is a part: Therefore it is not the name Iesus, which was given to him only in respect of his humiliation. Thirdly, because this name Iesus denotes onely the Priesthood, not the Kingdome, Royaltie, Magistrie, and Vniuersall Dominion of Christ: it proclaimes him onely a Saviour, not a Lord, a King, a Iudge of men and Angels. But this name in the Text, is a name expressing the vniuersall Monarchie, Supremacy, &c. in Mat. 27. 39. Iohn 19. 19. & Heb. 1. 9. 17. c. 3. 1 c. 4. 14. c. 6. 10. See Bernard Super Cantica Sermon 3. & See all the subsequent Expositors on this Text, accordingly.

g Mar. 1. 31. 35.
 i. u. 31 c. 2. 15.
 b Math. 21. 15.
 Luke 2. 21.
 i Iesus propriū
 nomen est af-
 fumptū carnis
 quod Latine
 Saluator inter-
 pretatur,
 Christus nomen
 est dignitatis,
 quod Latine
 dicitur vñctus
 Beda Expolit.
 in c. 1. Mat. 23.
 To. 4. Col. 1.
 i See Nat. 2. 26
 & 27. Mark c.
 14 & 15. Luke
 cap. 22. & 23.
 Iohnc 18. & 9.
 k Phil. 2. 8.
 l Acts 2. 22, 23.
 c. 4. 10, 11. cap.
 10. 38, 39 c. 13.
 23, 27, 28. Ro.
 6. 2. 1 Cor. 1. 2.
 c. 11. 23. Gal. 4.
 14. Phil. 2. 5.
 1 Tim. 1. 15, 18.
 Tit. 2. 5. 6. c. 2.
 13, 14 Heb. 2.
 9 c. 10. 19. c. 13.
 12. 1 Iohn 29.
 Rev. 1. 5.

An Appendix touching

and Dominion of Christ over Angels, Men and Devils; witnesse the very words of the Text. Wherefore God hath highly exalted him, and giuen him a name aboue euery name, that in the name of Iesus euery knee should bow, &c.

Therefore it is not, it cannot be the name Iesus.

p Heb. 2.16.

Mat. 7.22, 23.

Rom. 9.27.

q Non tantum

lux est nomen

Iesus, sed est ci-

bis. an non to-

ties confortaris.

quotiens recor-

daris? Quid e-

que mentem co-

gitantis impu-

gat? Quid ita

exercitatos repa-

rat sensus; vir-

utes roborat,

vegetat mores

bonos atq; bone-

stos, castas fouet

afflictiones? Ari-

duus est omnis a-

nima cibui, si

non oleo isto

infunditur in-

spidius est si non

hoc sale conditur.

Si scribas, non

sapit mihi nisi

legero ibi Iesum;

Si dispicias, aut

conferas, non sapit mihi nisi sonuerit ibi Iesus,

Iesus mel in ore, in aure melos, in corde iubilus.

Bernard Super Cantic. Sermo 15. f. 125. Vid. lb. & See the Prologue & title of Eccle-

siasticus, Heb. 4.8. Col. 4.11. / See g, and h, before 1 Acts 2.34, 35, 36. Phil. 2.9, 10,

1 Tim. 1.12, 13, 14. c. 6. 3, 13, 14, 15. Reu. 17. 14. c. 19. 16. Luke 2. 11. Iohn 4. 12, 21, 27, 30

c. 9. 13, 14. c. 20. 2, 13, 18, 20, 25, 28. c. 21. 7, 12, 15, 17. Heb. 1. 10. Rom. 10. 9, 12. c. 14. 9,

1 Cor. 1. 9. c. 12. 8. c. 13. 2, 11, 13, 26, 27. c. 12. 3. Phil. 3. 8. Col. 1. 6. c. 3. 24. Iam. 2. 1. & See

these hereafter quoted. & Dominus enim vocatur, cui seruitur, & cui populi subsunt. Cale-

pine. vid. Dominus. Dominus iustus noster nomen potentia est. Bernard Super Cantica.

Sermo 15. fol. 124. N.

Fourthly, because the name intended in the Text, is

such a name, in which at the generall day of Iudgement euery

knee shall bow of things in beauen, and things in earth, and

things vnder the earth; But thus they cannot all bow in

the name Iesus; for Christ is no Iesus p to Angels, De-

mons and damned spirits: these cannot call him Iesus, nor

yet bow vnto him as a Sauour, since he is no Sauour

vnto them. Therefore this is not the name in which

these and euery other knee shall bow. Fifthly, because

the name in which euery knee must bow, is a name a-

boue euery name, as the Text it selfe affirmes: But

this name Iesus (though it bee a ⁹ sweet, a comfortable

name to all true Christians who haue an interest in the Lord

Iesus Christ) is not a name aboue euery name: For

first, it ¹ hath bene giuen vnto diuers men besides Christ:

Secondly, it was giuen to Christ, ² in regard of his In-

carnation, Humiliation, and lowest debasement, not of his

supreme exaltation and glory: Thirdly, it imports

not the vniuersall power, and Soueraigntie of

Christ ouer all the creatures. Fourthly, the Scriptures

seeme to preferre other names and titles of Christ be-

fore it: As first, his name and title of ³ Lord, of King

of Kings, and Lord of Lords: which by the consent ⁴ of

good Expositors, is the name intended in this Text: and

that for these reasons. First, because it is a ⁵ title of

the bowing at the name of Iesus.

Soueraigne power and authority; expressing and including, both the supreme Lordship and Dominion of Christ ouer all the creatures both in heauen and earth: and also the vniuersall ioynt subiection of all the creatures to him, as to their Soueraigne Lord and King, to whose Regiment and iudicature they are all subiected. Secondly, because it is the name which God gaue to the humanity, or rather to the whole person of Christ, after his exaltation, yea the very name and office that Christ died for to purchase. Witnesse that excellent and full place. Acts 2. 32. 33-34. 35. 36. This Iesus hath God raised up, whereof we are now witnesses. Therefore being by the right hand of God exalted, and hauing receiued of the Father the promise of the holy Ghost, he hath shewed forth this which you now see and heare, For Dauid is not ascended into the heauens; but he saith himselfe The Lord said vnto my Lord, sit thou on my right hand untill I make thy foes thy foot-stool. Therefore let all the house of Israel know assuredly, that God hath made the same Iesus, whom yee haue crucified both Lord and Christ. As also Rom. 14. 9. For to this end Christ both died, and rose, and reuiued, that he might be Lord both of quicke and dead, &c. compared with v. 6. 8. 10. 11. & with the 1 Tim. 6. 13. 14. 15. Rom. 10. 9. 12. 13. 1 Cor. 8. 5. 6. Acts 10. 36. Reu. 17. 24 cap. 19. 16. Psal. 110. 1. Thirdly, because it is such a name as doth fully expresse both the Deity and Humanity of Christ, the Deity being commonly called Lord, in Scripture. Fourthly, because it is the very name by which Angels, men, and Demils in some sort, haue stiled, and by which all men whether good or bad, (as the Scripture doth expressly certify vs,) shall call Christ at the last, when they shall all appeare at his tribunall: where they shall not, they cannot stile him Iesus, he being no vniuersall Sauiour vnto all men, much lesse to Demils. Lastly, because this very Text informes vs, that Lord, is this name. For that doubtlesse is the name aboue every name, in which euery knee shall bow, that euery tongue shall confesse at last: since

y Psal. 110. 1.

Acts 2. 32, 33,

34, 35. Exod

34. 5. 6. Leuit.

18. 5 and so

throughout

the Scripture.

2 Luke 2. 11.

4 Reu. 4. 8, 10, 11

2 An- b See Mat. 4. 7

c. 8. 29, 31.

Mar. 5. 7, to 14.

c Luke 15. 25.

Reu. 5. 12, 13.

Mat. 7. 12, 23.

c. 25. 11. 31, to

the end of the

chapter. Heb.

1. 5. 6. See Dr.

Boyes, his Po-

stills, p. 208.

An Appendix touching

the bowing of the knee, and the confession of the tongue, are here linked both together: But the Text informes vs; that the name which *euery tongue shall confesse at last*, is onely this; that *Iesus Christ is Lord*. Therefore this questionlesse is the only name in which euery knee must bow; and not the name Iesus; which no ancient, no moderne Orthodox Interpreter, that I know off, ^a *one onely excepted*, did euer define to be the name aboue euery name that is principally intended in this Text. Secondly, his Title, ^d *the naturall onely begotten Sonne of God*: A name, ^e *incommunicable to any creature, peculiar onely vnto Christ*: A name, ^f *more excellent then any name of men or Angels*: A name, ^g *declaratiuely giuen to the humanity or person of Christ after his resurrection*; and therefore in all these regards, by some ^h *good Expositors* it is taken to be the name aboue euery name, intended in this Text. Thirdly, his name ⁱ *Emmanuel*, God with vs; A name peculiar vnto Christ; which not onely declares him to be God equall with the Father and the holy Ghost: but likewise to be God to vs, and God with vs, yea God in our Nature: And this is the name, at least in substance, which most of the ^k *Fathers* take, to be the name aboue euery name, intended in this Scripture: Who alleage this place against the Arrians, to proue Christ to be God coeternall, and coequall with his Father; interpreting this name to be nothing else, but this: *that Iesus Christ the second person in the Trinity, God and Man, is now since his exaltation in the glory of God the Father; that is, God coeternall and coequall with his Father*. Fourthly, his name, ^l *Mediator or Intercessor*: which as it ^m *is peculiar vnto Christ*; so it is ⁿ *a name which he hath gained since his exaltation to the right hand of his Father*, ^o *where he now sits to make intercession for vs*: Fifthly, his Title, ^p *Head ouer all things to the Church*; a name peculiar vnto Christ; and a part or consequent of his exaltation; which denotes his supremacy ouer his whole body the Church, and their subordination and

sub-

^a Bp. Andrews in his workes London 1629. p. 475. 476. 477.
^d Luke 1. 32, 35.
^e John 1. 18, c. 3.
^f 35, 36. c. 5. 19.
^g to 30 Heb. 1. 4.
^h 5, 6.
ⁱ Heb. 1. 5.
^j Heb. 1. 4, 5.
^k Rom. 1. 7, 4.
^l Theophylact, Anselme, Mifculus, Aretius, and others.
^m May 7. 14.
ⁿ Math. 1. 23.
^o In the places hereafter quoted.
^p 1 Tim. 2. 5.
^q Heb. 8. 6. c. 9, 15.
^r c. 12, 24. John 2. 1, 2. Heb. 7. 25.
^s Rom. 8. 34.
^t 1 Tim. 2. 5.
^u Rom. 8. 34.
^v Heb. 7. 25, 26.
^w Psal. 110. 1.
^x Mathe 16, 19.
^y Luke 22. 69.
^z Acts 2. 34, c. 7.
^{aa} 56 Ephes. 1. 20.
^{ab} Col. 3. 1. Heb. 1. 3. 13. c. 10, 12.
^{ac} c. 12. 2. 1 Pet. 3. 22.
^{ad} Eph. 1. 20, 22.
^{ae} c. 4. 15. c. 5, 23.
^{af} Col. 1. 18. c. 2, 10, 19. 1 Pet. 2. 7.

the bowing at the name of Iesus.

subiection vnto him: To which I might adde his other glorious Titles. *Isay 9. 6. And his name shall be called, Wonderfull, Counseller, The Mighty God, The everlasting Father, the Prince of Peace; & the blessed and onely* q 1 Tim. 1, 17. Potentate; and the like; which because they most c. 6. 15, 16. liuely and fully expresse the Maiestie, Deity, Kingdome, glory, exaltation, and soueraignty of Christ, are Col. 2, 10. See Bernard Super in this respect preferred aboue his name Iesus. Therefore it cannot be the name aboue euery name, intended in the Text. Lastly, the very words of the Text; which runne in the genitiue case; *in the name of Iesus*; not in the ablatiue, that in the name Iesus: which make Lord, (if any expresse particular name) the name aboue euery name, as I haue proued, (by which name euery tongue shall confesse Christ Iesus at the last:) together with the whole current of ancient and moderne Comentators on this Text, doe infallibly disproue Iesus, to be the name intended in the Text: Therefore this bowing at the name of Iesus (which most take to be onely the person, the power, and soueraigne authority, not any peculiar name of Christ) can be no duty of the Text. Secondly, the bowing of the knee in the name of Iesus, is not literally meant of any corporall or proper bowing of the knee either to the person or name of Christ, but onely of a metaphoricall. The bowing of the knee (as likewise of the head) is taken 4. manner of waies in Scripture. First, ^f for externall reuerence or veneration, due onely to men: Secondly, ^c for Diuine worship or adoration due onely to God. Thirdly, ^a for the duty of prayer, which men commonly performe ^a with bended knees. Fourthly, ^y for subiection: *1 Tim. 1, 17. c. 6. 15, 16. Col. 2, 10. See Bernard Super Causa. Sermo 15*

1 See c. before.

** In this sence is the name of God, and Iesus taken in Scripture*

Mar. 16, 17. Iohn 1, 12 c. 2, 23. c. 3. 18. c. 20. 31. Acts 3, 16: c. 4. 7, 10. Ro. 9 17. Gen 11, 41. 1 Sam. 17, 45. 2 Sam. 6, 18. c. 7, 9. 1 Chron. 16 25. Psal. 9, 2. Ps. 20, 7. Psal. 24, 20. Ps. 54, 1. Psal. 118, 10. Psal. 124, 8. Pro. 18, 10. 1 Gen. 19, 1. c. 33, 3, 6. 7. c. 43, 28. c. 48, 12. c. 37, 9, 10. c. 42, 6. c. 27, 29. c. 23, 7. c. 41, 43. Exod 11, 8. Gen. 49, 8. Ester 3, 2, 5. Ruth 1, 10. 1 Sam. 20, 41. c. 29, 8. c. 25, 29, 31. c. 28, 14. 2 Sam. 9, 8. c. 14, 2, 3, 3. 2 Sam. 18, 21. c. 24, 20. 1 King. 1, 16, 23, 31. c. 2, 19. 2 King. 4, 37. 1 Chro 21, 27. c. 29, 20. Pro. 14, 19. 2 King. 1, 13. 1 Gen. 18, 2. c. 24, 26, 48. c. 47, 31. Exod 4, 31. c. 12, 27. c. 20, 5. c. 23, 24. c. 34, 8. Leuit. 26, 1. Num. 25, 2. Deut. 5, 9. Iosh. 23, 7, 16. Iudg. 2, 12, 17, 19. 1 Kings 19, 18. 2 King 5, 18. c. 17, 35. 1 Chro. 29, 20. 2 Chro. 7, 9. c. 20, 18. c. 25, 14. c. 29, 29, 30. Neh 8, 6. Psal. 92, 9. Ps. 95, 6. Mich. 6, 6. Ro. 11, 4. Luke 5, 18. 11 Ps. 95, 6. Eph. 3, 14. x 2 Chro. 6, 13. Ezra 9, 5, Ps. 95, 6. Dan. 6, 10. Luke 22, 41. Acts 7, 60. c. 9, 4. c. 9, 40. c. 20, 36. c. 21, 5. y Isay 10, 4. c. 45, 23. c. 46, 1, 2. c. 49, 13. c. 51, 23. c. 60, 14. Rom. 14, 11. Psal. 2, 10.

pp^a 2

which

An Appendix touching

which is outwardly expresse among men by bowing the knee. The first of these bowings cannot be here intended, because it is due to men; whereas this is such a bowing as is due onely to Christ, as God and man; as is due to him onely in regard of his exaltation, and of his name aboue euery name: therefore a bowing of which no creature is capable. The 2^d. of these bowings cannot be here implied, much lesse the 3^d. because they extend not vnto Infidels, Devils, to wicked or damned soules: who though they bee all subiect vnto Christ as to a Lord, against their wils; yet they doe not worship, adore, or pray vnto him, as their Sauour; nor yeeld any voluntary honor, seruice, adoration, or obedience to him, as their God: They neither truly worship the Lord Iesus Christ, nor yet *pray vnto the Father in the name of Christ*, (which some take to be the meaning of this phrase;) Therefore these cannot be the bowings intended in this Text, since they extend not *vnto euery knee of things in earth, and things vnder the earth*; which bow not thus to the person of Iesus, much lesse vnto his name. The only bowing then intended in this Text, is a * bowing of subiection, a necessary consequent of Christs exaltation; which implies a subiection of all those creatures vnto Christ, aboue whom he is exalted. This is a bowing which suites as well to Infidels, Devils, Iewes, and damned soules, as to Saints and Angels; as well to spirits and creatures wanting knees, as to men that haue knees: This is a bowing which all creatures, which all Angels, men, and Devils, shall ioyntly give to Christ at last, as to their Soueraigne Lord, their King, and Iudge; when they shall all personally appeare before his iudgement seate to receiue a finall sentence from him according to their workes: the onely time, when this Scripture shal be litterally fulfilled in, and of which it is actually and principally intended. Witness Rom. 14. 6. 9. 10. 11. 12. Ephes. 1. 20. 21. 22. Reu. 1. 7. cap.

z. Iohn 14. 13.
14. cap. 10. 24.
26.

* *Mihi flectitur
omne genu, id
est, omnis rigor
& fortitudo
humiliabitur
mea potestati, ut
per flexionem
genuum intelli-
gatur subiectio
omniū. Ansel-
mus in Rom.
14. 11. & in Phil
2. 9. 10. Vid. lb.*

the bowing at the name of Iesus.

17. c. 5. 8. to the end. cap. 20. 11. 12. 13. 14. Mat. 28. 18.
 1 Cor. 15. 24. 25. 27. 28. Hebr. 2. 7. 8. 1 Pet. 3. 22. John
 17. 2. Acts 10. 36. Col. 1. 17. 18. 1 Cor. 8. 5. 6. Isay 45. 22. 23. Dan. 7. 14. and other Scriptures, quoted in the
 margin. p. 192. numb. 2. which being all compared to-
 gether, wil infallibly euince this bowing of subiection
 to bee the onely bowing intended in this Text. Wit-
 nesse *Clemens Alexand. Strom. l. 1. f. 72. F. Irenaeus Aduersus*
Hereses. l. 1. c. 2. Tertullian De Trinitate lib. Tom. 2. p. 260.
Cyprian De Bono Patientia. lib. Tom. 1. pag. 314. Aduersus
Iudaos. l. 2. c. 12. Expositio in Symbolum. p. 168. Origen Ho-
mil. 2. Super. lib. Iudicij, Tom 1. f. 178. G. lib. 9. in Rom. 14
Tom. 3. fol. 215. Athanasius Contr. Arrianos l. 2. f. 76. De
Incarnatione Christi, p. 271, 278. Hilarie De Trinitate, l. 8.
f. 53. b. l. 9. p. 64. and Enarrat. in Psal. 2. p. 198. Theophilus
Antiochenus Comment in 4. Euangelia Bibl. Patrum. Tom. 2
p. 148. Basilus Magnus De Spiritu Sancto ad Amphyl. c. 8.
Tom. 1. p. 180. Greg. Nazienzen Oratio 5. De Filio. p. 142.
143. and Elias Ibidem. Greg. Nyssen Dissut. De Anima &
Resurrectione, p. 194. 212. Ambrose Hexaem. l. 6. c. 9. Enar.
in Psal. 118 O. Ton. 14. and 20 Comment. l. 10. in Luc. 20.
and in Phil. 2. 9. 10. Hierom Comment. l. 13. in Isaiam. c. 45.
Comment in Phil. 2. 9. 10. and Com. l. 2. in Ephes. 2. Tom. 6.
p. 164. b. and in c. 3. p. 174. b. a notable full place. Cyril-
 norum, non ad genua corporis, sed ad subiectionem mentis, & inclinationem animae, cordisq;
 obsequium pertinet, terra se coquantis; ut Psalmista canit, dicens: Adhesi pavimento anima
 mea. Res enim spiritualis, & incorporea animae, vel corporali pavimento quemodo potuit adha-
 rere? Esto quippe in nomine Iesu flectant genua terrestria: nanquid & Angelos caeterasq; virtu-
 tes quae in caelestibus persueuerant, possumus affirmare speciem habere corpoream, ut in nomina
 eius flectant genua? vel apud inferos animas vinculis corporis liberatas, genua quod non habent,
 esse flexuram? Quamodo igitur quicumq; subiectum est saluatori, flectere ei genua dicitur; sic qui
 peccati seruus est, & habet spiritum seruilitatis iterum in timore genua scribitur flexisse peccato.
 Dereliqui (ait mihi Dominus) septem millia ruerum, qui non curuauerunt genua ante Baal,
 idolo scilicet, atq; peccato. Qui fornicator est, & per lupanaria scortaq; discurrit, libidini flectit
 genua suum. Qui furiosus, flexo adorat iram genua. Qui mammonam suscipit & Deus eius est
 venter, flectit genua auaritia atq; luxuria. Et quid mihi necesse est singula recagere? Totiens Di-
 abolo flectimus genua, quotiens cuiusq; peccamus. Haec autē spiritualiter exponentes, non statim iuxta
 litteram orandi consuetudinem tollimus, quo deum genua posito suppliciter adoramus, & fixo in
 terram poplite, magis quod ab eo poscimus, impetramus. Legimus enim & Paulum in littore sic
 orasse, & geniculationes in oratione Praeceptas, Ibidem & in Phil. 1. 9, 10. accordingly.

An Appendix touching

ius Hierusol. Catechesis. 15. Chrysostome Hom. 32. in 1 Cor.
12. and Sermo 7. in Phil. 2. 9. 10. Augustine De Trinitate.
l. 1. c. 13. Quæstionum in Genes. Tit. 123. Tractatus 105.
in Ioannem. Tract. in Psal. 109. and Contra Maximinum, lib.
2. c. 2. Theophylact Alexand. Episc. Epistola Pascalis. 2. Bib.
Patrum Tom. 4. p. 718. Cyrillus Alexandrinus in Hesaiam
l. 4. c. 45. Oratio 3, Tom. 1. p. 312. l. 5. c. 55. p. 362. In Ioannē
l. 17. c. 17. 20. 22. De Incarnatione Unigeniti. c. 11. and 26.
Theauri. lib 13. Tom. 2. p. 276. Primasius, Sedulius, Remigi-
us, Beda, Haymo, Anselmo, Theodoret, Theophylact, and Oe-
cumenius in Phil. 2. 9. 10 and in Rom. 14. v. 8. 10 13. Pauli
Orosij Apologia De Libertate Arbitrij contra Pelagianos.
Bibl. Patrum. Tom. 15. p. 148. H. 149. A. Leo De Ieiunio
10. Mensis Sermo 1. De Resurrectione Domini Sermo 11.
c. 4. De Natiuitate Dom. Sermo 9. c. 2. De Ieiunio 7. Mensis
Sermo 6. c. 2. Epistol. Decretalium. Epist. 11. 14. 81. and 95.
Chrysologus Sermo 144. 145. Fulgentius Obiect. Arriani
Discussio p. 204. De Passione Domini; ad Transimundum. l. 3
p. 414. Damascen. Orthodoxa Fidei. l. 3. c. 29. Isidorus Hispan-
ensis. Comment. in Genesim. c. 30. p. 301. Bernard De Pas-
sione Domini Sermo Col. 149. F. Decreta Gaiæ Papæ. Anno
284. c. 4. Surius. Concil. Tom. 1. p. 277. Anathem. Cyrilli De-
claratio, Anathematismus 6. Ibid. p. 666. Epistola Ioannis
Papæ 2. Anno 531. ad Valerium. Surius Tom. 2. p. 386. Sy-
nodus Francofurtia sub Adriano. Surius Tom. 3. p. 247 Pau-
presentes placere lini Aquilensis Patriarcha. Contr. Felicem Urgelium lib. 2.
illi. Omnes enim apud Alcuini Opera Col. 1830. 1831. Alexander Alenfis
Theologia Summa. pars 1. Quæst. 21. Membr. 1. Artic. 4. and
pars 3. Quæst 17. Memb. 4. Artic. 17. Aelredus Sermo 1. in
cap. 13. Isaia Bibl. Patrum. Tom. 13. pag. 12. 13. (who all
likewise read this Text, In nomine Iesu, &c. not Ad no-
men:.) Aquinas, Peter Lombard, Gorran, Bruno, Salmeron,
Estius, Glossa Ordinaria, Lyra, Calvin, Musculus, Bullinger,
Marlerat, Zanchius, Gualther, Olenian, Beza, Aretius, Hy-
perius, Hunnius, Tyndall, Dr. Fulke, Mr. Cartwright, and
Dr. Aray. In Phil. 2. 9. 10. Iunius Parellet, lib. 2. in Rom.
14. v. 10, 11. Ferus, Luther, Komingstern, Sacerius, Ane-
natius,

the bowing at the name of Iesus.

varius, Matthaus, Chrytaus, and Dr. Boyes, in their
Postils on the Epistle on Palme Sunday: Cuthbert Tonstall, in
his Sermon on Palme Sunday, on Phil. 2. printed 1539.
Bishop Babington, Dr. Whitaker, Mr. Perkins, Mr. Charke,
and Dr. Willet, in their places formerly quoted in the
Margent. p. 193. 194. who all with one consent, inter-
 pret this bowing of the knee in the Text, * not of any
 corporall bowing of the knee (much lesse of the head
 or hat without the knee, which most now vse) at e-
 uery mention or recitall of the name Iesus; *but of a uni-*
uersall ioynt subiection of all Angels, men, and Devils to the
person, Scepter, power, and indicature of Christ, especially in
the generall day of iudgement: So that by all their seue-
 rall Interpretations, this litterall genuflexion at the
 name of Iesus, is no precept, no duty of this Text;
 which giues no coulour to it. For first, that bowing at
 the name Iesus, is an actuall corporall bowing, pecu-
 liar vnto men who haue knees to bow: this in the
 Text, a metaphoricall bowing, which Angels and
 Spirits that haue no knees to bow with, yeeld to
 Christ, as well as men: Secondly, that is a bowing of
 veneration, or adoration rather: this of the Text, a
 bowing onely of subiection: Thirdly, that is a bow-
 ing onely of liuing men; this of Angels, Devils, and
 foules departed: That onely of Christians in the
 Church: this both of Christians, in, of Infidels,
 Jewes and Pagans out of the Church: That onely of
 some few Christians; and those for the most part *ap-*
ostates, ignorants, or superstitious persons, who are most ze-
 lous of it: This of all: of all the Prophets, Patriarkes,
 and Saints before Christs time; of all the Apostles and
 Christians in Christs time; of all the Fathers and
 Christians in the primitiue Church: (who were ne-
 uer acquainted with this new-coyned duty of bowing
 at the name Iesus;) of all the Protestants and reformed
 Willet, and all the rest here quoted. *d* See here page 193, 194. The Rheemists in
 their Notes on Phil. 2. sect. 2. & Dr. Fulke, & Mr. Cartwright, *ibid.* accordingly.

* For it is cer-
 taine, that the
 bowing of the
 knee at the
 sound of the
 name of Iesus,
 as it is vsed in
 Popery, is not
 comanded nor
 prophesied in
 this place. But
 it pertaineth
 to the subie-
 ction of all
 creatures to
 the iudgement
 of Christ,
 when not onely
 Turkes and
 Jewes who
 could yeeld no
 honor to
 Iesus, but euen
 the Devils
 themselues
 shall be con-
 strained to
 acknowledge
 that he is
 their Iudge.
 D. Fulke, Notes
 on Phil. 2. sect.
 10. So Bishop
 Babington, Dr.
 Whitaker, Dr.

An Appendix touching

See Calvin, &
Marlorat Com-
ment. in Phil.
29. 10. & the
Rhemists
Notes, *ibidem*,
accordingly.

4

5

The Rhemists
Notes on
Phil. 2. 10. & 2.
Will. Reynolds
the Rhemist,
in his Refuta-
tion of sundry
Cauils, &c. p.
513. and Dr.
Wren in his
Sermon Feb.
17, 1627. p. 18.
18. write thus
of it.

2

Churches beyond the seas, (who not onely in their constant practise, but *their iudgements too, reiect this as a Popish idle, superstitious Nouelty*;) as well as any others. Fourthly, that a bowing onely at the name, this to the person, power, and supreme authority of the Lord Iesus Christ. That a bowing in the house of God in this life: this a bowing before Christs Tribunall in the day of iudgement; and that onely at the sight of the person, the apprehension of the Maiestie, power, and Dominion of Iesus Christ; not at the bare sound or Eccho of his name; for no man (I dare auerre) can euer proue; that Angels, Devils, or soules departed, doe either now, or hereafter shall in the day of iudgement, actually bow or cring at euery recitall of the name Iesus. Lastly, that a particular bowing of the knee of some priuate men onely, without any concur- rent confession of the tongue, *that Iesus Christ is Lord, to the glory of God the Father*, both which are coupled together in the Text; this a vniuersall ioynt subiecti- on or bowing of the knee of all Angels, men, and De- uils vnto Christ, accompanied with an open attestati- on and confession of their tongues, *that Iesus Christ is Lord, to the glory of God the Father*. This bowing therefore of the head or knee, at the name of Iesus, which so much differs from the Apostles bowing in this objected Scripture, is not the bowing expresse, much lesse intended by the Apostle in this Text: Wherefore I may infallibly conclude, that it is not, yea that it cannot be a duty of the Text; (*much lesse, a duty of that necessity, the omission, or neglect of which abo- lisheth all Religion, all honor, reuerence and feare of God and Christ, and makes men in a manner Atheists*;) as the first Patriots, and propugners of it doe affirme.

Secondly, as it is no duty of the Text, so neither is it a Ceremony, much lesse an arbitrary innocent, com- mendable, orderly, or decent Ceremony, as the latter Aduocates, and Champions of it doe publish to the world:

the bowing at the name of Iesus.

world: Not a meere or proper Ceremony. First, because it is no adiunct, no Appendix to, no forme or circumstance of any religious duty whatsoever, as *all Ceremonies are*. Secondly, because it hath an immediate reference to the very person of Christ himselfe both God and man, not to the sound or Syllables of his name Iesus, to which this bowing is not due, not yeelded, as *those who plead for it doe acknowledge*. Now no meere, no proper Ceremony whatsoever, hath any immediate independent relation to the very person or Deity of Christ, but onely to some sacred ordinance, or religious dutie to which it is appendant; as kneeling, to prayer; standing to the Creed; other such Ceremonies, to the administration of the Sacraments, and Liturgie of our Church: Therefore it is no Ceremony, because it hath an immediate relation vnto Christ himselfe. Thirdly, because the arguments that are produced to proue it, to bee a necessary or laudable Ceremony, doe directly proue it to be no Ceremony, but a Diuine worship or adoration peculiar vnto Christ as God. The first argument that is pressed, to enforce, and presse this Ceremony on mens consciences as a thing approued, or rather commanded by Diuine authority, is *the very letter and syllables of Phil. 2. 9. 10.* But this argument proues it to be a duty incident to the very name and person of Iesus; and so no naked arbitrary Ceremony. The 2^d. thing alleged for this genuflecting Ceremony, to cleare it from the danger of superstition, and idolatrie, is this: *that it is done, immediately to the person, not to the bare name of Iesus*, though some are so absurd, as to produce many fond, * Cabalisticall, ridiculous, fantastique reasons, from the very letters and syllables of the name Iesus, why men should bow at it alone, rather then at any other names of Christ; which reasons I count folly, or frensie rather for to answer: If then it bee a bowing either onely, or immediately to the person of Christ,

Ceremonies in the old law were types & shadowes of Christ, Col. 2. 16, 17. Heb. 10. 1. now they are onely matters of forme or order, or things appendant to religious duties: see the Reason why some Ceremonies are omitted, &c. before the Common prayer Booke. Bp. Morton, his 3. Inno. nt Ceremonies, & Bp. Whitgift, against Cartwright, accordingly. b The Rhemists. Bp. Andrews, & Mr. Adams, *qua supra.* Bp. Andrews, Dr. Boyes, Mr. Adams, & Mr. Widows, & others, *qua supra.* Bp. Andrews, Mr. Adams, and the Rhemists, *qua supra.* See Carolus Stengelius De S. nomine Jesu. it cap. 2.

An Appendix touching

I Zachius in
Phil. 2. 9. 10.
Mr. Hooker, Ec-
clesiasticall
Pollitic,
lib. 5. sect. 30.
Dr. Boyes his
Postile, p. 180.
** It is true in-*
deed that a-
bout the yere
450. the 2.
Councell of
Valio. Can. 5.
Surius, Tom.
1. p. 712 de-
creed, that
after, Gloria
Patri, &c.
where all the
persons in the
Trinity are
mentioned;
this clause
should be al-
wayes added
& repeated in
al the French
Churches,
Ut erat in Prin-
cipio, &c. as it
was then in al
the Easterne,
Affrican, and
Italian
Churches; to
testify the
eternal Deity

it is doubtlesse then no Ceremony, but a Diuine wor-
 ship, or wit-worship rather, since no Scripture doth
 command it. The third (and in truth the maine and
 onely) plea produced for this Ceremony is this; ¹ *that*
it was at first taken up and inioyned by the primitive, and as
yet continued by the moderne Church, so iustifie, testifie, and
proclaime the Deity of Christ against Arrians, Iewes, and
Infidels that denied it. Which reason, as it is ² *meerely*
forged; there being not one Father or authentique an-
cient Writer this day extant, to proue, that this bowing
at the name of Iesus was euer vsed in the primitive
Church, which questionlesse did not entertaine it,
since we finde no mention, ¹ no footsteps of it in any one
ancient Author; and since the constant Exposition that
all the fore-recited Fathers and ancient Authors giue
of Phil. 2. 9. 10. Isay 45. 23. Rom. 14. 11. doth seeme
to contradict it. As it might haue yeelded a sufficient
argument to ^m Eunomius, Macedonius, Samosatenus, Pho-
tinus, and their Followers, (who denied the Deity of the
holy Ghost, in the primitive times, as the Greekes
and other Heretiques haue done since;) to proue that
the holy Ghost is not God, because men bow not at
the recital of his name: a sufficiēt reason to disproue the
vse of this bowing at the name of Iesus in the primi-
tiue Church to testify the Deity of Christ, since as ma-
ny or more did thē deny the Deity of the holy Ghost,
as of Christ, at whose name none euer bowed that we
read off. As it necessarily infers, that men must bow at
euery recitall of the holy Ghost his name, as well as at
the mention of the name Iesus: yea at euery name of
Iesus Christ as well as at any: since Heretiques, Iewes,
Infidels, haue alike denied both their Deities; yea the
Deity of Christ expressed by any of his names, as well
 of Christ against the blasphemie of the Arrians: which clause and custome
 we yett retaine, without dislike. But that the primitive Church did euer vse any
 bowing of the head or knee at the recitall of the name of Iesus to iustify his
 Deity against the Arrians, that for my owne part I could neuer finde in any an-
 cient Writer or Councell this day extant.

the bowing at the name of Iesus.

as by his name Iesus. As it ceaseth now to bee a reason in all Protestant Churches, because none of them do now openly deny the eternal deity of Christ, as *Jewes and Arrians* did. So it directly proues this to bee no Ceremony; no veneration, or ciuill worship communicable to any name or creature whatsoever: but a Diuine adoration peculiar vnto Christ, as the second person in the Trinity both God and man. For it being such a bowing, (as is confessed) that doth manifest, iustifie, and proclaime the Deity of Christ against Arrians, Jewes, and Infidels, who deny it; it must needs be a bowing aboue all bowing that is either due, or giuen vnto men; a bowing that is due and proper vnto God onely: else it cannot manifest or declare Christ Iesus to be God. And if such a bowing; then doubtlesse a Diuine worship or adoration, which no humane Constitutions can prescribe; not a meere formal Ceremony, as some pretend.

- But admit it bee a Ceremony, yet certainly it is no arbitrary, harmelesse, laudable, decent, orderly Ceremony as is pretended. Not an arbitrary Ceremony, which no man is constrained to vse, as *Mr. Hooker*, and others write: since many are vrged, if not enioyned for to vse it; others questioned, if not censured for opugning it. Not an harmelesse Ceremony. First, in that it occasions much Idolatry, not onely in *Papists*, but in ignorant Protestants, if not in adoring the person of Iesus, *in his name Iesus, in the selfesame manner as the Papists doe adore it in their Images, Altars, Hosts, Crosse, & crucifixes*; which we count Idolatry: yet at leastwise, in worshiping the very naked name of Iesus, without any reference to his person, or else with reference to *Iashua, Iustus, or the Sonne of Syrach, enstiled by the name of Iesus in the Scripture*, at the reading of whose name Iesus almost as many bow, as at the name of Iesus Christ, being deceiued by the identity of the word. Secondly, in that it occasioneth much a palpable

³
Ecclesiastical Politie, l. 5. sect 30. It is a matter

wherein Christian liberty ought to take place. D. Fulke Notes on Phil. 2. sect. 2. So D.

Willet, Synopsi Papismi. Centuri Error 46. 51.

* See Carolus Stengelius De 5. Nominis Iesu. lib. cap. 23. &

c. 1. 2. 5. 7. 14. 20

* See the Rhemists, and Dr. Fuller's Notes on Phil. 2. sect.

2. Carolus Stengelius, quasupra accordingly.

& p. 194. nūb. 11. 15. 16.

* See p. 194.

Num. 17.

q. Sec. p. 194.

super- Num. 15. 16.

An Appendix touching

superstition; by bowing at the name Iesus onely, not at the name of God the Father, God the holy Ghost, God, Emmanuel, Lord, Iehouah, Saviour, Sonne of God, Lambe of God, Christ, Mediator, and the like, ¹ all glorious, reverend, holy, great and fearefull names; deseruing as much bowing and reuerence as the name Iesus doth: Thirdly, in that ^u *it makes a kinde of disparity in the sacred persons of the Trinity*, who are coeternall, and coequall, in aduaneing the Son aboue the Father, or the holy Ghost, in yeelding, in attributing more honor, worship and reuerence to the name and person of one of them then to the other two: Fourthly, in ¹ *preferring one name of Christ, aboue another*; to wit, his name Iesus aboue all his other names and titles, which haue as neere a relation, as great a reference to his person as it: Fifthly, in attributing more honor and dignity to the naked name, then to the person of Iesus; since we bow not at his name Iesus in regard of his person; for then we would bow at the mention of euery name that discyphers or represents his person to vs, as much as at his name Iesus: but to his person in respect of this his name Iesus, since we bow only at it, but not at any other of his names: Now to prefer the very naked name of Iesus before his person, as ¹ many doe, how great a sacriledge, & impiety is it? Sixtly, in causing men to take the name of Iesus Christ our Lord in vaine, (^a *a direct breach of the third Commandement*) in that they ignorantly, carelessly, customarily, & superficially for the most part, cap and bow vnto it, without any reuerence too, any regard or consideration of his person: which is certainly a great taking of Christs name in vaine, especially if this capping and bowing be a duty of the Text. Lastly, Not a laudable, orderly, or decent Ceremony as all Ceremonies ought to be. First, because it confounds one duty with another; if this bowing bee a duty: as prayer, hearing, and reading, with bowings; in causing men in the very midst of their hearing, reading,

r Deut. 28. 58.

Psal. 72. 19.

Psal. 99. 3.

Psal. 148. 13.

Exod. 6. 3. c. 20.

7. c. 34. 5, 6; 14.

Ioshua 7. 9.

1 Chron. 16.

29. 35. Psal. 81. 9.

Psal. 119. 2. Psal. 34.

3. Psal. 48. 10.

Psal. 83. 18.

Psal. 86. 9. 12.

Psal. 111. 9. Ilay

57. 15. Ier. 10. 6.

c. 44. 16, 26.

Ezech. 36. 21.

23. c. 39. 7. 25.

Mal. 1. 11, 14.

cap. 2. 2, 5.

(See p. 194.

2. See p. 194.

* Especially

Carolus Stenge-

lius, in his

Booke De S.

Nomine Iesu.

* Exod. 20. 7.

the bowing at the name of Iesus.

reading, and praying. euen most abruptly, before they come at any Itop or Comma, to rise vp to cring, to cap, and bow at the name Iesus; and so to bow, to cring, to read, to pray, or heare euen all together. Secondly, because it disturbes and interrupts men in their deuotions, by auocating their bodies and minds from those serious duties about which they are imployed, and to which they should be wholly intent. It is impossible for any man who doth *hoc agere*; who doth pray feruently, hearken attentiuely, meditate seriously, read affectionally, euen with all his heart and minde, as he ought to doe, in the very middest of his praiers, hearing, reading, preaching, or meditating, to bow seriously, and reuerently at euery sound or mention of the name Iesus, (which requires not onely the head and knee,*but the minde, the heart and affections too) without much auocation, interruption, & disturbance; since they are seuerall, and distinct actions; and since both of them require the whole inward and outward man at once. Certainly, as **no man can serue two Masters at once*; so no man without much disturbance; **disorder and confusion*, can both pray and bow, or heare, or read and bow at the name of Iesus at once, since one of them hinders and puts out the other. Wherefore it is no such orderly, laudable, or decent Ceremony, as some suggest. Since therefore it is most apparent by all the premises; that this bowing at the name of Iesus, is neither a duty of the Text, as some: nor yet a Ceremony; (much lesse an arbitrary, harmelesse, decent, laudable, orderly Ceremony) as others teach and publish: but in truth **a meere Popish Inuention of puerile times, to countenance, to iustify their worshiping of Images, Croasses, Crucifixes, Hosts, Reliques, together with their bowing to Idolized Altars*: (a practise much in vse of late among some Romanizing Protestants: who as they turne Communion Tables, into Altars, contrary to the practise of the Christians in the primitive Church,

**Ep Andrews and the rest, qua supra. x Math. 6. 32. y 1 Cor. 14. 29, 30. 31. z See p. 193, 19. & the Po- p. 1h Authors there 3, together with Bona-enture Super. lib. 3. Senten, and Calo's Stengelius De S. No- mine Iesu, lib. 2. 1. 2. 7. 14. 10. & 23. who giue the same rea- sons for this Ceremony that our owne Authors doe. a See Concilium Senonense Decreta Fidei c. 14. Surin. Tom 4. p. 73. b The Rhemists, Dr. Fuller, and Mr. Carwright. Notes on Phi. 2. sect. 2. Dr. Willet Synop- sis Papismi Centur. 2. Et c. 14. Carad. Stengelius De Sancto nomine Iesu. lib. 2. 13. & here p. 193. 194. according- ly.*

An Appendix touching

b Delubra & Arae non habemus; Minucij Felicis Octavius, p. 104. In hac *who had no Altars, (for which the Gentiles taxed them) but Communion Tables only made of wood, not stone; and those commonly placed in the middest, not at the East-end of their Churches: yea contrary to the custome and practise of*
enim consuevis parte crimen nobis maximū impietatis affingere, quod non Deorū alicuius simula-
chrum constituerimus, aut formam, non Altaria fabricemus, non Arae. Arnobij Disp. Adu.
Gentes, lib. 6. p. 185. Ara Dei quae verē maxima est, & quae in corde hominis est collocata.
Lactantius De vero Cultu, l. 6. c. 24. p. 521. Celsus & aras & simulachra & delubra non
aut defugere quo minus fidentur, &c. dum nihil interea videat, nobis quidem pro Aris & de-
lubris iustorum esse mentem, a qua haud dubie emittantur suauissimi incensi odores, vota, inquit
& preces ex conscientia puriore, &c. Disquirat igitur quicumque velit Aras istas quas nuper ex-
posui, & si lubet, cum his conferat quos intulit Celsus: profecto aperte intelliget, illa quidem
in animata, & temporis processu corruptibilia fore: nostra vero haec in anima immortalis perman-
sura tamdiu, quamdiu rationalis anima in ea voluerit permanere. Origenis Cont. Celsum,
l. 8. Tom. 4. f. 101. Vid. lb. Erat ergo in caelis veritas, umbra vero et exemplar veritatis in ter-
ris: Et donec umbra haec constabat in terris, erat Hierusalem Caelestis, erat Templū; erat Altare;
erant Pontifices et Sacerdotes. Cum vero in aduentu Saluatoris nostri Deus ē caelis descendens
veritas de terra orta est, umbrae et exemplaria ceciderunt. Cecidit enim Hierusalem; cecidit Tem-
plum; Altare sublatū est, &c. Si Altare videris destitutum, nolo contristeri. Si Pontificem non
inuenias, nolo desperare. Est in caelis Altare; et assistit ei Pontifex futurorū honorū, secundū ordi-
nem Melchisedech, electus a Deo, Origen. Homil. 17. Super Iesum Naue, Tom. 1. fol.
158. F. G. Vid. ibid. Altare fidelium fides est. Hierom in Psal. 25. & 31. Tom. 6. p. 30. B. 64.
B. Altare Dei est cor bonū: Hostia & Sacrificia bona opera fidelium. Idem Com in Marcum
9. Tom. 6. p. 79. 59. & Greg. Mag. Hom. 12. Super Ezech. fol. 209. E. F. Repulit Dominus
Altare suum De Ecclesia, in qua Christus Altare creditur esse hostia et sacrificium, Pontifex et
Sacerdos Paschatij Radberti in Lam. Ierem. l. 2. Zain. Bibl. Patrum. Tom. 9. pars 1. p.
167. C. Altare Domini Christus. Andrex Arch. Caesar. cap. Commēt. in Apoc. c. 47. Bibl.
Patrum Tom. 4. p. 326. Ambrose Enar. in Psal. 118. Octon. 3. Tom. 2. p. 422. D. E. Beda
Exposit. in Exod. c. 20. Tom. 4. Col. 112. 113. Greg. Mag. in 7. Psal. Pēnit. fol. 356. C.
Bernard in Feste omnia Sanctorum Sermo 4. Col. 292. ac. M. See D. Reynolds Conference
with Hart, pag. 477. Bp. Mortons Protestants Appeale, l. 1. c. 6. sect. 2. p. 163. c. 1 Cor. 10.
21. Luk. 22. 30 Christus quotidie pascit, mensa ipsius est illa in medio constituta. Quid cause est
audientes, ut mensam videtis & ad epulas non accedatis? August. De verbis Dom. Secundū
Ioan. Sermo 46. Tom. 10. p. 123. See Chrysost. Hom. 18. in 2 Cor. Morale. De Pēnit.
Hom. 7. Tom. 3. Col. 746. B. Hom. 45. in Ioan. Tom. 3. Col. 185. D. in Psal. 22. & 116.
Hom. Tom. 1. Col. 703. 4. Hom. 1. De verbis Isaia, Vidi Dominum, &c. Tom. 1. Col. 1281.
B. Hierom. Com. in Nahum c. 4. Tom. 7. p. 171. H. See D. Reynolds Conference with Hart,
p. 477. 478. Bp. Mortons Protestants Appeale, l. 1. c. 6. sect. 2. p. 164. d. 1. Edward 6. cap. 1.
The Rubricke in the Communion, Queene Elizabeths Injunctions Injunction last.
For Tables in the Church. The Booke of Canons, Anno 1471. p. 18. The Canons
1603. Canon. Artic. 28. D. Fultes Notes on the Rhemish Testament, on Mal. 23. sect. 7.
on Hebr. 13. sect. 6, on Apoc. 1. sect. 1. Answer to Martin, cap. 17. sect. 15. 16. 17. Bp.
Morton in his Protestants Appeale, l. 1. c. 6. Vid. ibid. D. Reynolds Conference with
Hart, p. 462. to 464.

the bowing at the name of Iesus.

our owne, and all other Reformed Churches, who haue turned
Altars into Communion Tables, not Tables into Altars,
 which they quite reiect, as appendants vnto Priests, to legall
 Sacrifices, and Popish Masses: So they likewise bow downe to
 them, & worship them, euen with bended knees, and heads, and
 hearts; in the very selfe-same manner, as the Papists doe a-
 dore their Images, Saints, and Altars; contrary to the ex-
 presse command of God: contrary to the practise of the
 Primitiue, and all Reformed Churches, ^{which yeeld}
 them no such precedent; and that vpon no other reasons,
 but such as are meerely Popish and Idolatrous: to wit, ^{e Exod. 30. 5.}
 because the Altar doth put them in minde of Christ ^{Leuit. 26. 1.}
 or represent him to them, as really as the name of ^{Deut. 5. 8, 9.}
 Iesus doth, at which they vse to bow: I hope the
 zealous practisers, Patrons, and Abettors of it (who are
 & commonly more obseruant of such trifling Ceremonies, then
 of the weightiest Christian duties) will from hence for-
 shame desert, not onely the Patronage, but the very
 practise of bowing at the name of Iesus, and of all their
 Altar-geniculations too, till they can produce some
 better Authorities, Warrants, grounds, and reasons,
 to iustify, to defend them, then any yet alleadged.

^{e Exod. 30. 5.}
^{Leuit. 26. 1.}
^{Deut. 5. 8, 9.}
^{I finde this}
^{Phrase, Ar-}
^{Dei adgenicula-}
^{ri. in Tertul.}
^{De Peniten-}
^{tia, lib. cap. 9.}
^{and this pas-}
^{sage, Quid?}
^{quod & bacile,}
^{qui ad sanctum}
^{Altare accedit,}
^{idq. amplexion-}
^{tur, & cum ma-}
^{in as letitia sa-}

lutant, non in lapidibus & lignis, sed in gratia per lapides & ligna nobis representata adhaerent.
 in Athanasius Aduers. eos qui humane in Christo &c. page 565. Which seeme
 to iustify this cringing to Altars; But both these Bookes are new Popish forgeries:
 not these ancient Authors: See Cooke's Censura Patrum, p. 80, 93, &c. And besides
 these two passages, I finde no footsteps for cringing to Altars in Antiquity.
 g. *Magna gentium in rebus frivolis plerumq. religio est.* Plin Nat. Hist. lib. 16. c. 44.

Martin Bucer, Diuinity Pro-
 fessor in the Vniuersity of Cam-
 bridge in King *Edward* the 6. his
 Raigne, a professed Anti-Armi-
 nian: his learning, worth, respect,
 his Funerall and Exhumation, p.
 80. 81. 82. 83. 95. 139.

Caluin how much respected by
 the Church of England: together
 with the publike Censures of
 some for reuiling and preaching
 against him. p. 59. 60. 64. 69. 70.

Cambridge

The Table

- Cambridge Vniuersity, and its Heads oppugners and Censurers of Arminianisme in Queene Elizabeths Raigne.* p. 57. to 71.
 Her proceedings, and Order against *Barret*, page 57. to 71.
 Her Letter to her Chancellor. *Anno Dom.* 1595. touching the suppression and danger of Arminianisme. p. 254. to 257.
Catechisme of King *Edward* the 6. quoted against Arminianisme, and all things touching it. page 44. to 49.
Certainty of Saluation. p. 14. 20. 44. 57. 58. 147. 232. 242. 244. 245. 250.
Christ died effectually for none but the Elect and true Beleeuers: See Elect.
 Why he came into the world. page 36.
 How he died for all men, how not. pag. 4. 6. 11. 12. 24. 25. 26. 28. 143. 147.
Church, no Saluation out of it. page 129.
 No grace out of it. p. 129. 130.
 The Elect the onely true Church of *Christ*. See Elect.
 The *Church of England*s Doctrine how to be tried: *Epistle* Dedicatory to the Parliament, and p. 2. 3. 8. 75. 76. 77. 78.
 Condemned *Pelagius* and *Pelagianisme* heretofore, and *Arminianisme* now: throughout Anti-
- Arminianisme.
 The Primitive and moderne Church of *Scotland* against *Pelagianisme* and *Arminianisme*. p. 217. 218. 219.
 The Primitive and moderne Church of *Ireland*, condemne *Pelagianisme* and *Arminianisme*. p. 215. 216. 217.
Common prayer Booke, against *Arminianisme*. p. 22. to 27.
Conuersion, how wrought. pag. 11. 14. 18. 19. 37. 38. 39. 40. 196. 197. 250. 251.
 No man can conuert himselfe. p. 5. 14. 19. 27. 28. 37. 38. 39. to 44. 228. 229. 232. 233. 237. 241. 247. 249. 250. 251. God no Impostor. p. 8. 9. 10. 11. See Free-will.
Councils condemning *Pelagianisme*. p. 182. 183. 220. 273. 274.
- ### D
- David* the Welsh Saint, his Booke, and Brittish Synode against the *Pelagians*. p. 220. 221.
Demi-Pelagians. p. 236. 272.
Dort Synode, with all the proceedings in it against the *Arminians*. p. 54. 55.
- ### E
- Elect*; they onely redeemed, iustified, & saued by *Christ*s death, who died effectually for them alone. p. 8. 11. 20. 22. 29. 30. 32. 33. 34. 35. 36. 37. 42. 46. 47. 48. 127. 128.

The Table.

128.223.224.225.226.227.228.
234.235.

The onely true Church, Sheep
and Members of Christ. p. 20. 23.
37. 44. 45. 48. 72. 78. to 94. 127.
128. 129. 130. 238.

True Faith peculiar vnto them
alone. p. 33. 45. 48. 58. 73. 125.
127. 128. 129. 131. 132. 248.
249. 250.

Their number so certaine that
it can neither be augmented nor
diminished. p. 13. 17. 18. 22. 42.
72. 209. 216.

They neuer fall finally nor to-
tally from grace. p. 6. 7. 8. 10. 11.
21. 52. 75. 199. to 213. 242. 245.
See Apostasie and falling from
Grace.

They neuer finally nor totally
resist Gods Grace. See resisting
of Grace.

Few in respect of those that pe-
rish. p. 128. 129.

Styled by the name of all men,
of the world, and whole world
in Scripture, and that properly. p.
143. to 147. 148. to 183. See *All*,
and *World*.

More pure and excellent then o-
ther men. p. 161. 162.

Election; not from fore-seene
workes, or merits, or faith, or
perseuerance, or will, or the right
vse of Grace, or any other quality
or preiudiciall disposition in the
persons Elect, but onely from

the meere grace & fauor of God.
p. 8. 9. 10. 11. 13. 17. 18. 32. 38. 39.

31. 33. 34. 35. 36. 37. 42. 43. 45.
46. 50. 51. 73. 94. to 102. 114.
115. 116. 228. 230. 232. 233. 234.
235. 237. 246. 248. 250.

It is not vniuersall of all men.
p. 72. 78. to 94.

The maine foundation both of
Grace and glory. p. 114.

See more in Predestination.

Faith, what it is. p. 29. 30. 46.

It only iustificth vs in the sight
of God, and that as an Instrument
onely, not as a worke, or an habi-
tuall grace. p. 20. 36. 46. 248. 251.

No vniuersal grace, but peculi-
ar to the Elect. p. 130. 131. 132.
248. 249. 250.

No Grace sufficient to Salvati-
on without it. p. 130.

Ingendred and increased by
the Word. page 131.

The gift of God, not a fruit or
perquisite of our owne nature or
industrie. p. 27. 28. 33. 37. to 42.
120. 226. 228. 238.

Falling from grace refuted. p. 6.
7. 8. 13. 18. 19. 20. 21. 30. 33. 45.
50. 57. 75. 199. to 213. 227. 232.
233. 237. 240. 241. 242. 244.
245. 247. 248. 249. 250.

Fathers against Pelagianisme. p.
218 to 226.

Against Vniuersal grace. page

rr

The Table.

143, to 147. 163. to 176.

Against the resistability of grace. p. 187. to 198. in the Margin.

Against bowing at the name of Iesus. p. 192. 193. 194. 195.

Interpret the phrales. All men, World, and whole World, of the Elect, and faithfull onely. p. 143. to 146. 148. to 176.

From elected, called, conuerted, endued with true faith and beliefe, or saued at the last. p. 127. 128. 129.

Free will, wholly lost by Adams fall. p. 5. 14. 19. 23. 23. 24. 27. 28. 34. 35. 37. 38. 39. 40. 41. 45. 46. 47. 50. 226. 227. 228. 229. 232. 233. 237. 244. 245. 246. 247. 248. 249. 250. 251.

Refelled by Scripture, reason, and Fathers. p. 113. to 183. See God no Impostor. p. 8. 9. 10. 11.

A Doctrine of Libertie, and prophanesse, and the ground of deferring repentance to the last. page 122.

The stoutest Patrons of it, the greatest vassals and slaues to sin, so that their very liues refute their Doctrine. page 136.

God Omnipotent, his will is alwaies fulfilled, neuer frustrated. p. 238. See will.

Not the Author of sinne. page

5. 245. 246. 247. 250.

No respecter of persons. page 39. 40. God no Impostor. p. 24. to 34.

His waies and secrets vnsearchable. page 135.

His absolute Soueraignty ouer all Creatures. pag. 116. 233. God no Impostor. p. 26. to 36.

Not vniust in reprobating and condemning men. p. 233. God no Impostor. p. 26. to 36.

Gospell, peculiar to the Elect. p. 127. 128. God no Impostor. pag. 1. to 25.

Not vniuersally Preached to all the world. page 127. 131.

The meanes of begetting faith, and of conuerting men to God. page 54. 131.

How and why preached vnto Reprobates. p. 127. God no Impostor. page 15. to 26.

Accompanied with many temporall blessings of which Reprobates participate. *Ibid* p. 15, &c.

Grace preventing. p. 5. 22. 23. 24. 31. 32. 101. 233. 250. 251.

Grace euery waies free, and vndermerited. pag. 28. 29. 31. 34. 35. 38. 39. 40. 101. 117. 120. 245.

Christ is the Fountaine of it. p. 133. 134. See Faith.

Not vniuersall. See vniuersall Grace.

Not resistible. See resisting of Grace.

Heart

The Table

- H**
Heart of man how changed and converted. See *Conversion and Spirit*, and page 196. 197.
Heaven given not merited. pag 117.
Heretiques, their obstinacie, p. 214.
Not to bee conuined at. page 178. 179.
Suppressed by Temporall Magistrates. See the *Epistle Dedicatory*, &c. page 55.
Arminianisme Heresie. pag. 89. 204. 205. 206.
Pelagianisme Heresie. pag. 218. 220. 233. 238. 274.
Homelies of the Church of England against Arminianisme. page 27. to 44.
I
Ideots not peremptorily bound to beleue.
Impotency of mans will to conuert it selfe, or to doe any good thing. See *Conversion and Free-will*.
Infants haue no Free-will to desire grace. p. 124.
All damned by the Arminian Tenet. page 124.
Ireland. See *Articles, Church, St. Patrick*.
Iustification onely by Faith: the Free-grace & mercy of God. p. 28. 29. 45. 46. 120. 218.
K
King Edward the 6. his Care-
- chisme.* p. 44. to 51.
His respect to Peter Martyr, and Bucer. p. 79. to 82.
King James his bitter censure of Arminius, Arminians, Arminianisme, of Bertius, and the Saints Apostasie. p. 89. 104. to 207.
King Charles his Declaration Explained: Epistle to the Arch-Bishops and Bishops.
Kings and Temporall Magistrates haue iurisdiction in matter of Religion, and may and ought to suppress Heretiques: *Epistle Dedicatory*, and p. 55.
Their greatest honor, happinesse, wealth and safety is in their subjects loue. *Epistle to the Arch-Bishops and Bishops.*
No middle knowledge in God, page 240. 249.
Law of God, not possible to be fulfilled by any man. p. 24. 124. 243. 246. 248.
Laws equally giuen to al both good and bad, and why. God no Impostor. page 21. 22. 23.
A Letter of the Heads of Cambridge to their Chancellor touching the danger and suppression of Arminianisme. p. 254, &c.
M
Peter Martyr, Diuinity Professor in the Vniuersity of Oxford, in King Edward the 6. his Raigne, r r * 2. his

The Table

his Prayſes, page 59. 60. 64. 79.
80. 81. 82. 83.

Merits; none at all in the Saints.
p. 15. 10. 19. 28. 29. 31. 46.

Not the cauſe of Election. See
Election.

Minifters, their duty, and danger
in neglecting it. Epistle to the
Arch-Biſhops and Biſhops. page
76. 252. 269.

Their lives and Doctrine muſt
accord. *Ibid.* & p. 136. 137.

Their Non-refidence, couetouſ-
neſſe, pride, and other vices tax-
ed. *Ibid.* & p. 126. 252. 253. 269.

Arminian *Minifters* directly de-
ny the Doctrine of the Church
of England which they haue ſub-
ſcribed. *Ibid.* Epistle to the Arch-
Biſhops and Biſhops. and p. 176.
177.

Muſicke in Churches how much
abused. *Epistle to the Reader.*

Originall ſinne wherein ſe con-
ſiſts. p. 4. 19. 246. 249.

All borne in it. See *Adam*.

Oxford, her conſtant condem-
nation, cenſure, and oppoſition of
Arminianisme and Arminians
from the beginning of Reforma-
tion till this preſent. page 83.
239. to 253.

Parliaments; what iurisdiction
they haue alwaies had in mat-
ters of Religion. The Epistle
Dedatory.

The Remonſtrants of the laſt
Parliament, againſt Arminians
and Arminianisme. p. 7. 8.

Pelagius a Brittan. Epistle Dedi-
catory, and p. 220. 221.

Baniſhed and condemned for
his Hereſie. page 220.

Pelagians condemned and ſup-
preſſed by Chriſtian Kings. page
55. 238. in the margin.

By two Nationall Brittiſh Sy-
nodes. page 220. 233. 238.

By Popes. p. 215. 217. 218. 220.
233. 238.

By Fathers. See Fathers p. 220.
221. 236. 273. 274.

By Councils. See Councils.

By the primitive Churches of
England, Scotland, and Ireland,
& by their Writers. See Church.

Pelagianisme a wicked dange-
rous Hereſie condẽned through-
out the world. p. 238. and p. 274.
See Hereſie.

The Grand-mother of Armini-
aniſme. p. 272. 273. 274.

Perſeuerance totall and finall in
Grace proued. p. 8. 9. 10. 11. 13.
29. 30. 31. 34. 36. 41. 42. 43. 47.
48. 52. 53. 57. 199. to 213. 233.
234. See *Apoſtaſie* and *Palling from*
Grace.

Popes ſuppreſſors of Pelagia-
niſme. p. 215. 217. 218. 220.

Inuentors of bowing at the
name of Ieſus p. 193. 194.

Their Teſtimony of Saint Au-
guſtine.

The Table.

gustine. page 266.

Papish Ceremonies that exceed in vpon vs to be abolished. Epistle to the Arch-Bishops & Bishops.

Papish Schoole-men apt to infect young Schollers; and therefore to bee restrained. Epistle to the Reader.

Predestination what it is, page 8. 17. 18.

An exceeding comfortable and vsfull Doctrine. p. 8. 9. 11. 18.

It is from eternity. *Ibid.* pag. 72. 78. to 94. 227. 228. 237. 242.

It is immutable, absolute, not conditionall. p. 8. 9. 10. 11. 12. 17. 18. 22. 30. 45. 72. 78. to 94. 114. 147. 216. 228. 242. 243. 250. 261.

It is of particular persons only. p. 8. 9. 10. 12. 17. 18. 22. 72. 78. to 94. 242.

It is a secret and deepe mystery. p. 8. 10. 135. 136.

It is of meere Free-grace and fauor, not of merits, or foreseene faith, or perseuerance, &c. See Election, & God no Impostor, p. 20. to 30.

Prayers made voide and nugatory by the Doctrine of Free-will and vniuersall grace. p. 22. 23. 121. 122.

Praise of our conuersion, election, iustification and saluation due onely to God. p. 117. 121.

Puritans who they are. p. 256.

Questions and Answers of Predestination against the Arminians. p. 51. to 54.

Act-Questions against the Arminians. p. 241. to 252.

R

Recantations of diuers Arminians. p. 56. to 71. 252. 271.

Redemption. See Elect, and vniuersall Redemption.

Reprobation of particular men absolute, eternall, immutable. p. 9. 10. 12. 13. 17. 18. 42. 51. 72. 101. to 106. 232. 246. 263.

Preuision of sinne, of finall impenitency, not the cause of it, but onely the will of God. p. 10. 12. 13. 17. 18. 42. 51. 73. 101. to 106. 232. God no Impostor, pag. 23. to 39.

Reprobates cannot be saued, neither are they partakers of true iustifying faith or any other saluing grace. p. 13. 14. 18. 32. 33. 37. 52. 75. 232. 233. 244. 250. God no Impostor, throughout.

They haue no true interest in Christ nor in the promises of the Gospell. pag. 11. 33. 34. God no Impostor. p. 1. to 24.

Why the Gospell is preached to them, though they neither do, nor can beleue it. God no Impostor. p. 15. to 26.

They are partakers of our ward blef.

The Table.

by
 n effings, and how. p. 127. God 183. 127. 128. 223. 224. 225.
 o Impostor. p. 17.
Resisting of Grace disproved. p. 5. 8. 10. 18. 20. 33. 34. 37. 42. 45. 48. 50. 53. 74. 75. 183. to 199. 238. 246. 248. God no Impostor. page 7.

Saluation proper and peculiar to the Elect. p. 122. 123. 137.
 Onely in, by, and through Iesus Christ. p. 11. 19. 134. 135. 244.
Scriptures objected by the Arminians answered. p. 143. to 182. 197. 198.

Scotland. See Church.
Socinians, Patrons, and Brochers of the Arminian Tenets. p. 272.
Spirit of God the Author of grace and conuersion. pag. 117. 120. 196. 197. 238.

Thanks-giving annulled and frustrated by the Arminian Tenets. p. 117. 121. 122.

Uniuersall Grace, disproved. p. 10. 11. 14. 19. 20. 50. 74. 107. to 138. 223. 224. 225. 226. 227. 246. 247.

What it is p. 126. 150.
Uniuersall Redemption, disproved. p. 13. 14. 18. 50. 74. 138. to

Uniuersall Election disproved. p. 125. 128. 129. 130. 133. 242.
Uniuersality no true note of the true Church. p. 129.

Uniuersities. See Oxford and Cambridge.

Effectuall Vocation peculiar to the Elect, who are alwaies thus called in due time p. 8. 11. 18. 20. 45. 53. 227.

Dr. *Whitaker* his prayses and testimony for vs. p. 260. 261. 262.
Will of God alwaies fulfilled. p. 183. to 199. 238.

Gods secret *Will* not repugnant to his reuealed *Will* p. 181. 182.
 His written *Will* the rule of our obedience. p. 181.

Will of Man. See Free-will.
 Not the cause of Election. See Election.

Good *Workes* not the cause of Election. See Election and Merits.
World, and *whole world* taken diuersly in Scripture, and that oft-time for the Church, the faithful and Elect onely. pag. 24. 148. to 177. 234.



A Chronological Catologue (which may serue for a Table) of all such Acts & Monuments, Writers, Prelates, Doctors, and Diuines, both of the Primitiue, moderne, and present Churches of England, Scotland, & Ireland recited or quoted in this Anti-Arminianisme, who haue giuen publike testimony against Pelagians, Papists, Arminians, in the Pelagian, Popish, and Arminian points here controuerted, concurring fully with vs, in the 7. Anti-Arminian Theses here recorded: The first Number, declaring the yeere of the Lord wherein these Acts, &c. were made, and the Authors flourished: the 2. the page of the Booke wherein they are quoted.

Authors, Before Reformation.

Anno Dom.

Page.

431	Germanus, page 220. 233.	520	David Bp. of S. Davids, the Welsh Saint. p. 221.
	Senarius. page 220. 233.	523	Dubritius Gaimus. p. 221.
	Lupus. page 220. 233.	550	Daniel Anornius. p. 221.
	Palladius the Scottish Apostle. p. 215. 216. 217. 218. 220.	560	Kentigernus Elmus. p. 220.
432	S. Patricke the Irish Apostle. p. 214. 215. 218. 220.	630	Gallus Abbas. p. 216.
	Segetius, p. 214.	638	The whole Church of Scotland. p. 218.
	Calix Sedulius. p. 215. 216.	710	Beda, pag. 171. 172. 174. 175. 221. 222.
	Leporius Agricola. p. 221.	780	Alcimus or Alchminius. p. 172. 222. 223. 224.
440	Sernanus Episcopus. p. 218.	790	Claudius Clemens. p. 216.
	Ternanus Pontifex. Ibidem.	820	Haymo Fuldensis. p. 173. 224.
449	Synodus Britannica. 1. p. 220.	846	Rabanus Maurus. p. 218.
460	Bacharnus Maccens. p. 221.		Anselme
519	Synodus Britannica. 2. p. 220.		

A Catalogue of the Brittish, English, Irish, and

1080	Anselmus Arch-Bishop of Canterbury. pag. 173. 225. 226. 227.	Ioannes Ridenall. p. 230.
1118	Florentius Wigorniensis. p. 233.	Hugo Virlie. p. 230.
1140	Ioannis Saresburiensis. pag. 227. 228.	1340 Thomas Bradwardin Arch- Bishop of Cant. p. 236.
1150	Henricus Huntingdon. page 233. 220.	Robertus Holcot. p. 230. 236
1160	Petrus Blesensis Arch-dea- con of Bath. p. 231. 232.	1350 Christopherus Molhnsensis. p. 230.
1170	Robertus Camitus. p. 229.	1360 Gulielmus Rothwell. p. 230.
1180	Robertus Scriba. p. 229. Bartholomeus Isoannus. Ibid.	1370 Mathew Westminster. pag. 233.
1200	Gulbertus De Hoyland. Ia.	1380 Ioannes Wickliffe. p. 236. 237.
1210	Gulielmus Leycestre. Ibid.	Vireus Bolton. p. 230.
1220	Ioannes Egidius. p. 229. Stephen Langhton. Arch- Bp. of Canterbury. Ib.	Thomas Bromes. Ibid.
1240	Alexander Alefius. p. 233. 234.	Casterionus Monachus. Ib.
1250	Robertus Lincolnensis, alias Großhead. p. 229.	1390 Gulielmus Woodford. Ibid.
1270	Thomas Docking. p. 229.	1400 Galfredus Chancer. p. 237.
1280	Ioannes Peckam, Arch-Bi- shop of Canterbury. p. 229. 230.	Nicholaus Gorran. p. 237.
1290	Richardus De Media villa. p. 234.	1410 Thomas Palmer. p. 230.
1300	Ioannes Duns Scotus. p. 234 Gualtherus Winterburne. p. 230.	1420 Richardus Panpolitannus. p. 237. 238.
1330	Nicholaus De Lyra. p. 234.	1430 Petrus Paine. p. 231.
1330	Gulielmus Occham. p. 230. 235.	1460 Ioannes Capgrau. p. 231.
	Thomas Wallis, alias Angli- cus. p. 235.	1470 Gualtherus Hunt. p. 231.

There are besides these, Ioannes Bockingham, *Super Sententias*. printed Parisijs 1505. and Hieronymus Brito, *Super Sententias*. Venetijs. 1505. two ancient English Writers who haue written of these points in these their workes; which yet I cannot meet with; therefore I haue forborne to quote them though both of the being Thomists, concur without all question with vs in them, as their Master doth. See Iohn Whites Defence of the Way. c. 25.

About

Scottish Authors, &c. quoted in this Treatise.

Anno Dom. About, and since Reformation.

- 1530 William Tyndall, p. 79. 94. 102. 108. 139. 176. 183. 200.
 1532 John Frith, p. 79. 94. 102. 108. 139. 183. 200.
 1538 Doctor Barnes, p. 79. 94. 102. 108. 139. 184. 200.
 1540 Lancelot Ridley, page 84. 95.
 1543 John Harrison, page 79. 94. 108.
 1545 Robert Legat, page 79. 184. 200.
 1547 Stephen Garret, p. 84. 95. 139. 205.
 1548 Peter Martyr, p. 79. 83. 94. 95. 102. 103. 108. 139. 184. 200.
 Martin Bucer, p. 80. 81. 82. 83. 95. 102. 103. 108. 139. 184. 200.
 1550 Thomas Crammer Arch-Bishop of Canterbury, p. 42. 83.
 Hugh Laymer Bishop of Worcester, p. 83. 95. 108. 139. 200.
 John Hooper Bishop of Gloucester, p. 83. 95. 104. 108. 139.
 John Ponet Bishop of Winchester, p. 48. 83.
 Thomas Becon, p. 84. 95. 109. 140. 184. 201.
 Bernardinus Ochino, p. 86. 96. 109. See his Booke *De Lib. Arbitr. & Comment. in Romanos.*
 The Author of the *Precious Pearle*, page 200.
 Bartholmew Traheron, p. 84. 95. 104. 109. 140. 184. 201.
 Roger Hutchinson, p. 94. 95. 104. 140. 184. 201.
 1552 John Bradford, p. 84. 95. 103. 104. 108. 184. 200. 201.
 Articles of Religion then composed; & Synodus Londinensis, p. 4. &c.
 Booke of Homilies, p. 27. to 44.
 1553 Catechisme of King Edward the 6. p. 44. to 49.
 1554 John Carelesse, p. 84. 96. 140. 201.
 Master Woodman, page 96.
 Richard Canndish, p. 96. 109. 140.
 1556 Anthony Gilby, p. 84. 95. 104. 109. 140. 184. 201.
 Guilielmus Madan, page 201.
 1560 John Iewell Bp. of Salisbury, p. 85. 104. 109. 140. 184. 201.
 Alexander Nowel Deane of Pauls, p. 86. 96. 109. 140. 201.
 John Ueron, p. 85. 96. 104. 109. 140. 184. 201.
 John Knox, page 86. 96. 104. 109. 212.
 1562 Articles of England, and Synodus Londinensis, p. 4. to 12.
 John Fox, page 85. 96. 105. 109. 140. 184. 201.

A Catalogue of the Brittish, English, Irish, and

- 1565 Robert Hutton, p. 86. 96. 109. 140.
 1566 Robert Crowley, p. 85. 96. 105. 109. 140. 184. 201.
 1570 Edwin Arch-Bishop of Yorke, p. 203.
 Edward Deering, p. 86. 96. 105. 109. 140. 184. 200.
 1576 John Daniel, p. 86. 109. 140. 184. 201.
 The Bishop of Chiehester, p. 86. 96. 140.
 1578 Thomas Palsfryman, p. 86. 96. 105. 109. 140. 184. 201.
 James Price, p. 86. 96. 105. 109. 140. 184. 202.
 1580 Doctor Thomas Sparkes, p. 87. 97. 109. 140. 184. 202.
 John Northbrooke, p. 87. 96. 105. 109. 203.
 Robert Keilway, page 87. 202.
 1581 The Confession of the Scotish Church, p. 219.
 Arthur Garnie, p. 87. 97. 105. 109. 141. 184. 203.
 T. W. page 202
 1582 George Gifford, page 87. 96. 202.
 1583 John Prime, page 202.
 1587 John Anwicke, p. 87. 97. 105. 109. 141. 184. 203.
 Anthony Anderson, page 97. 184.
 John Bridges Bishop of Oxford, p. 6. 9. 87. 202.
 1589 John Udall, page 202.
 Henry Holland, page 110. 202.
 1590 Gernase Babington Bishop of Worcester, pag. 88. 97. 105. 141.
 184. 202.
 Doctor William Fulke, p. 87. 97. 105. 110. 140. 185. 202.
 Thomas Cartwright, p. 87. 97. 105. 110. 140. 185. 202.
 Robert Rollocke Rector of the Vniuersity of Edinburge, p. 219
 1594 Doctor William Whitaker, p. 6. 9. 12. 63. 85. 87. 97. 105. 109.
 129. 131. 132. 134. 141. 202. 261. 262.
 1595 Articles of Lambbeth, page 12. to 17. 255. 257.
 Barrets Recantation, page 56. to 71. 253. 256. 258.
 The Letter of the Vniuersity Heads of Cambridge, page 254. 255.
 256. 257.
 John Whitgift Arch-Bishop of Canterbury, p. 12. 92. 105.
 Mathew Hutton Arch-Bishop of Yorke, p. 12. 87. 97. 105.
 110. 185. 203.
 Richard Bishop of London, p. 12.
 The Bishop of Bangor Elect, page 12.

Doctor

Scotish Authors, &c. quoted in this Treatise.

- Doctor Humphry Tyndall, p. 12. 63. 257.
 Doctor Robert Some, p. 63. 87. 97. 110. 141. 203. 257.
 Doctor Roger Goade, page 63. 257.
 Doctor John Iegon, page 63. 257.
 Doctor Thomas Preston, p. 63. 257.
 Doctor James Monniagne, p. 257.
 Doctor Edmund Barwell, p. 63. 257.
 Doctor Thomas Newell, page 257.
 Doctor Thomas Legge, page 257.
 Doctor James Chaderton, p. 63. 87. 203. 257.
 Doctor Esteius, page 87. 203.
 Master Clayton, page 63.
 Bartimeus Andreas, page 87. 97. 109. 184. 203.
 Master Phillips, page 204.
 John Smith, page 87. 110.
 1596 William Barton, p. 110. 141. 184. 202.
 Richard Hooker, page 88. 97. 141. 203. 204.
 Master Greenham, page 88. 97. 110. 141. 203.
 William Perkins, p. 88. 97. 105. 110. 141. 185. 203.
 Dr. Done now Bp. of Peterburrow, p. 87. 97. 105. 110. 142.
 185. 204.
 1598 Thomas Wileock, page 209.
 1601 John Hill, page 88. 97. 106. 110. 141. 185. 204.
 1602 King James, 88. 89. 97. 98. 106. 204. 205. 206. 207.
 The Conference at Hampton Court p. 15. 16. 89. 90. 207.
 Doctor John Reynolds, p. 90. 98. 110. 141. 185. 207.
 Doctor Andrew VVillet, p. 88. 98. 106. 111. 141. 185. 208.
 D. John Field, p. 6. 90. 98. 106. 111. 142. 184. 207. 243. 244.
 Francis Trigge, page 111. 208.
 VVilliam Harrison, page 209.
 1603 Master Owen, page 244.
 Doctor VVilliam Conell, page 90. 108. 141.
 1604 Synodus Londinensis, which confirmed the Articles, p. 4.
 1607 Anthony Maxie, p. 90. 106. 185. 208.
 Questions and Answers of Predestination, page 51, to 55.
 Master Richard Rogers, page 208.
 1608 Doctor Nicholas Simpson, page 245.

A Catalogue of the Brittish, English, Irish, and

- D. Sebastian Benefield, p. 6. 16. 91. 99. 106. 111. 142. 209. 245.
 Doctor John Lee, page 245.
 Doctor Richard Alleine, page 245.
 Doctor Edward Bulkley, page 207.
 Thomas Bell, page 98.
 John Trendall, page 90. 208.
 1609 Thomas Draxe, page 90. 99. 106. 112. 141. 209.
 1610 Dr. Thomas Morison now Bishop of Couentry and Lich-
 field, page 98. 99. 185.
 Doctor John White, p. 90. 99. 106. 111. 141. 185. 208.
 Samuel Hieron, p. 90. 98. 111. 142. 185. 208.
 Master Turnball, page 90.
 Richard Stocke, p. 91. 111. 142. 208.
 Thomas Beale, page 111.
 1612 Thomas Rogers, p. 6. 7. 9. 90. 98. 106. 111. 142. 185. 208.
 Thomas Brightman, page 91. 141. 208.
 William Atterfell, p. 91. 99. 106. 111. 142. 185. 209.
 Doctor Henry Ayrax, page 90. 98. 106. 111. 208.
 1615 Articles of Ireland, page 17. to 21.
 Doctor George Abbot Arch-Bishop of Canterbury, p. 244.
 Doctor Robert Abbot Bishop of Salisbury, p. 6. 90. 98. 106.
 111. 141. 185. 207. 242. 243.
 1616 D. John Prideaux, p. 16. 91. 93. 98. 99. 106. 111. 142. 185. 240.
 Doctor John Flanell, page 245.
 Doctor John Hamden, page 246.
 Thomas Wilson, page 91. 100. 106. 112. 142. 184. 209.
 Mr. Randall, pag. 99. 209.
 Master Bradshaw, p. 209.
 Richard Web, page 209.
 1617 Doctor Edward Gee, p. 246.
 Dr. John Mosely, p. 246.
 Dr. George Hamden, p. 246.
 Doctor Richard Loyd, p. 246.
 Dr. Daniel Feally, p. 7. 89. 100. 102. 142. 186. 211. 246.
 Doctor Thomas Ingham of Canterbury, page 210.
 1618 William Comper Bishop of Galloway, page 209. 210.
 Doctor William Ames, page 91. 99. 106. 111. 142. 185.

Doctor

Scotish Authors, &c. quoted in this Treatise.

- Doctor John Sharpus, page 219.
 Dr. Simon Iucke, p. 247.
 Dr. Richard Etkins, p. 247.
 Thomas Marler, p. 247.
 Paul Bayne, page 91. 99. 106. 111. 142. 184. 209.
 1619 Doctor Roger Bates, page 247.
 Doctor Samuel Fell, page 248.
 Dr. Thomas Iles, p. 248.
 Dr. Richard Cluet, p. 248.
 Robert Tarrow, p. 91. 99. 142. 209.
 Nathaniel Beyfield, page 92. 99. 142. 209.
 1620 The Synode of Dort, page 54. 55. 210.
 Doctor George Carlson Bishop of Chichester, p. 6. 16. 44. 91.
 92. 93. 100. 107. 112. 143. 186. 210. 212. 262. 263. 204.
 Doctor John Davenat Bishop of Sarisbury, page 54. 92. 93.
 100. 107. 112. 143. 186. 210. 211.
 Dr. Thomas Goede, p. 54. 92. 93. 100. 112. 143. 186. 210. 211.
 Dr. Samuel Ward, p. 54. 92. 93. 100. 107. 112. 143. 186. 210.
 264. 265.
 Doctor Gualter Balcanquall, page 54. 92. 210.
 Dr. Richard Crakenhorpe, p. 91. 99. 106. 111. 142. 185. 209.
 Doctor Thomas Sutton, page 248.
 Nathaniel Carpenter, p. 100. 112. 186. 249.
 1621 Doctor Robert Robatham, page 249.
 Timothy Rogers, page 210.
 John Frewen, page 92. 210.
 Edward Elton, p. 99. 111. 142. 209.
 1622 Dr. Thomas Jackson, now Arminianized, page 249.
 D. John Boyes Deane of Cant. p. 91. 99. 112. 142. 185. 209.
 Dr. William Gange, page 210.
 Doctor Thomas Taylor, page 111. 112. 142. 210.
 Samuel Croke, page 91. 99. 106. 111. 142. 186. 210.
 Elnathan Parre, page 91. 99. 106. 112. 142. 209.
 Thomas Cooper, page 210.
 Samuel Smith, page 210.
 William Cleaver, p. 210.
 Cath. Delechampin, p. 210.

A Catalogue of the Brittiſh, Engliſh, Iriſh, and

- Master Sweeper. page 112. 142.
 1623 Sir Chriſtopher Sybhorpe. p. 91. 99. 107. 112. 142. 186. 211.
 217.
 Doctor Thomas Worrall. page 248. 249.
 Doctor Francis Mainsell. page 250.
 John Downame. p. 91. 99. 106. 112. 142. 186. 210.
 1624 Sir John Hayward. page 209.
 Thomas Gatsker. page 210.
 Ezechiell Culverwell. page 210.
 Doctor Edward Metkerke. page 250.
 1625 Henry Ainsworth. page 92. 211.
 Dr. James Uſher. Arch-Bp. of Ardmagh. p. 100. 112. 186. 217.
 1626 Henry Burton. p. 7. 9. 95. 100. 107. 113. 143. 183. 211.
 Francis Rouſe. p. 7. 9. 95. 100. 107. 112. 186. 212.
 Master Yates. p. 7. 9. 95. 100. 107. 112. 143. 166. 212.
 Richard Bernard. p. 100. 112. 211.
 Robert Bolton. page 211.
 Samuel Ward. page 211. 266.
 Doctor Acceptus Frewen. page 250.
 1627 Doctor Cornelius Burges. page 250.
 Doctor Gualther Coningsby. p. 250.
 William Pemble. p. 100. 112. 142. 187. 211.
 Dr. William Sclater. p. 92. 99. 100. 107. 112. 143. 186. 207.
 Dr. Chriſtopher Potter. p. 251. See his Conſecration Sermon.
 Doctor John Baſtwick. 100. 107. 186. 211.
 Thomas Vicars. p. 100. 112.
 John Barlow. page 100. 211.
 John Rogers. page 211.
 John Wainſe. p. 186. 211. 219.
 Humphry Sydenham. p. 92. 99. 107. 112. 142. 186.
 The Author of the Character of a Chriſtian. p. 100. 107. 212.
 1628 Doctor John Preſton. p. 211.
 Doctor Anthony Saunders. p. 251.
 Robert Burton. p. 92. 99. 107.
 Richard Scudder. page 251.
 John Cowling. page 251.
 1629 Dr. Joſeph Hall Biſhop of Exeter. *Epistle to the Arch-Biſhops*
and Biſhops. and p. 93. 100. Doctor

Scotish Authors, &c. quoted in this Treatise.

- Doctor *John Mayer*, page 93. 101.
I. P. page 95. 101. 112. 186. 212.
William Sparkes, page 211.
 With sundry forraigne Protestāt Englished Authors, p. 266.

*A Catalogue of the chiefe Pelagian and
 Arminian English, or Scotish Authors, both
 before and since the time of Reformation.*

- Anno
 430 *Pelagius Brito*, condemned for an Heretique throughout the
 World, page 220. 268.
 850 *Ioannes Erigena Scotus*, condemned by the whole Church of
 Lyons. prge 224. 225. 268.
 1595 *Peter Baroe*, expelled the Vniuersity of Cambridge for his
 Arminian Tenets. page 265. 268.
Barret, who publikely recanted his Errors by the Vniuer-
 sity of Cambridge Iniunction. p. 56. to 71.
 1614 *Richard Thompson*, a deboist drunken English-Dutchman,
 who seldome went one night to bed sober. p. 268 269.
 1625 *Richard Mountagne*, thrice Conuicted and condemned in
 Parliament, who hath since renounced his Arminian Er-
 rors, vnder his hand and seale. p. 270. 271.
 1627 Doctor *Thomas Jackson*, conuicted in the last Parliament;
 yea openly accused in the last Conuocation, for his late
 Hereticall Arminian Bookes; which haue beene cen-
 sured by Master *Henry Burton* in his 7. Viols, and particu-
 larly answered by Acute and learned Dr. *Twist*. p. 270.

Now what is this ^a *reprobate silver*, to the former tried & ler. 6. 30.
 and refined Gold?

What is this ^b *empty chaffe*, these latter sares, to the for- b ler 23. 28.
 mer *VVheat*?

What are these blasted, censured, stigmatized Here-
 ticall writers, to the fore-registered orthodox Authors?

What are these 7. Erra-Paters, to the other 300. Anti-
 Arminian Writers; to the ouerpoysing authority of our
 whose

A Catalogue of the Brittish, English, Irish Authors, &c.

* Huiusmodi
hominum pravi-
tati, non tam di-
sputationis su-
dia, quam auto-
ritatum pravi-
gio est resisten-
dum. Vt de pro-
brati dudum
dogmatis corpo-
re, nullum mem-
brum sinuat
assurgere. Pro-
sper Contr.
Collatorem.
cap. 44.

* Novatianus
non habet mam-
mam venie, nec
Pelagius gratia,
Et. Gilleberti
Super Cantica
Sermo 31. fol.
24. D.

whole Church, our Vniuersities, our State, our Parlia-
ments; if either multitude, worth or learning be respect-
ed? What are these Apostates from our Church, our Vni-
uersities, our Articles, our faith, their owne first beliefe,
to these other constant, pious Martyrs, & Professors, who
haue both liued and died in the truth? Suruiue then but
the singularity, the paucity, the brandes, the censures,
the liues, the Apostasies, the Recantations of the latter
Pelagian & Arminian: the orthodoxie, piety, vnanimity,
multitude, authority, learning, grace, & excellency of the
former Anti-Pelagian, Anti-Arminian Authors; & then
iudge, whether it be not farre safer, to embrace the or-
thodox resolved truth, and Doctrines of our owne
Mother Church; of the whole Catholike Church of
God; together with the immutable, eternall free Grace
and mercy of God, with all the former; then to erre,
yea quite^r renounce them (and so by consequence all
saluation) with these few latter Authors,

*Gentle Reader, I shall desire thee to correct these few material
Errata, which by the inadvertence of the Printer, and Cor-
rector, haue escaped the Presse: for other luterall escapes which
doe not vitiate the sence, I hope thou wilt pardon them of course.*

Errata in the Booke it selfe.

| | | |
|------------------|------------|---------------|
| Page 7. line 13. | Analypsis. | Analysis. |
| Page 16. l. 28. | obfured. | obscured. |
| Page 88. line 1. | Exod. | Ezech. |
| Page 121. l. 1. | flow. | flow. |
| Page 123. l. 12. | for Men. | read All men. |
| Page 130. l. 24. | Beene. | Belieue. |
| Page 147. l. 18. | Some. | of some. |
| Page 182. l. 25. | First. | First. |

In the Margent.

| | |
|---|--|
| Page 136. l. 22. for Celero, read Colere. | P. 152. l. 31. for Hierusolomi-
tanus, read Alexandrinus. |
| Page 228. l. 28. for Potuit, read Potius. | P. 192. l. 15. for Tremilius,
read Castalis. |
| Page 241. some letters are disordered. | P. 217. l. 13. for Adam, read
Jamel. |
| Page 337. l. 22. for boni, read boni. | |
| Page 370. l. 22. for super, read super. | |
| Page 378. l. 22. for sic, read si. | |

In God no Impostor.

Page 14. l. 3. for they, read their. pag. 33. l. 28. in the Margent. for
Dubitum, read Debitum.

FINIS.

GOD, NO IMPOSTOR, NOR DELVDER.

• O R,

An Answer to a Popish and Arminian Cavill,
in the defence of Free-Will, and vniversall Grace;
wherein Gods tender of Grace by the outward
Ministry of the Gospell, to Reprobates who neither
doe, nor can receive it; is vindicated from those
asperisions of equivocation, falsitie, and collu-
sion, which some by way of Obiecti-
on, cast upon it.

By WILLIAM PRYNNE, an utter Barreister
of Lincolnes Inne.

Numbers 23. 19.

*God is not a Man that he should lye, nor the sonne of man that
he should repent: hath he said, and shall he not doe it? or hath
he spoken, and shall hee not make it good?*

Romans 3. 4.

*Yea let God be true, but every man a lyer, as it is written: That
thou mightest be justified in thy sayings, and mightest over-
come when thou art judged.*

Fulgentius de Veritate Prædestinationis, lib. 1.

*Quis hic non videat hominem ab homine inutiliter sermonem
doctrina cœlestis audire, nisi ei Magister Deus revelando mi-
sericorditer loquatur in corde. Hec autem revelatio specialis
est filiorum Dei, qua non solum cognitionis donum, sed etiam
divina dilectionis accipiunt.*

Printed, M. DC. XXX.

GOD NO IMPOSTOR NOR DELUDER

An Answer to a Popish and Arminian Cavill,
in the late of Sir Wm. and Universall Grace;
written in the tender of Grace by the ordinary
Ministry of the Gospel, to Reprobates who neither
doe nor can receive it, is vindicated from those
allegations of error, and illiberal and colla-
teral, which have been made against it.

By WILLIAM PEARSON, an Arminian
of the University of Cambridge.

Numbers 23:19.
God is not a man, that he should lie, nor the son of man that
he should repent: hath he said, and shall he not do it? or
hath he spoken, and shall he not make it good?
Romans 8:4.
That God be true, though every man were a liar, who is written: That
you might be justified in the sight, and mightest over-
come them that are unjust.

Augustinus de Veritate Predestinationis lib. 1.
Quia de non videtur determinari ab homine immutabilem predestinationem
debetur esse arbitrio, et ideo in his de rebus non est mi-
sericordia, sed potestas in corde. Hoc autem reprobis peccatis
est servatum. De quo non solum cognitionem homines, sed etiam
ratione selectionis accipiunt.

Printed, M. DC. XXX.

GOD; NO IMPOSTOR, NOR DELVDER.



T is a common demand, which the Patrons of Vniuersall Grace, and Freewill vse to make: *How God can be excused from Collusion, equiuocation, or deceit, if hee hath not seriously purposed in his secret and eternall will, effectually o Coinuers, and save all those to whom he offers Grace by his reuealed written will, but onely the Elect?*

To giue a cleare, and satisfactory answere vnto this demand, which stumbles many: Wee must consider in the first place; that though the bare hearing or preaching of the glad-tidings and promises of the Gospell, be alike communicable vnto all men; yet their benefit, their comfort, are proper, yea peculiar to the Elect alone; not common to the Elect, and Reprobates, as the Law is, which binds all men alike. Hence it is, that the Elect onely are stiled, ^a *the Children of the Promise, the seed of Abraham*; ^b *hence the Promise of Faith by Iesus Christ*; is said, *to be giuen only to them, not generally to all men.* ^c *The voyce of Christ* (to

21. Cor 1. 6.
to the end &
3. 21, 22, 23.
2 Cor 4. 3, 4, 15
Psa. 10. 16, 17
Luke 10. 6.
Col. 1. 26, 27.
Rom. 9. 7, 8.
Gal 3. 21.
John 10. 34.
wit 4. 17.

d Tit. 1. 1. withe Gospel:) is proper onely to the Sheepe of Christ,
 e Col. 1. 25. 27 who are the Elect: whence the Faith of the Gospel
 Eph. 1. 5. 9 10 is stiled, ^d the Faith of Gods Elect, as being proper, yea
 f 10. 17. 6 8. 14 peculiar vnto them alone: Christ Iesus hath, ^e reue-
 17. 26 Iude 3. led, ^f hath bequeathed his Gospel as a peculiar Legacie to his
 g Rom 1. 7. 16 chosen Saints, and deliuered, committed it to their trust.
 & 8. 26. to 35. Whereupon the Apostles did alwayes Dedicate, and
 1 Cor. 1. 2. direct their Epistles, not to all men in generall; but
 2 Cor. 1. 1 Eph. 8 to the Elect; the chosen and faithfull in Christ Iesus; the
 1, 1, to 15. c. 2. 1 Saints, the sanctified, called and preserved in Christ, and to
 to the end no others: to signifie, that the benefits of the Gospel
 phil 1. 1 Col. 1. 1, 26, 17. 1 Thef are intayled vpon them alone.
 1, 1, 3. 4. 1 Thef

1. 1. 3. & 2. 13. Secondly, you must obserue, that though Mini-
 14. 1 Pet. 1. 1, to sters are to ^h Preach the Gospel to every creature; yet ^{*} it
 24. & 1, 7. 9. 10 is not with an intent, to conuert all those to God that heare it,
 2 Pet. 1. 1, 10 but onely the Elect who doe alone beleene it: Paul did Preach,
 2 Ioh. 3. 3. Ioh. and ⁱ indure all things, not for all those to whom he
 2. 3. Iude 1. 3. preached; but onely for the Elects sake; that they might
 Ps. 50. 16, 17. obtaine the saluation which is in Christ Iesus, with eternall
 b Mar. 16. 16. Glory: ^k God hath giuen some to be Apostles, some Prophets,
 Quacunq; ergo some Euangelists, some Pastors, and Teachers; but this is
 gentes nondum some Euangelists, some Pastors, and Teachers; but this is
 audierunt, audi- not for the couersion or good of all men; but for the
 ent Euangelium, perfecting of the Saints, for the edifying of the body of Christ,
 & credent quot- who are the Elect. The Preachers of the Gospel who
 quot ex eis pra- are stiled Angels, are sent out onely ^m to gather the Elect
 ordonati sunt in (not all men) from the foure windes, from the one end of
 vitam eternam Heauen to the others: ⁿ they are all ministring Spirits, sent
 Non enim a'ij forth to minister for them, (and for them onely,) who
 venient in cōsor- shall be Heires of saluation; not for Reprobates or
 tium hereditatis wicked men: they are onely ^o to feede the Church, the
 Christi, quam Lambs, the Sheepe, the flocke of Christ; who ^p are none but
 qui ante consti- the Elect, as the Scriptures, the Fathers, and all orthodox
 tutionem mundi electi sunt, & the Elect, as the Scriptures, the Fathers, and all orthodox
 predestinati at- que presciti se-
 cundum propositum eius qui omnia operatur secundum consilium voluntatis suae: Prosper.
 de lib. Arbitr. ad Rufinum fol. 126. b. i 2 Tim. 2. 10. k Eph. 4. 11, 12. l Eph. 1. 3, 4.
 5, 6, 9, 10, 11, 22, 23. c. 2, 7, 10, 13, 19, 21, 22. c. 5, 23, 29, 30. 1 Pet. 5, 13. Rom. 8, 29,
 30. Heb. 12, 22, 23 m Mat. 24, 31. Eph. 1, 5, 9, 10. n Heb. 1. 14. Reu. 7. 3, to 16, and
 21, 27. o Acts 10, 28. Ioh. 21. 15, 16, 17. 2 Tim. 3, 10. p See my perpetuity p. 20. 21.

Protestant writers have defined it: therefore *q* the *q* H b *c*. 12. 13
Milke of the Word, the foode of the Gospell, are proper, are 14. 1 Pet. 2. 2
peculiar unto them alone. 23, 24, 25.

Thirdly, you must take notice that though the Gospel, is to be Preached vnto euery creature, yet it is not with an absolute intent to Conuert, or saue all those that heare it, but onely such as doe beleue it: This is euident by that commission which Christ gaue vnto his Apostles; *Go ye (said he) into all the World, and Preach the Gospell to euery Creature; he that Beleeueth, and is Baptized, shall be saued, but he that Beleeueth not, shall be Damned:* By which conditionall clause of limitation, and *f* sundry other Texts of Scripture: *f* Isay 69. 10. & 29. 10. and 65. 2. Ier. 1. 8. 10. & 7. 26. 27 28. Ezech 23 to the end. Mat. 13. 13 14 15. Marke 4. 11. 12. Luk. 8. 10. Ich 12. 29. 40 Acts 18 25 26, 27. Ro. 10. 16. 21 & 11. 8. 2 Cor. 2. 14. 15. 16. Heb. 4. 2. and 6, 6, 7. 2 Acts 13. 48. Ioh. 10. 26, 27. Rom. 8. 30. Luke 10. 6. Tit. 1. 1.

Where God commanded his Word to be Preached to such who should neither heare, beleue, or obey, but vitterly reiect it, reaping noe profit, Conuersion or Salvation from it: it is most apparant; that God did neuer intend his Gospell should Conuert, or saue all such who heare it Preached, but onely such as should Beleeue, and imbrace it in their hearts. Now these are onely the Elect, and no others; for *they onely doe Beleeue aright*: Therefore the Gospell is intended vnto them alone, because they onely profit by it.

If this then be yeelded to me, as needes it must be; that the promises, and glad tidings of the Gospell are proper, and peculiar to the Elect alone; that the Ministers of the Gospell are sent out onely to gather together the Elect: and that the Preaching of the Gospell vnto euery creature, is not with an intent effectually to Conuert, or saue all such as heare it, but onely those who doe Beleeue it, who are alwayes the lesser number, and onely such as are Elected: then it followes ineuitably: *that there is no repugnancy betweene the secret, and the revealed Will of God, which is subseruiant to it*; and that God equiuocates with none to whom the Gospell is Preached, as *some object*, though they are not conuerted by it, because he did neuer re-

* See my Anti-Arminianisme p. 98. 99. Edit. 1.

solue, to saue all those that are the Hearers, but onely the true Embracers, and Beleeuers of his Gospel, who are none but the Elect, in whom alone he workes this grace of Faith.

Obiect.

x Ez. 18. 30.

31. 32. c. 33. 11

y Pr. 1. 6. 1. 9.

c. 20. 24 Jer.

10. 23. Iohn 6

44. 65. c. 12. 37

to 41. c. 15 5.

Phil. 2. 13 Ro.

7. 18. 19 Iesp.

8. 2.

** Ephe. 2. 8,*

Phil. 1. 29.

Answer.

1 Cor. 2. 5 c. 12

8. 9. Iohn 1. 7.

Acts 18. 27.

Luke 17. 5.

Rom. 12. 3. 6.

2. Thes. 1. 71.

Habr. 12. 3,

August de Gra.

& libero Arbit.

c. 7 8. 9 profess

De uocatione

Gentium. 1. 1.

c. 23. 24.

accordingly.

Yea, but you will now object; that * *God doth seriously exhort, euen Reprobates themselues to Beleeue, and Repent, though he hath determined to giue no Faith, nor Repentance to them:* therefore if they *cannot Beleeue or Repent of themselues,* (as we affirme) God cannot but dissemble with them; because he exhorts them vnto that, which they of themselues, (*without his ayde,* since * *Faith is his speciall gift,*) can neuer doe: and which him selfe hath irreuocably decreed, not to inable them to performe.

To this I answer; that if God himselfe, who knowes the Hearts, the Estates of all men, should tell any Reprobates from Heauen, that they are Reprobates; that he had irreuocably decreed, neuer to worke any Faith, or Repentance in them; and yet should come to such in particular, seriously exhorting them to Beleeue, to Repent, that so they might bee saued: there were then some shew of mockery, of double dealing in God; and this obiection might perchance stand good. But here the case is otherwise: For though God doeth oft times seriously exhort, yea intreate, euen such to Beleeue, to Repent, as he hath for euer reiected in his secret purpose, yet here is no delusion, no deceit at all.

First, because God himselfe, who knowes the Hearts, and States of all men, doeth neuer spake immediately from Heauen to any Reprobates in particular, nor yet inuite them to Repentance; but *he doth it mediately by his Ministers:* who being but fraile mortall men, and hauing no speciall Reuelation, no Commission from Heauen, to informe them who are Reprobates, but onely the reuealed Will, and Word of God, which determines not of particular mens

estates:

1

x Mat. 28. 29.

Mar. 16. 15.

2 Cor. 5. 18.

20.

estates: can ^a neuer positively resoluē, whether the particular persons to whom they Preach bee Reprobates, yea, or no: so that they tender Grace, and Mercy to them, not as to Reprobates, or cast-awayes, but as to the chosen Saints of God, for ought they know. Secondly, because those Reprobates, to whom this Exhortation, this tender of Grace is made, ^b can neuer fully satisfie, nor resoluē themselves, that they are Reprobates, since they were neuer priuie to Gods counsell; so that for ought they know their whole life is a time of Grace to them: Since then it is neither reuealed to the Ministers that offer Grace, nor yet to those to whom this Grace is tendred, that they are Reprobates, or that God hath determined to bestow no Grace vpon them; neither the Ministers, nor the Reprobates to whom the Gospel is Preached, can truly say that God doeth Cozen them; because that vnto themselves, and all others, ^c there is a possibilitie, yea, a probabilitie, that they may be saued, since they know not, whether they are peremptorily reiectēd of the Lord or no.

But you will yet obiect; * that God himselfe doth certainly know, that these very Reprobates, neither will, nor can Repent, because hee hath decreed to worke no Repentance in them: therefore God must needs Delude them, though they cannot discouer it.

To this I answer; that if Reprobates themselves (whose case you ^d ought not for to argue before themselves cōplaine, especially against the Lord himselfe: ^e who is Iust and Righteous in all his wayes, though we out of the shallownesse of our owne capacitie can not discouer how:) can neuer discernē that God Deludes them; then how can such who prosecute this obiection, charge the Lord with Couzenage, or equiuocation in his dealing, when as men cannot discernē it? What are they now translated into Gods; that they

can Nequaquam iniustum esse potest quod lacuit i. s. Greg. Mag. Moral. l. 25, c. 18. Neque enim iniustum possumus dicere, in quo diuinum iudicium non possumus denegare, quia summa iustitia est voluntas Dei. Neque ideo non iustum est quod Diuinitas agit quia capere vim diuinae iustitiae nō possumus. Salu. De Gubernat. Dei. l. 1. p. 22, 23.

Act. 1, 24.
25. Jer. 17, 9.
10, 10. 13, 16.
1 Cor. 1, 11. c.
7. 16. Re. 1, 17
23. 2 Tim. 8
19. Ro. 11, 3. 4
Sec D. Sclater
Exposition
on 1 Thes. 1. 4.

^a
b Exo. 32, 30.
Iob 11, 7. 8. 9.
Pl. 38, 5, 6. Pl.
77. 19. Eccl. 9.
1, c. 7. 14. c. 3.
11. Hos. 2, 13.
Ios. 2, 13. 14.
Ionah 3, 9. 10.
9, 26. c. 11. 33.
34. 1 Cor. 2. 11
16. 1 Pet. 2, 9,
10.

c 1 Cor. 7. 16
1 Tim. 1, 15. 16
Obiect.
* 1 Sam. 2. 25.
1 Kings 12. 15.
2 Chor. 10. 15.
Iohn 10. 6. c.
12. 57. 10. 41.
Rom. 11. 7. 8.
Mat. 13. 10.
10. 12.

d Kom. 9. 19,
20. Isay 45. 9.
10 Jer. 11. 4. 6
e Gen. 18. 25.
etal 116. 5.
Psal. 129. 4.
Psal. 145. 17.

can Nequaquam ini-

can thus disclose this hidden, this vailed Mysterie, which all the Saints, and Reprobates in the World cannot espie, since ⁱ Gods iudgements (which is ^g the highest elogie that mens pens can yeeld them:) are unsearchable, and his wayes past finding out? Doubtlesse, if there be neuer a Reprobate in the World, who can truly say that God deales falsely with him, in desiring his conuersion, when as he neuer did intend it, because he could not satisfie himselfe, whether he were a Reprobate, yea, or no: then those who make this strange obiection, must cease to charge God with Collusion, till they are able for to taxe him of, or trace him in it: and that in their owne cases onely, not in other mens, ^h who rest perchance contented with Gods pleasure, and complaine of his dealing.

Secondly, though God doeth certainly know, that Reprobates neither can, nor will Repent, yet hee doeth not Deceiue them, by inuiting, exhorting, persuading them to Repentance; because as God doeth not inuite them to Faith, or Repentance, as they are Reprobates: so his decree of Reprobation, (^{*} which only leaues them in that lost estate, wherein it found them at the first, and puts them into no worse condition,) is not the immediate cause of their Infidelity, Impenitency, or naturall Imbecility, ⁱ but their owne corrupt, and sinfull Natures, which God is not bound in Iustice for to cure. Indeed if God himselfe should purposely binde them hand and foote in the chaines of sinne, and then should bid them walke, or run on to him in a serious manner, he might now be thought for to delude them: but this God doeth not; ^k he castes no rubbes, no blocks into their way, but what they cast themselves: if they come not in when he inuites them, it is not because God himselfe doth not enable them, ^l but because they haue so insnared themselves in sinnes, and trespasses,

^f Rom. 11. 33. ^g Ineffabilem nullus eloquentior est narrator quā qui fatetur inexplicabilia esse quae loquitur. Prosper Aquin. Expositio in Ps. 144. f. 307. a. ^h 1 Sam. 3. 8. 2 Sam. 15. 26. Iob. 40. 4. 5. I. sal. 51. 4. T. f. 39. 9. Psa. 107. 42. Mat. 22. 12. ⁱ Merito namque peccati vincula iussa dānata est; nec obdurat Deus impertito malitiam, sed nō impertiendo misericordiam. August. Epist. 105. ^j Eph. 2. 1. to 6. c. 4. 18 Ro. 1. 21. c. 13. 2. b. 2. ^k c. 1. 9. to 20. c. 7. 5, 8, 19, 23, 25 c. 8. 5, to 10 Gal. 5. 17. c. 6. 8. August. Epist. 105. ^l Gal. 5. 7. 8. Iam. 1. 13, 14, 20. 11. I Pro 5. 12. Ps 9. 15, 16. Psa. 142. 7. Ro. 5. 14, 17. 21 c. 7. 14, 15, 18, 19, 23, 24. Gal. 3. 17 Eph. 2. 1, 2, 3, 5.

ses, that (1) they haue quite disabled themselves to come vnto him (1) August. En-
as they ought to doe, sea and might haue done, had they con- richidean. c. 30.
tinued in their first estate: so that they must here accuse m Ro. 10. 14.
themselves; not God. 17. May 55.3.

Thirdly, when God doeth offer Grace to men, he 1 Cor. 1. 18, 21
doth not immediately infuse his Grace into their Aet. 1. 3. c. 20
hearts; but ^m he workes it in them by the use of meanes: 32 Eph. 4. 29.
now Reprobates, when as God tenders Grace vnto 2. Chro. 36.
them, ⁿ doe alwayes slight, neglect, and vilifie the outward 15. 16, 17. Iob
meanes by which he offers, and conueyes his Grace; so that 21. 14. c. 22,
if they misse of Grace, (as they alwayes doe:) they 17. May 5, 25.
cannot lay the fault on God, or say, that he intended c. 13, 1. Jer. 25,
not to Conuert them; but they must take the blame 3. 4. c. 29, 19.
vpon themselves alone; because if they had vsed c. 32, 33. Mat.
the meanes with care, with Conscience as they 23 34, 37.
ought, and done all that which was requisite on their Acts 7. 51, 53,
parts; ^p God would haue wrought effectually by his Spirit in 57, c. 13, 45,
their hearts, for ought that they could tell, or thinke 46. c. 28, 27.
to the contrary. Rom. 10, 21.
2 Thes. 2, 10,
11, 12.
1 Thes. 2, 4. 2
2 Tim. 2. 13.
p See my An-
ti-Arminia-
nisme. posi-
tion 6.
Justin. Martyr
Dia. og. ch Try-
phone. p. 65. b.
Irenaeus aduers.
Heres. l. 2. c. 5.
& 6. l. 4. c. 72.
Clem. Alex.
Strom. l. 6. fol.
143. E. F. Ma-
carius Argist.
hom. 4. p. 30
Ambrosius ad-
uers. Gent. l. 3.
p. 70. 90. l. 7 p.
241. Hier. l. 1. in

Fourthly, when God doth seriously inuite vs to
Repentance, to true sauing Faith; he doth not al-
wayes peremptorily promise, much lesse resolute to
worke this Faith, or Repentance in our hearts, (for
then they should be alwayes wrought effectually in
vs, because Gods purposed, Gods resolved Will, is
^p alwayes executed, and cannot be resisted:) but he doeth
onely seriously declare, what things he doth appro-
ue, and require in vs, and what course wee our-
selves must take, if we will be saued: A King may se-
riously wish and desire, that such a Subject of his
were a rich, or Honourable person; and with all in-
forme him of the way and meanes to purchase
Wealth or Honor; but yet he may not purposely re-
solue to make him such a one. God doth ^q earnestly
wish,
Ephes. 1. Tom. 6. p. 164. Aug de Corrupt. & Gratia. c. 14. Enchiridion ad Laurent. c. 2.
95, 97 Orosius. Apologia de Arbitry. Libertate. Bibl. Patrum. Tom. 1. p. 146. 147.
Primasius in Rom. 8. fo. 39. P Fulgent de Incarnat. & Gratia Dom. Iesu Christi. c. 29. 31.
De Prædestinat ad Monimum p. 14. 25, q Deut. 5, 1. 29, & 27. 10, 16, & 28. 1.

(9) *Psal. 81. 13* (9) *wish, Command, and desire, that all men should repent, and*
Ezech. 18. 31, turne vnto him; that none should offend, or sinne against him;
32. & 33. 11. but yet he hath not eternally purposed to cause them
Hosea 6. 4. to repent, or to inable them to conuert, and not to
Mat. 3. 2. & 23 sinne: for most men goe on in sinne, without repen-
37. Luke 19. 42 tance: *in many things we offend all; and there is no man*
Acts 17. 33. *that liueth; and sinneth not:* God may desire something in
1 James 3. 2. his reuealed Will, which he hath not decreed to effect
2 Chro 6. 36. in his secret Will: He *desires not the death of a sinner, but*
1 Tim. 2. 4. *rather that he should repent, and liue;* yet sinners alwayes
2 Pet. 3. 9. die in sinne, without repentance: He desires, that *all*
Eze. 18. 23. 32 *men should be saued, and that none should perish;* yet we
Mat. 7. 14. know, *that few are saued, and that most men perish:* Since
15. Luke 13. therefore God may command, desire, and require
23. 24. something in his reuealed Will, which he hath not
 absolutely decreed to effect in his hidden Will; it
 followes not, that God doth therefore resolute to
 worke effectually by his Grace in Reprobates, when
 as he offers meanes of Grace vnto them: and so he
 mockes them not.

Fiftly, the Gospel in which God offers Grace to
 men, though it be propounded in a vniuersall manner
 in respect of the hearing of it, from which none are
 excluded; yet it is always Preached distributiuely, re-
 strictiuely, and conditionally in respect of the benefit,
 and comfort of it; not to men, as they are men; not
 to all hearers, or Reprobates, as they are hearers, or
1 Mar. 16. 16. Reprobates; but to all those, *and to those onely that shall*
Iohn 1. 12. *beleene, imbrace, and obey it in the sincerity of their hearts.* If
 then the Gospell be thus propounded to a whole
 Congregation, can any man say that God defrauds
2 Acts 16. 30. him? *If he beleenes,* or applies the Gospel, *he shall be*
31. Mar. 16. 16 *sure to reape comfort and saluation from it:* If he beleene,
1 Pet. 1. 9. or receiue it not at all, and so doth lose the benefit of
2 Tim. 2. 13. it: *yet he cannot say that God deludes him,* or that he did
2 Mar. 16. 15. not offer it seriously vnto him, because he propound-
16. ed it with this prouiso, *if he would beleene it, which*
 condition

condition he hath not fulfilled: therefore he cannot blame the Lord, who is not bound in iustice to performe it for him.

Yea, but say you, a Reprobate may thus object: ** I cannot receiue, nor beleene the Gospel, vntlesse God giue me an Heart to doe it;* wich Heart he hath not determined to giue me; therefore he doth but equiuocate with me in profering Grace vnto me, vpon such impossible tearmes as these, which I cannot performe.

I answer, that it is true, that God must giue me hearts to beleene, to imbrace the meanes of Grace in an effectuall manner, *^a or else they cannot doe it:* yet this I say with all; that euen *^b Reprobates themselves might haue done more,* in being more diligent in the vse of outward meanes, had they put their whole strength vnto it, and prayed earnestly to God for his assistance: so that they *^c cannot truly say, that God was wanting vnto them in altering of their Hearts; but that they were wanting to themselves, in being negligent in the vse of those externall meanes,* by which God workes his Grace, and in blocking vp their hearts against the Lord and all his ordinances by daily sinnes.

Secondly, that inabilitie to beleene, and vse the meanes of grace which is in Reprobates, ** procedes not primarilie from any peremptory Decree, or Act of God, which thus disables them to beleene and repent, but from Reprobates themselves.* *^d God made man able at the first to doe his Will, to vse the meanes of Grace; which liberty,*

*b*2*

c man-

fos. Scire sufficiat, ab illo esse quod Statuit, & non ab illo esse quod mutatur. Prosper Resp. ad obiect. Vincentianas 13. 14. *^d Eccl 7. 29. Gen. 1. 26. 27. c. 5. 1. c. 9. 6. See Tertullian. De Trinitate, c. 1, 2. Contra Marcionem. l. 2. c. 4. 8. 9. Athanasius De incarnatione verbi, Theophilus Antiochenus contra. Aetholicum l. 2. Macarius Aegyptius. hom. 5. & 11. Basil. Quod Deus non est Autor malorum Oratio. Chrysostome hom. 5. in Genes. c. 3. De Interdictione Arboris ad Adam. Hom. & De Lapsum primi hominis sermo, To 1. Col. 449. & c. De Ieiunio sermo 1. Tom. 5. Col. 779. Augustine De Corrupt. & Gratia, c. 10. 11. 12. Prosper contra Collatorem, c. 17, 18, 19. Responsio. ad cap. 8. Gallorum: & ad obiect. Vincentianas. 3. 4. Orosius De Libertate Arbitrii contra Pelagianos Apologia. Hieron. Aduers. Pelagianos l. 3. Tem. 2. p. 293. b. Fulgentius De Incarnat. & Gratia Dom. Iesu Christi, c. 6. Remigius Explicatio Epistolae ad Philimonem Gregor. Mag. Moral. l. 8. 9. Bernard. De Gratia & Lib. Arbit. Tract. & in Septuages. Sermo 2. accordingly.*

Obiect

** Iohn 10. 26.*

c. 12. 37. 38.

39. 40. 2 Tim.

2. 25. sec.

page 4. ()*

Answer.

^a See p. 3. (c)

Mat. 7. 18. c.

12. 34. Lu. 10

21. Ro. 8. 8.

1 Cor. 2. 14.

c. 12. 3.

2 Cor. 3. 5.

Homo libertatē

quā libertate per-

didit, nisi Christo

liberante non re-

cipit. Pros Resp.

ad obiect. Vin-

centianas. 5.

^b Mat. 25. 16.

27. 30. Heb. 4.

1. 11. c. 6. 11.

12. 6. Pro. 1.

10. 10. 32. I say

5. 2. 3. 4. Mat.

23. 37. Acts

13. 45. 46.

** Dei opere*

multas scimus,

ne laborantur,

reuerent: nulli

autem, ut labo-

rantur, impul-

Gen. 6. 5. c. 8. *man kinde hath wholly, fully, iustly lost in Adams fall.* Since
 21. Job 14. 4. therefore that impotency, of receiuing Grace, which
 Iohn 6. 4. 65. is in Reprobates, proceeds not from any fatall, or
 Rom. 3. 9. to is in Reprobates, proceeds not from any fatall, or
 24. c. 5. 6. 11. necessitating Decree of God, *but onely from that origi-*
 14. 17. 18. 19. *nall deprauation, which they deriued from the fall of Adam;*
 c. 6. 17. c. 7. 14 from which God is not pleased for to free them;
 to 25. c. 8. 7. 8 these Reprobates can neuer truly say, that God de-
 2. Cor. 3. 5. ludes them in tendring Grace vnto them, though he
 Tertio De Pati- giues them no hearts to embrace it; (to which he is
 entia, c. 4. Aug. not bound in iustice:) but they must rather magnifie
 Enchirid. c. his Mercie in offering Grace vnto them, when as
 26. 24. De Cor. they haue made themselues vnworthy of it, and
 rephane & Gra- vnable to receiue it.
 tia: and his
 whole 7. en.

Thirdly, what Reprobate is there, that when
 Tome part 2. God renders grace vnto him by his Ministers, can
 Prosper Contra truly say, that God hath positiuely resolved, not to
 Collatorem, fol. giue him an heart, or will for to embrace it? Is any
 154. b. & Resp. Reprobate priuie vnto Gods decrees, to know what
 ad Excerpta he hath purposed concerning him? if not, then he
 Genuinum. can neuer truly say; that God deales double with
 Dub. 3. Greg. him, or that he hath decreed to giue him no will, no
 Mag. Moral. 1. power to embrace the Grace thus tendred to him;
 8. c. 9 Bernard. because for ought he knowes, he may belong to
 De Gratia & Li- Gods election; and if so: *then God will surely change*
 beto Arbitrio. *his heart, and giue him ability to receiue his Grace.*
 Hierom. Contra
 Pelag. lib. 1. 2. 3
 Orosius Co. Pelag
 Apolog. f. Sicfo
 eundum Sancta-
 rum Scripturarū
 sententias, vel
 antiquorū Patrū
 diffinitiones, Deo
 propiciate, & pre-
 dicare debemus & credere; quod per peccatū primi hominis ita inclinātū & attenuātū fuerit

Fourthly, if God should offer grace to reprobates
 in a Ierikus manner, yet he should not delude them;
 though he giues them no power to entertaine it; be-
 cause there is in Reprobates such a liking and loue of
 sinne: such an auersnesse, hatred, yea violent antipathie
 against grace & holinesse, that they would be *utterly*
 Liberum Arbitriū, vt nullus postea aut diligere Deum sicut oportuerit, aut credere in Deum,
 aut operari propter Deum quod bonum est, possit, nisi gratia eum & misericordia Diuina pre-
 uenerit. Concil. Arausicanum. 2. Can. 25. g Romans 8. 29 30. Ephesians 1. 5, 9, 10
 b Job 1. 14. c. 21. 17. Pro. 1. 24, 19, 30 See Iohn 18. 40. Mat. 19. 21, 22, c. 22. 5, 6. &
 23, 37. Luk 13. 3. & 19. 15, 27, Acts 3. 1. & 7. 51. & 13. 45. 46. Iohn 3. 19. 20. & 1. 10. 11.
 2 The. 2. 10, 11. 12. Credimus nec ipsos malos perire quia boni esse non potuerunt, sed quia
 boni esse noluerunt, suoque vitio in massa damnationis, vel merito originali, vel etiā actuali
 permanserunt. Concil. Vati. 6. Can. 2. Qui in Prophanos errores, aut damnabiles
 mores inuocabiliter transferunt, non dubium est quod talem habentes, voluntatem salui esse
 noluit: & quandiu salui esse noluit, salui esse non possunt: Prosper, Resp. ad Obic. Vincet. 7.

unwilling to receive this grace upon those terms that God doth offer it although they had sufficient strength for to embrace it. Reprobates though they might have Grace for the very taking, yet they would not receive it though they might upon Gods conditions: they would not, nay we see they will not leave their sinnes for to embrace it. Therefore God deludes them not, in tending Grace vnto them, though they cannot take it; because they would not entertain it; though they might.

Fifthly, though God doth not giue men power to beleene & receive his Gospel, yet he doth not deceive them, in offering it vnto them with a desire that they should embrace it: For as God doth not equivocate with men in inioyning them not to sworne, and to observe his Law in every point, vnder paine of an eternall curse, though he giues them no strength to doe it, yea though it be impossible for them to fulfill it; no more can he be said to mocke men in offering grace vnto them by the Gospel, though he giues them no power to receive it: because he commands them no more then they had strength at first to doe, which ability they lost through their owne defaults: and because the end of this command is to haue other purpose, but to cause men to see their owne disability, and to flye out of themselves to God, for strength and mercy.

Lastly, God doth not mocke these Reprobates in offering Grace vnto them by the Ministry of the Gospel, though he neuer enclines their hearts to embrace it in a saving manner: because they have many excellent priuiledges, many great aduantages by the Gospel, which Infidels and others who are vnterly debarred of the Gospel, want.

For first by this proffer of the Gospel to them, they haue alwayes something to support their soules from sinking in despair: they haue alwayes a possibility, a hope, a probability of their true conuersion &

1. Iohn 2. J.
Exodus 20. 17.
to 18. & Deut.
27. 27. cap. 18.
22. Galatians
3. 10. Mathew
1. 18. 19.
1. Rom 12. 23.
c. 8. 37. 8. Gal.
2. 10. and 3. 21.
22. He. 7. 18. 19.
m Gal. 3. 24.
Non ob aliud un.
quā datur pra-
ceptum, nisi ut
queratur praeci-
pientis auxiliū,
Prosper Aquit
ad Demetriad,
2. pist. fol 355.
b. Contra Col-
latorem, fol.
150 b. Ideo
dat preceptum
ut exciet desi-
derium & pra-
stet auxiliū: ut
unde datur pra-
ceptum, praesto-
tur auxiliū:
Leo De Qua-
drages. Serm.
5 c. 1. Serm. 11.
c. 2 De Iesu-
nio. 7. Mensis
Serm. 9. cap. 2.
Non igitur De-
us impossibilia
iubet, sed iuben-
do admonet, &
facere quod pos-
sis: & pretere
quod non possis.
Aug. de Natur.
& Gratia con.
Pelag. c. 43.

saluation, which those who are bereaued of the
 n Ephel. 2.12. Gospel want: whence they are said to be *aliens from*
 o Rom. 1.1.4. *the commonwealth of Israel, strangers from the covenant of*
 Joel. 2.13,14. *promise, hauing no hope:* Reprobates who liue vnder the
 Ionah. 3.9. Gospel, haue *alwayes hope till their dying day*, because
 Col. 1.13. they know not whether they are Reprobates, yea or
 2 Thes. 2.16. no, till then; which hope and comfort, all such as are
 1 Pet. 1.13. deprived of the Gospel, want: therefore the Preaching
 of the Gospel to them is not meere ly vaine.

Secondly, Reprobates who enioy the Gospel, haue
 a more cleare, distinct, and full apprehension of God,
 both in his glorious Essence and attributes then those
 who are indigent of the Gospel haue: they know the
 attributes, Will, and workes of God; the nature, suf-
 ferings, merits, mysteries, loue, intercession, and
 transcendent excellencies of our blessed Sauour Iesus
 p Heb. 6.4,5,6. Christ; the dignity of the gifts and Graces of his
 spirit: yea, they *cast a sweetnesse in the word, the promi-*
 ses, *and in the powers of the World to come:* they know
 more then all the World besides, which is deprived
 of the Gospell: Now the very knowledge of God,
 of Christ, of their attributes, excellencies, mysteries,
 q 2 Pet. 1.4. their most *sweete and precious promises, (which things the*
 r 1 Pet. 1.10, *very Angels themselves desire to prye into,)* together with
 11,12. those sundry varieties of heavenly speculations and
 Soule-rauishing discoueries, which the Scriptures doe
 reueale to Reprobates, *is, an vnnuable, a matchlesse*
 10.c.8, 10.c.10 *blekking;* it is a greater good or happinesse *then man by*
 14.c.14, 18.c.22 *all the light of Art or Nature (without the Scriptures) can*
 20.c.24,4. Phi. *attaine vnto:* it is more of value, then all the learning,
 3.8. Rom. 11. knowledge, honors, treasures or contentments that
 33.11. Cor. 2. this world can yeeld: therefore no Reprobates can
 6, to 17. Eph. truly say, that God deales hardly or falsely with
 3.4.10. them, in publishing the Gospel to them, though it
 doth not conuert them, since the very knowledge of
 it is so great a fauour, so transcendent a priuiledge.

Thirdly, Reprobates though they are not conuerted
 by the

by the Gospel, haue alwayes as ^a great, (*may sometimes* ^a Iob 21, 7, to
a greater) share and portion, in those outward blessings and ^{17. Psal. 73, 3,}
priviledges that attend the Gospel, (which are great ^{to 17. Psal. 17.}
and many) as the Saints themselves. * The Gospel com- ^{14. Mar. 5, 49.}
monly brings peace, plenty, health, safety, joy and gladnesse, ^{Acts 14, 17.}
yea all outward happinesse and tranquillity, to all Kingdomes, ^{x Sec Deu 28.}
all nations that embrace it: it is alwayes accompanied with ^{1, to 20 Luke}
many great, many excellent blessings and priviledges, ^{2, 11. Acts 8.}
of which Reprobates drinke as deepe as any others: ^{5. to 9. Rom.}
therefore it is not altogether in vaine vnto them, ^{15, 29.}
though it conuert them not, because it indowes them
with so many outward fauours.

Fourthly, Reprobates though they are not truely ⁴
sanctified nor called by the Gospel, yet many of them
haue oft times ^y many morrall, many commendable vertues, ^{Mat. 7. 22.}
gifts, and graces wrought within them by it. Againe, ^{Mar. 6, 20.}
^z many of them are oft times ciuiled, and reformed by it, so that ^{Heb 6. 4, 5.}
they runne not into the same exorbitancies, or excesses of sinne, ^{z 2 Pet. 3, 20.}
of wickednesse, of persecution against Gods saints, as else they ^{2 Chro. 24, 2.}
would; by which it comes to passe that their eternall ^{Mar. 6, 20.}
torments are much extenuated and abated: therefore ^{Acts 16, 18.}
they cannot truely say, that the Gospel is ineffectuall ^{Omnis corum}
or fruitlesse to them, because their very Soules in this ^{petulantia a}
regard, reape much aduantage by it. ^{repentinamusa-}

Fifthly, Reprobates haue oft times many sodaine, ^{tionem de, onitur,}
transitory, ^{aut timore aut}
and flashy ioyes: many good motions, pur- ^{pudore compri-}
poses, and resolutions wrought within them by the ^{mitur. August.}
word; yea, the word of God is sometimes so preua- ^{De Ciu. Dei.}
lent, so powerfull in their Soules, that it makes them ^{lib. 1. c. 28.}
to doe ^a many things for God, and to goe verry farre in ^{a Heb 6, 4, 5,}
the outward practise and profession of religion; in ^{b Mar. 6. 20.}
somuch that they seeme to many, to be the Elect of ^{Matt. 7. 22.}
God, the vndoubted members of Iesus Christ: so ^{See Mt. Per-}
that the Gospel, is not altogether in vaine vnto them, ^{kins how farre}
though it conuerts them not. ^{a Reprobate}
^{may goe.}

Sixthly, Reprobates by vertue of the Gospel, enioy
the blessed society of Gods Elect, by meanes of whom
their

their soules and bodies doe oftentimes fare the better.
c Psa. 106, 45. *e* Its no small benefit or blessing, to enioy the fellowship of Gods
 Pio 11. 10, 11. *Elect*: for as they society is comfortable, sweet, amia-
 Se Chrysostome. ble, innocent, milde, and harmelesse; so it is a meanes
 Oratio. 6. Tom. of keeping many deserued iudgements from, of pul-
 5. Col. 1472. ling downe many vndermerited blessings vpon, Re-
 d Gen. 30. c. 39 probates and Castawayes; It is common in the Scrip-
 5, 22, 23. Pio. tures, and ordinary in experience, that God oft times
 11, 11. *d* blesteth Reprobates and *e* keepes off iudgements from them,
 e Gen. 18, 23, for the Elect sake that liue among them; wherefore
 1033. Mat. 24. though the Gospel doth not conuert them to the
 21, 22. Lord, yet it is not in vaine vnto them euen in this
 7 respect.

f Mat. 7, 22. *Seuenthly*, Reprobates who liue vnder the Gospel,
 See Prosper: are *f* sometimes made the meanes of good vnto the Saints,
 Aquit. Respon. and the furtherers of Gods Glory; Kings, Ministers,
 ad cap. 13. Gal- Magistrates, Schollers of all sorts, Artificers, and the
 lorum. like, though they are such as God hath reiected, be-
 g Ez. 1, 1, to 11 come oft times *g* the instruments of much good vnto the
 Ezr. 6, 3, to 7. c. Saints, (** for whose benefit, whose seruice they were partly*
 7. 1. to the end made, & serue: *h* the executioners of Gods Will, & the aduan-
 ler. 40 4. phil. cers of his Glory; which brings much ioy, much comfort
 1. 12. to. 20, 28. to the for the present, gaining respect and honour to
 * 1 Cor. 3, 20. them in the sight of men: Since therefore Repro-
 21. Cetera autem bates enioy so many blessings, priuiledges, and com-
 mortales qui ex forts by the Gospel as these here mentioned; they
 isto electorum nu- haue no cause to say, that God deludes or cheates
 mero no sunt, & them, when as he sends his Gospel to them; because
 ex eadem quide though he giues no inward efficacy or power to it, to
 massa, ex qua & conuert to saue their soules, yet he deriues many out-
 isti, sed vasa ire ward blessings, comforts, priuiledges and fauours to
 facti sunt, ad uti- them by it, for which their soules and bodies fare the
 litatem nascun- better.
 turistorum Aug.

Cont. Iulianum. l. 5. cap. 3. p. 450.

b May 44, 28.

Dan 3, 29. c. 6.

26. Psa. 17.

11. 14.

Obiect.

i Luke 11. 46.

47.

If you now object, that the Gospel *i* aggravates
 the sinnes of Reprobates, and makes their condemnation
 greater, because it leaues them without excuse: there-
 fore they are no gainers, but losers by the Gospel.

I answer

I answer, that it is true, that it hat beene ^{the} better for *Answer.*
some Reprobates, (yea for all those Reprobates that
 goe on in sinfull, in rebellious courses without re-
 straint:) *that they had neuer enjoyed the Gospel,* by
 reason of their disobedience to it: but as for others
 who are reclaimed by it, though it aggravates their
 condemnation oneway, in adding to the greatnesse:
 yet is extenuates it another way, in detracting from
 the multitude and number of their sinnes, which they
 would haue doubled and trebled, had not the Prea-
 ching of the Word restrained them: so that they are
 farre greater gainers in this last respect, then losers
 by the first: All Reprobates fare the better for the
 Gospel here, in regard of those many outward bles-
 sings and priuiledges that accompany it; many of
 them speede the better for it, not onely here but
 hereafter to: those that fare the worser for it, it is
 principally from their owne defaults; they might
 haue vied it better if they would themselves; in ha-
 uing more care, more conscience to practise and obey
 it: So that the Gospel is in it selfe a blessing to them
 all, *I thought it accidentally, proues a great curse and condem-*
nation vnto many, through their owne defaults. How euer,
 I dare boldly say, that the very knowledge of the
 Gospel is so great a priuiledge, a blessing of it selfe,
 that many ingenuous Reprobates would rather chuse
 to vndergoe a greater condemnation with it, then a
 farre lesse without it.

But you will now demand of me; if the Gospel
 doth truely and of right belong to none but the Elect,
 if it conuerts and saues none else but they; why then
 is it *propounded*, *so indefinitely, so generally to all,* to Re-
 probates as well as others? if it were proper and pe-
 culiar to the Elect alone, it should be Preached to
 none else but they.

To this I answer, that the Gospel is thus generally
 Preached vnto all, not because it belongs alike to all,

villains

c*

or because

or because God intends that it should be alike effectuall vnto all; but because it is the Will, the pleasure, and command of God, that it should be thus propounded: Now the reasons wherefore the Gospel is thus generally preached vnto all, though it be principally intended for the conuersion, the saluation of the Elect alone, are these:

First, because Reprobates are intermixed and mingled with the Elect, as the weedes, the tares are with the corne and grasse; as the chaffe is with the wheate; and as the stones are with the mellow ground: now as the raine doth oftentimes fall vpon the wheat, the weedes, and stones, as well as on the corne, the grasse, and fertile soyle; not because it is principally intended vnto them, but because they are intermixed with the grasse, the corne, and fertile soyle: and as the raine doth blow vpon the chaffe as well as on the wheat, because its mixed with the wheat, though it is sent to the one, and purges the other: Even so the pleasant showers and breathings of the Gospel, do oftentimes fall on Reprobates and wicked men, (who are compared to weedes, tares, to rocks, to chaffe throughout the Scriptures) not with a determinate purpose to striue against them, but because they are mingled with the Elect and chosen Saints of God, (who are compared to wheat, to corne, to good, to mellow ground,) for whose effectual calling and conuersion they are only sent.

Secondly, the Gospell is thus generally tendered to all that will embrace it, not to the Elect alone; because the Ministers of the Gospel being but frail, but silly men as others are, not able to discerne the secret counsell and decrees of God, cannot distinguish betweene the Elect and Reprobates: If the Ministers of the Gospel could infallibly distinguish betweene the Elect and Reprobates, betweene those that would willingly receive the Gospel, and such as would perpetually

tuallly reject it; they might then purchase propound the Gospel to the Elect alone; but because * they know not who are chosen or Elected, nor who are reprobated, therefore they must Preach the Gospel vnto all, that so those who are elected, may be effectually called and con- uerted out of all.

Thirdly, the Gospel must be thus promulgated be-
cause else it would be vaine and ineffectuall vnto all;
For if the Gospel should be pronounced to the Elect
alone, (as he that is elected shall be saved;) then no
man could apply it to his owne soule; for before a
mans conuersion vnto God, he *cannot truly or infallibly*
say, that he is elected: yea the very Elect can neuer ascer-
taine themselves that they are Elected, till they find the blessed
fruits of election in their hearts, which are wrought by
the hearing, reading, and preaching of the Word:
so that if the Gospel should be Preached to the Elect
alone, it would be *vaine and ineffectuall*; because no
man could then apply it to himselfe; therefore it is
propounded promiscuously vnto all, that so men
be might able to apply it to their soules.

[illegible]

Fifthly, the Gospel is thus generally preached unto
all, that so Reprobates who *willfully* despise, *will*, and
say, *I may be safe, laying all the blame*
on *the Infelity*, and not on *God*, who was not

2 Tim 2, 19,
20, 21. Act 1.
14, 25. John 9
13, 18. 2 Cor
12, 12. 2 Cor 12

Gal. 6. 2.
Rom. 12. 13.
1. Cor. 13. 1.

7 Ro. 11, 33, 34.
8 Psal. 110.
9 Thes. 1, 3, 4.
10 Col. 3, 12; Ro.
8, 30. Predesti-

Aug. de
Ciu. Dei L.
cap. 35.

7. Rom. 1, 20.
 8. 1. Joh. 1, 22. Mat. 10.
 9. 11. & 14. 14.

2 Cor. 2. 15, 6.
Istos quippe
Scriptura dicit
inexcusabiles,
quos non latet

conuert them from their ¹ *Atheisme, their Paganisme,*
their Idolatrie, their prophane and dissolute courses,
 their open violences, persecutions, and insolencies a-
 gainst Gods chosen, (who else should finde no peace,
 no safetie, no subistence in this World of wicked-
 nesse *which hates them to the death*) and from many other
 sins into which they would haue plunged themselves,
 had not the Gospel pulled them backe; We know
 by experience, that the Gospel workes very farre on
 many Reprobates; it makes them *to doe much, to*
part with many finnes, & to doe many furies to Gods children
& whome else they would persecute to the death and though it
 neuer workes so farre as thorowly to change, to take
 there foules; yet it brings them neerer to saluation then
 else they could haue come; it makes their condemna-
 tion lesse, by lessening the number of their finnes.

Tenthly, the Gospel must be thus propounded,
 that so those Reprobates who liue vnder the Spheare
 and Compasse of it, might *enjoy those inward blessings,*
 and priuiledges which it brings, as well as the Elect:
 which they could neuer doe, were it appropriated
 to the elect alone.

Eleventhly, the Gospel is thus generally preached
 vnto all, that so Reprobates might *enjoy those inward blessings,*
 & acknowledging God, and Iesus Christ, as well as others:
 If the Gospel had bene published to the Elect alone,
 then many who now acknowledge and adore the
 Deity of God, of Christ, who beloeue the truth and
 holinesse of the Gospel; had layen still in their darke,
 idolatrous, heathenish rites, and superstitious Ceri-
 monies, worshiping Devils, Images, stockes, stones,
 with other Creatures, as their only Gods; embrac-
 ing fabulous, blasphemous, absurd, and idle Poems
 or Histories of Idoll-Gods, for sound Diuinity; by
 which the glory of God, the knowledge of Iesus
 Christ, with the dignity, limits, truth, and testimony
 of the Gospel, should haue bene much eclipsed:

1. 2. Thes. 1. 9.
 10. Tim. 3. 16.
 to 25. John
 17. 21.
 * Math. 5. 11.
 12. c. 10. 21.
 John 1. 5. 8. 19
 20. c. 1. 6. 2. c.
 27. 14. John. 7. c.
 Mar. 6. 20. 3.
 Sec. M. Pen-
 ions Treatise
 how farre a
 Reprobate
 may goe.
 * Gen. 20. 2. to
 the end. Act.
 28. 10. Mar. 6.
 20. Gal. 4. 14. 15.
 * Math. 24. 9.
 Acts 14. 19.
 Heb. 11. 36. 36.
 37. Reue. 6. 9. c.
 13. 7. 15.
 10.
 Mar. 5. 45.
 7. sal. 17. 4.
 Eze. 36. 30. to
 the end. Acts
 8. 4. to 9. cap.
 14. 17. 1. 7. c.
 11. 1. 1. 1. 1. 1.
 Mar. 2. 14. 14.
 1. 1. Tim. 2. 4.
 Colos. 1. 5. 23.
 Math. 24. 14.

• 1. Tim. 2, 4. God therefore commands the Gospel to be thus
 Math. 24, 14. amply propounded vnto all, not to the Elect alone;
 Rev. 14, 6, 7. that so all *men might come to the acknowledgement of his*
truth and Deity, for the greater manifestation of his
glory. Twelfthly, the Gospel is communicated vnto all,
 9 Rom. 7, 7, 8. that so Reprobates as well as others, being *1 convicted*
 9. to 19. Ier. 7. of their owne weakenesse, vilenesse, wretchednesse,
 25. Iohn 9, 48. and peruerfnesse in Gods sight, (which none without
 c. 16, 8, 9. Ro. 3 the Scriptures can discover) might the more freely
 19. Mat. 24, 14. acknowledge his justice in rejecting them, and in in-
 Ezec. 16, 63. flicting eternall vengeance on them for their finnes:
 When a Reprobate by the light of Gods holy Word,
 (the onely perspective to discover sinne) shall see
 what he hath lost in *Adam*, what corruption he hath
 drawne from his loynes; and shall withall discern
 the greatnesse, the infinite multitude of his owne
 actual sinnes; then he is euen forced *to confesse*, that
 God deales iustly with him: then his conscience
 stops his mouth and makes him *speechlesse*: so that
 he hath nothing to reply against God; but willingly
 submits vnto his doome, as being scarce proportio-
 nable to his sinne: There is great reason therefore
 why the Gospel should be thus propounded vnto
 Reprobates, though it conuerts them not, euen to
 discover their owne corruptions, finnes, and wicked-
 nesses to them: *as supple their clamorous mouths*: and so
 to iustify, to cleare Gods iustice to their consciences,
 that they may haue nothing to reply against it.
 Thirteenthly, the Sacraments are administered vnto
 all, to *Reprobates as well as to the Elect*: Reprobates are
 baptized, and receive the Sacrament of the Lords Supper, as
 well as any of Gods chosen ones: it is fit therefore that the
 Gospel should be extended vnto all as well as the
 Sacraments, because they are both of the selfe same
 latitude, going hand in hand together, like Twins
 that cannot be denided.

Fourteenthly, the Gospell must be thus generally published vnto all, that so the Elect of God, who readily embrace, and chearefully obey it, may receiue the benefit; that Reprobates who wilfully reject, or disobey it may incur the doome and censure of it. If the Gospell were not preached to the Elect, they could not then be gathered; be conuerted by it; & so not saved by Christs death. If it were not reuealed vnto Reprobates, they could not then be liable to the obedience, and so not to the condemnation of the Gospell: for where there is no Law, nor Gospell, there can be no obedience to, nor transgression against them, and so no condemnation for disobeying them. Since therefore Reprobates are vnder Gods iurisdiction and government, as well as the Elect: since they are to be ruled, guided, and iudged by his Lawes, because they are his Creatures; our great, our blessed God, out of his infinite wisdom, his absolute supremacy over all men, (as earthly Princes vse to publish their Lawes, as well to Rebels, Traytors, and Malefactors, as to their best and loyallest Subjects; that so they may awe, reſtaine, condemne, and punish the one; but regulate, encourage, and reward the other;) commands his Word, his Gospell to be preached to Cast-aways, as well as to the Elect, because they are his Creatures, (and therefore not truly subject to his Lawes, like Presumptors as his dolefull children;) that so he may the better order and reſtaine them here; the more iustly punish and condemne them hereafter, for their wilfull disobedience to his holy Word: If the Gospell, (which is with a Law, a rule, a square of obedience, life, and iudgement vnto all that heare it,) should not be published vnto Reprobates, they should be then a kinde of lawlesse people; exempted, not only from the command, and government: but likewise from the Souerainety, obedience, and penalties of the Gospell; which would be a great eclipse and blemish, not onely to the supremacy, the latitude of the Scriptures, but euen to the Kingdome

and citations at 7. 11

f Ro. 1.3,9,16. and Prerogative of Christ himselfe, the ^e Author, sub-
 c. 15.19.29. iect, and substance of the Gospel; & to whom all Nations, all
 Ephes. 3.6.8. People, all Creatures, are subiected. God therefore that he
 2 Thes. 1.8. might the ^b better order, awe, condempne, and governe Re-
 g Ilay 45.23. probates; the ⁱ more enlarge the Soueraignty of his Sonne,
 Ro. 14.10,11,12 his Gospel: commands it to be Preached vnto Cast-awayes,
 Ephe. 1.21,22. as well as the Elect: that so he might more fully manifest his
 Phil. 2.10,11,12 wisdome, his iustice, in regulating the actions, restraining the
 Heb. 1.2,3. wickednesse, and punishing the disobedience of the one: the
 b Ps. 119.11.35 more liberally dispense the riches of his mercy, in rewarding
 105. Gal. 5.16. the faith, in crowning the obedience of the other: If the
 Eze. 20.33. Gospel were not promiscuously Preached vnto all,
 2 Mat. 13.47. men could not then be ordered, ruled, directed, pu-
 48.49.50.62. nished, or rewarded by it, no more then Subjects in
 14.228.19.20. a Kingdome where there are no remunerating, no re-
 Mar. 16.15,16. straining Lawes: God therefore^l that he might the
 Iho. 3.18.36. more wisely rule, condempne, and iudge the wicked: the more
 Ro. 9.12. Col. 2.6,23.28.11.22.3. graciously gather, guide, encourage, and reward his chosen,
 16.18.36. Ro. 9.23.25.17. Mat. 23.34,35,36. commands his Gospel to be Preached promiscuously to them
 1 Sc Ro. 2.2. to both Experience teacheth vs, that wise, that prudent
 17.4 Thes. 1.3. Princes, Parents, Magistrates, Masters, and Comman-
 to 11. Mat. 16. 29. Mat. 16.15, 16. Luke 10.5. ders,^u promulgate the selfesame Edicts, Orders, Lawes,
 to 17. Ioh. 9.40. and Excepts: propound the selfesame punishments,
 2 Cor. 14.25. encouragements, threatings, and commands, to their
 16. most refractorie, rebellious, vndutifull Subjects,
 10. Leges omnes & ordinariæ sunt, & eodem vniuersis. Leges enim æquæ, & honestæ, vtilia spectant, & ad illa referuntur, que inuenta si fuerint, continetur iam inde mandatum omnibus proponitur per & æquabile. Quæ ea lex est cui pater omnes debent, cum propter multa, tum hac de causa potissimum, quod omnis lex iunctum & donum est. Decorum immortalium, decretum hominum sapientum, regula delictorum si qua de industria & fortuito committuntur, civitatis commune pactum cui vniuersæ conveni-
 anter omnes qui sunt in urbe debent. Demosthenis. Oratio. Contra Aristogito-
 nem pag. 320.

others,ⁿ then surely to the worst and most rebellious for whom ^{See 1 Tim. 1.} such Lawes, such threats, such admonitions, promises, and ^{9, 10. Leges enim} encouragements, are principally made: if not to with- ^{no sunt grauib} draw them from their rebellious practises, yet at least ^{& bonis homi} to curbe, to lessen, to abate their wickednesse, or more ^{nibus, sedleuibus} iustly to condemne and punish it. God in propoun- ^{& flagitiosis im-} ding his Word, his Gospell promiscuously vnto all, ^{10. 12. Rid. culi} deales but as these earthly Princes, Parents, Maiestra- ^{enim est, ys dare} tes, Masters, and Commanders doe: his grounds, his ^{leges, qui florent} reasons are the same with theirs: therefore no man, ^{oibusa, tentie,} no Reprobate can iustly taxe or blame him for it: but ^{& sponte sua in} he must needs confesse his wisdom, his justice, his ^{maximarum vir-} equity in dispensing it thus indifferently vnto all. ^{tutum studia in-}

Fiftenethly, the Gospell is thus diuulged vnto all, ^{cumbunt. Non i-} because it hath a seuerall effect in all; though not to ^{gitur castia &} faue, to conuert al those that heare it: To the Elect it is ^{integrus, sed im-} the ^{purus & omni ge-} power of God to saluation: ^{nereturpitudois} the ^{inquinatus scrip-} fauour of life vnto life, ^{ta sunt, ut p tu-} the effectuall ^{lantiam, auariti-} meanes of their true conuersion: To the ^{tiam, & reliquas} wicked: ^{animabes vi-} it is the fauour of death vnto death, the rule of ^{minis, atque me-} life and judgement; the declaration of Gods reuealed ^{tu cōstringat, &} will and pleasure; the cause ^{indomitas cupi-} of times of their obduration & ^{ditates supplicii} greater condemnation, by reason of their contemptuous ^{formidine refre-} neglect of it. Since therefore the Gospell (which is ^{nent. Oforius de} onely an instrument to accomplish the eternall De- ^{Gloria. l. 2. p. 54.} crees and Will of God concerning men, according to ^{55. See Ambro.} his purpose,) hath a worke by Gods eternall appoint- ^{Hierō. Theodoret} ment in Reprobates, as well as in the Elect; it is pro- ^{Primasius. Thea-} miscuously propounded to them both: yet not preci- ^{phylact, & Hay-} sely as to Elect, and Reprobates; not in absolute, not ^{mo in 1 Tim. 1.} in positive termes: but as to men who are capable of ^{9. 10. accor-} grace, of ^{dingly.} saluation if they repent, beleeue and obey it: in fal- ^{9 Rom 1. 16.} sibly certaine of damnation if they doe reiect it. ^{Acts 11. 24.}

Lastly, the Gospel is thus Preached indefinitely ^{p 2 Cor 2. 15. 16} vnto all, that so God might shew his wisdom, his ^{q 1 Cor 1. 18.} power, his liberty, his goodnesse, and his mercy, in ^{21. & 2. 5, & 4.} conuerting ^{17. 1. 18.} ^{Colos. 1. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.} ^{Qui} ^{faciunt audiant ad premium: & qui non faciunt audiant ad indignum. August. De Ciui,} ^{Dei. lib. 2. cap. 28.}

a Heb. 3. 16. conuerting some men out of all. God might haue left
 2 Pet. 2. 4. mankinde in that desperate, that lost condition
 Iude 6. *Hoc inter malos homines distat & demones, quod hominibus etiam valde malis superest, si Deus miseratur, reconciliatio: demonibus autem nulla est in aeternum seruata conuersio.* Prof. Ref. 6. ad Ob. vincentianas.
 b Rom. 9. 23. that he might ¹ trie all men what they are: and so in some
 & 11. 6. Ephel. sort discover to the world who are his dearly belo-
 1. 5. 6. & 2. 4. 5. ued children & whom he hath chosen out of all: even those who
 6. 7. Tit. 3. 5, 6. obey and heare his voyce: Thirdly, that he might ^h ma-
 7. c. Iay 10. 22. nifest his absolute souerainty ouer all, in conuerting some, and
 23. & 11. 11. 16. hardning others: Fourthly, that he might discover ⁱ the
 & 37. 31, 32. Ie. admirable liberty and freedom of his choise, in making the
 23. 3. Ezec. 14. selfe-same word ^h a word of life, of saluation vnto some,
 22. Ioe. 2. 32. (and those perchance ¹ the most unlikely in the eyes of men:)
 Amos 5. 15. and yet a word of death, of damnation vnto others: Fifthly,
 Mich. 2. 12. & 5. that he might ^m declare the super-abundant riches of his
 7. c. 7. 18. Rom. grace and mercy, towards his Elect and chosen children, in
 9. 27. & 11. 4. 5. calling them home vnto him by his Gospel, when as he obdu-
 p. Rom. 8. 30. rates others by it: Sixthly, to ⁿ intricate, to perplex his wayes,
 c. Psal. 50. 5. his dealings with the sonnes of men, that so they might admire
 Iay 40. 11. & the unsearchable depth of the riches of his wisdom and know-
 43. 5, 6 & 54. 7. ledge, adoring the profoundnesse of his stupendous hidden mi-
 8. Ier. 23. 3. & 31. steries, (^{*} which would become contemptible, were they once
 10, 11. Mat. 8. but fathomed to the bottoome) not being able to trace out his
 11. c. 14. 31. wayes, his footsteps, in working on the hearts of some
 Ephe. 1. 10. & 4. 11, 12, 13. but fathomed to the bottoome) not being able to trace out his
 10. 10. 3. 4. 26, wayes, his footsteps, in working on the hearts of some
 27. c. 11. 32. but fathomed to the bottoome) not being able to trace out his
 Psal. 107. 3. Acts 8. 4. 1. Pet. 1. 12. Heb. 1. 14. 2. Tim. 2. 10. Luke 2. 34, 35. Iohn 8. 47.
 & 10. 3. 4. 2. I. Iohn 1. 6. b Mat. 20. 15. Rom. 9. 15. to 26. I. Rom. 9. 15. 20, 22, 23. Exod.
 33. 19. Iay 45. 9. 42. Cit. 2. 15, 16. Heb. 5. 7, 8. 11. Cor. 1. 26. to 30. Iam. 2. 5. 1 Tim. 1. 13.
 to 17. m Rom. 9. 15. 16. 23. Ephe. 1. 5. 6. & 3. 4. 40. 9. Tit. 3. 5, 6, 7. 1 Cor. 1. 5. 17. & 4. 7. 5.
 August. ad Bonifacium. l. 2. c. 7. n Iob 11. 7. 8. 9. Ro. 9. 19. to 31. & 11. 30, 31, 33, 34. Eccl.
 3. 11. & 7. 14. & 9. 1. Psal. 36. 6. & 77. 19. * Hec est utilitas occultorum operu Deique prop-
 ter ea vilescant, ne comprehensa mira esse desistant. August. contr. Iulia l. 6. c. 3.

men by his Word and Gospel, not on others: Seuenthly, to teach the world to know; that the power of saving, of conuerting soules, ^o is neither in the impotent or depraved will of man: ^p nor in the Ministers, or outward lesser of the Gospel; (for then all men that heare the selfe-same Gospel preached, should be equally conuerted by it; because the naturall disposition, power, bent, and inclination of their wills, is iust the same:) but onely in the ^q free dispose of God alone, who workes, both when, and where, and how, and what he will; not generally in all that heare the Gospel; but in those alone, whom he thinks fit: and that in severall manners, places, seasons, and degrees according to the pleasure of his owne free will, which none, ^{*} can hinder, alter, or controule. Eighthly to teach men ^r to feare and tremble in his presence; to ^s cast themselves wholly on his grace and mercy; ^t to depend, to waite on him continually; and to haue their eyes and hearts still fixed on him: since all the benefits, fruits, and blessings of the Gospel; ^u all the differences and changes that are wrought in men, proceede from him. Ninthly, to instruct those Saints who haue beene called and conuerted by the Gospel, not to sacrifice to their owne nets: not to boast nor glory in themselves; (^v ^{*} a meanes to make them the very worst of men,) or in the outward meanes of grace; but ^w to ascribe the glory, honour, and praise of their vocation and conuersio vnto God; who hath not wrought so in the hearts of others, who had the selfe-same word of grace. Lastly, to ^x stirre up the hearts of all his chosen, to blesse, to reuerend, to praise, and loue him more then others, for the superabundance of his peculiar loue and kindnesse to them, in choosing, calling, and conuerting them; when as he suffers others

^o Rom. 9. 16.
^p Ioh. 1. 13. Ier. 10.
^q Pro. 16. 1, 9
^r & 20, 14. Ilsa. 26.
^s Phil. 2. 13.
^t See Augst. ad Bonifacium. l. 2. c. 8. l. 4. c. 6. De Gratia & Lib. Arbitr.
^u 1 Cor. 3. 5, 6, 7. & 4. 6, 7.
^v Iohn 3. 8, & 6. 63. 1 Cor. 1, 18, 24. & 3, 5, 6, 7. 2 Cor. 3, 5, 6, 18. & 10, 4. 17. Acts 16. 14. Rom. 3. 7.
^w See Fulgentius De veritate predestinationis & Gratie lib. 1. 2. and 3.
^x Biblioth. patr. Tom. 6. pars 2. p. 159. to 169. Epist. Synodica Episcoporum in Sardinia Exilium. 7b.
^y Iay 43. 13.
^z See p. 6.
^{aa} Eccl. 3. 14.
^{ab} Phil. 2. 12, 13.
^{ac} Deu 4. 10. Psa. 2. 11. Psa. 5. 7. Ilay 8. 13b.
^{ad} Psa. 12. 10. Philip. 2. 7. to 11. Psa. 130. 5, 6. Psa. 123. 1, 2. Psa. 135. 5. Psa. 137. 1, 4. Ilay 8. 17, & 40. 31. Ier. 14. 22. Mich. 7. 7. & 1 Corin. 4. 7. ^{*} Nam vni & absque dubio eo quisque pessimus quo optimus, si hoc ipsum quo est optimus ascribat sibi.
^{ae} Bernard. super Cantica, Sermo. 84. Col. 831. D. & Rom. 3. 27. 1 Cor. 10. 19 & 3. 29. Ephe. 2. 8, 9. 7 Ier. 9. 23. Psa. 115. 1. 1 Cor. 1. 31. 2 Cor. 10. 17. Ephe. 1. 12.
^{af} ^{*} Ephe. 1. 3, to 13. 1 Tim. 1. 12, to 18. 1. Pet. 1. 3, 3, & 2, 9, 10.

thers for to perish, vnder the very selfe-same meanes and word of grace which they enioy.

Quest.

2 Rom. 2, 11.
Eph. 6, 11.

And if you now demand of me; why God doth thus conuert, thus call home one man by his Word, and not another; or why he conuerts not all alike; ² *since there is no respect of persons with him?*

Answer.

1 Luke 10, 31.
1 Sam. 12, 22.
Mat. 24, 40, 41.
James 1, 18.
Exo. 33, 19.
Rom. 9, 15, 16.
to 37, & 11, 5, 6.
Deutr. 7, 8.
1 Sam. 12, 22.
Hosea 14, 4.
Mat. 8, 2, 3, c.
11, 27. Luk. 10.
31. Joh. 5, 21, c.
3, 12. Eph. 1, 5.
9, 11, c. 2, 5, 8.
Phil. 2, 13.
2 Tim. 1, 9.
Iam. 1, 18. 1 lo.
4, 9, 10. See
August. ad Boni-
facium. l. 2, c. 7.
l. 4, c. 6. De re-
desti. & gratia.
De Predestina-
tione Sancto-
rum. De Correctione
& Gratia. And
the whole 2.
part of his 7.

I answer: that no other reason can be rendred of it, but that *it is his good Will and pleasure thus to doe*: All the reason, ground, or motiue, *why God shewes mercy to any man; or to this man more then to an other*, is onely this: ^a *because he will haue mercy; because it is his meere free Will, his voluntary loue, his grace, his pleasure thus to doe*: This is all the ground, the reason which God him- selfe, or the Scriptures for him render: and why should we *curiously*, ^b *yea dangerously enquire after any other*, which God him selfe hath not reuealed, ^c *when as this alone should fully satisfie vs?* We all confesse, that by reason of Adams fall, we were all in a desperate, in a lost condition, in which God might haue suffe- red vs all to perish without any injury or injustice to vs: If God therefore be so exceeding gracious and compassionate as to saue some, whom he thinkes good to saue: ^d *so iust and righteous, as to suffer others to perish, because it is his pleasure not to saue them*: shall ^e *wee Potters clay be so presumptuous, as to in- terrogate him, why he doth it?* Certainly, if we consider but that absolute soueraigne right which God hath in, hath ouer vs as we are his Creatures: how ^f *we are wholly, solely his, and not our owne*: ^g *how we are in his hands as the clay in the Potters to fashion, to frame vs*; yea ^h *to crush*

Tome, Fulgentius ad Monimum: Primasus in Rom. 8, 9, 10. & 11. Prosper. Aquit. in most of his workes: Gregorius Magnus Moral. l. 25, c. 18, 19. All the Fathers doe concur in this. See my Perpetuity of a Regenerate Mans estate, page 8, 9. ^b *Cur autem illum potius quam illum liberat, sciretur qui potest iudicium eius tam magnum profundum; verumtamen caueat precipitium.* August. Epist. 105. ^c *Consilium summe & occulte virtutis satisfactio sit aperte rationis.* Greg. Mag. Moral. 4, 1 c. 18. Elsey. 45, 9. Ier. 18, 6. Ro. 9, 20, 21, 2 Tim. 2, 20, 21. Ezech. 18, 16. 1 Cor. 6, 19, 20. Ro. 12, 1. Psa. 100, 3. & Ier. 18, 6.

to crush vs in pieces at his pleasure: ^f though we had then in truth (to vse St. Augustines words) no originall, no actuall sinne with in vs; yet then if God should cast vs all into hell, we might iustly lay our hands upon our mouths, and not so much is dare to aske of him a reason, why he doth use vs thus? Alas, which of vs could then say vnto God, & what dost thou? or ^h why hast thou made, or reuelled me thus? ⁱ Is it not lawfull for God to doe what he will with his owne? and may he not then dispose of vs at his pleasure, without any injury or injustice to vs? Doe not weake and mortall men, who are but Tenants at will, at sufferance, of al their earthly goods and possessions, argue thus: that they may dispose of them at their will and pleasure, without controule or checke ^k because they are their owne, when as in truth ^l they are not theirs but Gods? and shall we then denie that liberty, that freedome, to our great, our glorious God in that which is truely his; which the very meanest of vs all doe arrogate to our selues, in that which is none of ours, but onely at his pleasure:

We see that Potters, that Glasse-men alwayes cast the selfe-same mettles into diuers different formes, yea oftentimes dash, and marre their worke, because it is their pleasure: we see that all Artificers in all their their manufactures doe the like: The Scripture informes vs, and we know it by experience, ^m that Potters make vessels of honour, for honourable: vessels of dishonour for vile: for despicable uses, out of the selfe-same Clay, or ⁿ ^o that Idolaters oftentimes, ^p of the selfe-same Tree, make them an Idole-god to worship, and a fire to warme themselves withall: adorning one peece of it, burning the other, though as good, as sound as it; not because there is any difference in the clay, or wood, that makes a discrepancy in the vessels; but because it is the artificers meete Will and pleasure; Doe not Gardeners stocke

^f Iob 40. 4. 5.
^g Psal. 39. 9.
^h Iob 9. 14. 15.
ⁱ Si humani generis quod primitus constat ex nihilo, non eum debita mortis & peccati origina nasceretur, & tamen ex y: creator omnipotens in aeternum non nullas damnare vellet interitum: quis omnino creatori diceres, quare fecisti sic?
^k Qui enim cum non essent, esse donauit, quo sine esse non habuit potestate: nec diceremus ceteri, cui paribus animam mortis diuinam discreparet arbitrio, quia potestatem habet singulari in ex eadem massa facere, aliud quidem vas in honorem; aliud vero in contumeliam. August. De Prædest. & Gratia. c. 16.
^l Eccl. 8. 3. 4.
^m Dan. 4. 35.
ⁿ Iob 9. 12.
^o vp b Isai. 45. 9.

10. Rom. 9. 20, 21. Iob 9. 14, 15. Mat. 20. 15. See August. ad Bonifac. l. 4. c. 6. & Plac. 12, 4. Mat. 20. 15. 1 Chron. 29. 16. Mat. 43. 9. Ier. 18. 6. Rom. 9. 20, 21. 2 Tim. 2. 20, 21: N. Mat. 44. 14, 15 to 18.

vp some rootes, some trees, yet plant, and prune others of the selfe-same kinde, no better then the former; because it is their pleasure? Doe not Nobles, and Gentlemen pull downe such an house; re-
 paire, and build another? doe they not designe out such a roome, or plot of ground to a more honourable vse; such a one to a baser? doe they not demolish, alter, or transplant their Orchards, Gardens, Parkes, or Walkes? doe they not kill such a Stagge, a Bucke, a Foule, a Hare; yet spare another, because it is their pleasure? Yet no man dares controule them for it, because they are their owne: And shall not then the great *Creator, Architect, and Proprietor of the world & selfe*, and all things in it, haue the selfe-same priuiledge and supremacy ouer *vs his clay, his earth, his possheards*, as to mould, to marre, to alter, to transforme vs at his pleasure, and to designe vs to what vse he will? We see that earthly Monarches doe exercise dispen-
 cence, and cast their honours, fauours, and disfa-
 uours vpon men, aduancing this man, and displa-
 cing that; vpon no other grounds at all, but that it is their pleasure: yet, *who may say vnto them, what dost thou?* And shall not the Soueraigne Lord and *Monarch both of heauen, earth, and Kingdome* himselfe, (in whose absolute libertie it was at first, to haue made man the basest, as well as the supremest of his creatures) haue so much royalty or freedome left him, as to aduance, to honor, fauor, or disfa-
 uor whom he pleaseth, vpon no other grounds at all, but that it is his Will? We know that Masters, Land-
 Lords, Fathers, dispose of their Slaves and Vassals, Lands and Tenements, Sonnes and Daughters, Goods and Chattels at their pleasure, to whom, or how they please; yet no man questions, or controules them for it, because they are their owne. And shall wee poore dust and ashes, who take such absolute liberty to our selues, in all that we conceine to be our

our owne, though in ^a truth the right, and proprietie of ^x lob 41, 11.
 be in God himselfe, and not in vs ;) so limit, so confine ^{Psal.} 14, 1, 2.
 the boundlesse Prerogative ; the absolute soveraigntie ^{Ps.} 10, 10, 11, 12.
 of the omnipotent, the supream Commander ; ^{1 Chro.} 29, 16.
 1 Proprietor, King, and Lord of Heaven, and Earth, 2 in ^{Exod.} 19, 5.
 whom, from whom, for whom all Creatures live, and moove, ^{Deutr.} 10, 14.
 and haue their being, and for whose onely Will, and pleasure, ^{Ps.} 50, 10, 11, 12.
 they are, and were Created : as to deny him liberty to ^{2 Dan.} 5, 23.
 doe what he will with his owne ? to Elect, to Re- ^{Acts.} 17, 25, 28.
 probate, Reiect, or chuse what men hee will ? to be- ^{1 Cor.} 8, 6.
 stowe his vnderfernd fauour, grace, and bounty, both ^{2 Cor.} 5, 18.
 when, and ^b where he pleaseth ? Shall wee make choyce ^{1 Rey.} 4, 11.
 of whom we please for our companions, Favorites, ^{Prou.} 16, 4.
 Heires, Friends, and Seruants, reiecting and negle- ^{Rom.} 11, 36.
 cting others : and shall not the Lord, the God of all ^{Ephes.} 1, 11.
 things, who is bound by no ingagement ; or desert ^{Col.} 1, 16.
 to any Creature, doe the like ? Doe not the Scriptu- ^{Hebr.} 2, 20.
 res plainly informe vs ; ^c that the Lord doth whatsoever ^{1 Iohn} 3, 8 :
 he will in Heaven, Earth, and all the Creatures : that he ^{Psal.} 75, 6, 7.
 disposeth both of Kingdomes, Kings, and Nations : of the ^{Psal.} 115, 2.
 Honours, Lines, Estates, Advancements, Sickneses, ^{Psal.} 135, 6.
 Crosse, Debasing, of all men at his pleasure ? Doe ^{lob} 9, 5, to 13.
 we not see, that in the gouernment, and managing ^{2 Chro.} 20, 6, 7.
 of all things, cuents, and Creatures in the world, ^{2 Chro.} 2, 21, 23, &
^d he doth whatsoever he pleaseth ? yet no man murmures, ^{2 Chro.} 29, 11, 12.
 or complaines against it, or ^e dares to aske him what hee ^{Psal.} 41, 5, 3.
 doeth ? because he is Lord and Iudge of all things. If ^{Eccl.} 8, 13, 6.
 then we allow the Liberty, Power, Wisedome, ^{1 Iay} 46, 10.
 Will, and Iustice of God, in the managing of the ^{Jonah} 11, 14.
 World it selfe, and all the severall occurrences in it, ^{1 Iob} 9, 12.
 if we admit him an absolute Supremacy over all Na- ^{Dan} 4, 33 :
 tions, Kingdomes, People, and Creatures of the Vniuerse,
 to order and dispose ; ^f to build, and to plant : to reiect ^{Ier.} 1, 16 : c.
 out, to destroy them at his pleasure : ^g and to giue them to ^{18, 7, 9. c.} 45, 4 :
 whomsoever he will : shall we not likewise allow him an ^{g Dan} 4, 35 : c.
 absolute, a free, a just Prerogative, to Elect, to Re-
 probate whom he pleaseth ? to conferre his owne
 heauenly

heavenly Kingdome; his onely Sonne, with all his
 merits; his owne Free-grace, and spirituall fa-
 uours, (^h which no man can of right lay clayme too,) on
 whomsoever he listeth, without any spice of partiality,
 or colour of injustice; because they are his owne,
 ordained onely for his pleasure? Doubtlesse if we
 would but seriously consider, what a supream, an
 absolute propriety the Lord hath in, hath ouer vs:
 that we are his, and his alone, created, ² not for his
 profit or advantage, since he is ¹ allsufficient in, and of him-
 selfe; but ^m onely for his Will, his pleasure, which we
 must all submit too: that we deserue no boone, no
 fauour at his hands at all: (for what can any base,
 or finite creature merit, from his all-glorious, all-
 infinite Creator?) let God then reprobate, yea
 damne or throw vs into hell for euer, withot any refe-
 rence to our sinnes at all, because it is his will, his
 pleasure so to doe: we would ^o euen forth with lay our
 hands upon our mouthes with holy Iob: and though we were
 righteous, yet we would not answer nor reply against him:
 P we would with our blessed Saviour, be like Sheepe before
 the shearers, euen dumbe and speechles, not opening once our
 mouthes: or if we did, it would be onely in his lan-
 guage: ⁹ Father if it be possible let this cup passe from me:
 neuertheless, not my will, but thine be done; or else in the
 meeke and humble dialect of good old ¹¹ Elie, Da-
 uid, and the Israelites: it is the Lord: if he hath no delight
 nor pleasure in vs, loe here we are, let him doe with vs what
 seemeth good in his eyes, euen what soener he will: ¹² Is it not
 lawfull for him to doe what he will with his owne? ¹³ Moses &
 Paul could be contented to be accursed, and severed for euer
 from Christ, for the good of the Israelites: and shall not
 we be contented to be reprobated, to be damned for
 the sole pleasure of our God? So farre would we be
 from quarelling with Gods justice in chusing others,
 and rejecting vs, who deserue no grace, no fauour
 at his hands, that these would be our onely clamors;

¹⁴ this

" *this our carriage, this our temper, and no other, in Gods* " *Psal. 32.9.*
 severest dealings with vs, if ours hearts were right. *Mich 7.9.*

But if we looke further vpon men as lost in *Adam*; *Isay 53.6.*
 what cause haue any criticall or clamorous Arminians, *Rom. 3. 23 &*
 to quarell with Gods freedome, or his justice, in *5. 12, 18. Eph.*
 chusing some men, and rejecting others, without *2. 1, 2. 1 Cor.*
 any foresight of their actuall sinnes, or finall im- *15. 22. Probo*
 penitency : when as he might in justice damne *Respons. ad e.*
 them all, * *being dead and lost in Adam ere they* *cerpta: Genuen-*
were? Had God no absolute disposing power ouer *sium Dub. 6. ad*
 vs as we are his creatures; yet since he hath right *Demetriadem*
 and cause not onely to reject, but likewise actual- *Epist. f. 313. b.*
 ly to damne vs all as sinners in our Father *Adams* *See August.*
 bowels, without any reference to our owne per- *ad Bonifacium,*
 sonall transgressions, we can neither accuse him of *l. 4. c. 6 Prima-*
 partially, in chusing some; nor of injustice, in *sus in Rom. 9.*
 rejecting others. *2. Doe he then select or chuse out* *2. Gratulare igitur*
any to saluation? *2. loe here is his infinite, his undeser-* *tur & quicumq;*
ued mercy; praise him for it. Doth he neglect or *illuminatus es,*
 passe by others, relinquishing them in their first *& gratiam quam*
 estate? *loe there is his admirable, his wel-deserved iustice:* *non merebaris*
seare him for it. Doth he not saue all? magnifie *agnosce: geme*
 thou his abundant goodnesse, that he compassi- *quicumq; indu-*
 onates any, when as in justice he might haue *ratus es, & in-*
 damned all: Doth he chuse this man rather then *istiam confitere.*
 another? *a. maligne not the freenesse of his mercy to the* *August. De*
one, when as thou canst not but approue the rigor of his *Prædest. &*
iustice on the other. Hath he chosen thee, and not *Gratia, c. 14.*
 others? *b. O praise, O blesse him for his abundant* *a cum Deus iu-*
 grace and goodnesse to thy selfe, who deseruest at his hands *stus esset, etiam*
 as ill as any; and murmur not that others doe *si uerumque pu-*
 not fare as well as thee. Hath he exalted thee, *niret, qui libera-*
 and chosen others? Confesse his wel-deserved *tur, habet unde*
 justice on thy selfe, and enuy not his vndermerited *gratias agat;*
 loue and mercy towards them: let *qui damnatur,*
 not thy eye be enill *non habet quod*
 because *reprehendat.*

non cernimus, quod in damnatione similium etiam nobis debitum fuisse cognoscimus: Au-
gust. Epist. 105. & Mat. 20. 15,

d Luke 16. 27. *because he is good:* With not them damned because
 to 31. *thou art not saued:* (*d* *Dives in hell had more chari-*
e Mich. 7. 9. *ty then so:*) nor *e* *fret not at thine owne reiection, much*
 Psal. 39. 9. *lesse thine owne damnation, because thou dost deserue it,*
 Psal. 51. 4. *Let God doe what he will with his owne: with thee,*
 Math. 20. *with others, with all men, because they are his owne.*
 13. 14. 15. *Let him dispence his owne free gracious pardons, his*
Miseretur e- *judgements, his mercies, his justice as he pleaseth,*
n magna bo- *to whom, and how he will; since he wrongeth none*
nitate, obduat *in pardoning some, or damning others: If an earthly*
nulla cum hu- *Prince or Monarch be so good, so gracious, as to*
quitate: et nec *pardon, to promote one Traytor to his person:*
liberatus de suis *so just, so rigourous as to execute another for the*
meritis glorie- *selfe-same fact, ^f as Pharaoh did: what man can*
tur, nec damna- *taxe his mercy to the one, or justice on the o-*
tus, nisi de suis *ther? If a man who hath two just, two deepe*
meritis conque- *ingaged ^h Debtors, doth freely acquite the one, yet*
ratur. August. *lue the other, though perchance vnable for to*
Enchiridion, *pay him through his owne vnthriftinesse; what*
cap. 99. f Gen. *cause of just complaint hath he, whose debt is*
40 20, 11, 22. *not remitted? If a Father who hath two rebel-*
h See Math. *lious Sonnes, adopts the one, disinherits the other:*
18, 23. to 35. *what wrong is this to him, who is most justly*
August. Contra *disinherited? If a Master who hath two vntrusty,*
Julianum. l. 1. c. 2 *negligent, or sloathfull Seruants, retaines the one,*
i Psal. 14. 2 3. *casts out the other: what cause of clamour is*
Psal. 51 5. Ro. *there left to him, who is so worthily discarded?*
3. 10. 11, 23. c. 5 *God deales but thus with vs: We are all ⁱ by*
12. Ephes. 2. 3. *nature, birth, and life, both Traytors, Debtors, rebel-*
Iob 14. 4. c. 15, *lious Sonnes, yea negligent, wastfull, and vnfaith-*
14. Pro. 20. 9. *full Seruants vnto God: the ^k best of vs deserue eter-*
h Dan. 9. 7, 8, 9 *nall death, execution, disinheritance, and reiection*
Lam. 3. 22. *at his hands, and nothing else: yea we must all ac-*
Rom 6. 23. *knowledge, ^l that it is of the Lords great mercies that*
Lam 3. 22. *we are not consumed, because his compassions fayle not. What*
** Ideo non utri-* *injury or injustice is it then to any, ^{*} for God to pardon,*
que in bonum, et *release, adopt, or chuse our some: to condemne, to execute, di-*
ne hoc meruisse *dictio super exul ^e misericordia. Ac per hoc nec damnatus ex debito, de supplicio iuste queritur,*
se existimet tan- *nec liberatus gratis, de merito superbe gloriatur: sed potius humiliter gratias agit, quando in*
quam inculcata *illo a quo debuit excipi quidem eadem causa sibi dematur agnoscit, August. cont. Iulian-*
nat. na: Ideo non
utrumque in co-
arumque, ut in-
dictio super exul
et misericordia.
Ac per hoc nec damnatus ex debito, de supplicio iuste queritur,
nec liberatus gratis, de merito superbe gloriatur: sed potius humiliter gratias agit, quando in
illo a quo debuit excipi quidem eadem causa sibi dematur agnoscit, August. cont. Iulian-

inherit, or cast out others? Certainly none at all, O therefore since all of vs, yea the very best of vs by our owne ingenuous confessions, demerit nothing at the hands of God, but iust rejection, hell, and death: Let vs rather wonder at the exceeding riches of his grace and mercy, in chusing, in conuerting some; then clamor at his justice in rejecting others: Let vs rather ^m thankfully admire, why he should saue any: (especially our selues the worst of all men, whom he might most iustly damne: then captiously inquire, why he saues not all; or Reprobates so many? It is but his meere grace, his super-abundant, his undeserved mercy to saue some: it were ⁿ no iniustice, no harsh seueritie in him to reiect vs all, who were all bound ouer to eternall Death before we were. This, this, we must all ingeniously confesse (and who is there so desperately atheisticall, vngracious, or blasphemous, as once for to deny it;) ^o that God saues not any man what-soeuer, but out of his owne most gracious, free, and undeserved mercy: that he condemnes not one, but out of his well-deserved iustice: and ^p that if he should presently cast vs all as soone as euer we were borne, into the vsupportable, and eternall flames

in Cum damnatus iusta poena reddatur; saluatia autem gratia donetur indebita: quis adeo usque humane conditionis oblitus diuina sensus ardua discutiat, ut cum ipse poena merito sit consecutus, quae ualens gratiam quae non debebatur ei accipiat? August. de Praedest. & gratia, c. 16. ⁿ See August. de Corrept. & gratia, c. 10. De Bono Perseuerantiz, c. 8, 10, 11, 12, 14. Prosper de Li-

c* 2

of Hellbero Arbitr.

ad Rufinum, f. 126. *o* Nisi per indebitam misericordiam nemo liberatur: nisi per dubitum iudicium nemo damnatur, August. Enclirid. c. 93. Et certum, & immobile teneamus: non esse iniquitatem apud Deum, qua quenkum sine malis meritis damnet: & esse bonitatem apud Deum, qua multos sine bonis meritis liberat, demonstrans in iis quos damnat quid omnibus debeatur, ut hinc discant quos liberat, quae sibi poena debita relaxetur, & quae indebita gratia condonetur, Idem contr. Iulianum l. 4. cap. 8. Debita redditur poena damnato, indebita gratia liberato: ut nec ille se indignum queratur, nec dignum se iste gloriatur: Miseretur itaque gratuito dono, obdurat autem iustissimo merito, August. Epist. 105. Qui perit, suo merito perit: & qui saluantur, Dei gratia & miseratione saluantur. Quod multi damnantur, peccatum est meritum: quod multi saluantur, saluantis est donum. Vt enim reus damnetur, inculpabilis est Dei iustitia: ut reus iustificetur, ineffabilis Dei est gratia, Primasius Comment. in 1 Tim. 2, 4. Prosper Aquit. Responsio, 1. ad Obiect. Vincentianas, f. 137. Aug. Respons. ad Art. sibi falso impositos. Artic. 1. Deus quippe apud quem non est iniquitas, & cuius vniuersa via misericordia & veritas, omnium hominum bonus conditor, iustus est ordinator, neminem indebite damnans, neminem debite liberans: nostra plerumque cum puris noxiis, sua tribuens cum facit iustos: nec damnati iusta querimonia, nec iustificati verax est arrogantia, si vel ille dicat non meruisse poenam, vel iste asserat meruisse se gratiam, Prosper, de Vocatione Gent. l. 2. c. 1. Gratuitam misericordiam praerogat misero: debitam iustitiam rependit iniusto: Iuste igitur subsequuta est sententia iudicis, ubi praecessit iniquitas peccatoris, Fulgentius de Praedest. ad Monimum p. 1241. p. 1242. Epist. 105. & 7. Tom. 2. Part. throughout. Psal. 11. Rom. 2. 9. to 12. c. 1. & 2. 9.

of Hell past all redemption, yet none of vs would complain
of any wrong, because we all deserit them: And shall we
yet finde fault or quarell with Gods justice, (whose
vast immensities, iudgements, wayes, and nature, doe
farre transcend our narrow, darke, and finite understand-
ings though some would lately satbom them) because he
doth onely Reprobate, passe by, or non-elect (not
actually condemne) some men, without any pre-con-
sideration of their actuall sinues?

Let this then quiet, satisfie, and content all
curious, proud, and restlesse Spirits, who would
prie into those mysticall, those hidden speciall
reasons of euery particular mans Election, or Re-
probation, that are closeted vp in Gods owne
bosome, into which no mortall eye, nor wit can
safely prie, (much lesse mans darke, or purblind
carnall reason, or Metaphysicall transcendentall spe-
culations,) no further then the light of Scriptures
lead them: That there is no iniustice, no collusion, nor
partiality at all in God; who is iust, and righteous in all
his Wayes, and Indgements. That as it was Gods
meere pleasure that caused him to create the World at
first, and to make man the Lord, the Prince of all
his Creatures; not any originall, obiectiue, or pre-concei-
ued excellencie, either in the World, or man; euen
so it is his pure Goodnesse, Fauour, Grace, and
Mercy,

Dei qui se putat nosse, minuit; qui non vult minuire, non nouit. Minucius Felix Octauius, p. 13. ⁊ See August. De Bono Perseu. cap. 10, 11, 12, 14. ⁊ Hoc scio, neminem contra istam Prædestinationem quam secundum Scripturas Sanctas defendimus nisi errando disputare potuisse. August. De Bono Perseu. cap. 18. ⁊ Rom. 9. 14. Psal. 92. Ezod. 9, 27. ⁊ Chro. 12. 6. Ezra. 9, 15. Psal. 11, 7. Psal. 19, 9. Psal. 116, 5. Psal. 129, 4. Psal. 145, 17. Ier. 12, 1. Lam. 1, 18. Dan. 9, 14. August. De Bono Perseu. cap. 10, 11. Ad Prædestinationem Dei nihil aliud referri potest, nisi quod aut ad debitam iustitiæ retributionem, aut ad indebitam pertinet gratiæ largitatem; Prosper. Respons. ad Obiect. 11. Vincentianas. ⁊ Reu. 4, 11. Gen. 1, 1. Col. 1, 16. ⁊ Gen. 1, 28, 29. Psal. 8, 3, to 9. Hebr. 1, 7, 8. ⁊ Iob 7, 17. Psal. 8, 4. Psal. 144, 3, 4. Hebr. 2, 6. Creator vniuersorum cum in principio crearet ea que creare voluit, idest rationabiles naturas, nullam habuit precondi causam præter se ipsum, idest, bonitatem suam; Origen periarth. 1, 2, c. 2.

Mercy, (not any Partialitie, or fore-seene Part,
or Workes, or Will in men,) that moue him
to Effect, or chuse out some to Eternall life: his
mercy free will and pleasure only, not any actiua-
what better, that canstib him originally to re-
serued iustice only, that makes him actually, and eter-
nally to condemne all other, whome he might likewise
haue chosen, iustified, and saved out of the super-
abundance of his mercy, had he thought meete
to doe it. That Gods written, his revealed Word,
and Will, is but a Hand-maid, a subseruiant to his
secret Will, to effect, to worke all that in time,
which he had purposed concerning man from all
eternity: ^a to conuert, and call home those, and none
but those, whom he had chosen, (first ^b in himselfe, in
his owne eternall loue, as in the primary cause; then ^c in
his Sonne; as in the pre-ordained meanes of their redemp-
tion, and saluation,) before the World was framed.
Whose ^d number is so definite, so certaine in it selfe,
that it can neither be diminished, nor augmented: whose
saluation ^e so infallible, that it is altogether impossible
for Devils, Men, or Angels, to euacuate it. And
let all these premises laid together, corroborate,
yea settle this conclusion in ours hearts. That God

Rom. 3, 1, 6
& 9, 11, 13, 10
23. Mal. 1, 2.
Prou. 16, 4.
Iob 9, 12, 13.
Math. 24, 40.
41. Luke 10,
21. cap. 17,
34, 35-36.
Rom. 8, 30.
Mat. 24, 21.
Acts 18, 9, 10.
& 13, 48.
Ephes. 1, 3, to
20, & 4, 11, 12.
13. Heb. 1, 14.
Mat. 13 4, 10
51 Psal. 50, 5,
16, 17. 1 Thes.
1, 4, 5. 1 Pet. 1,
2, 3, 5, 23
b Iohn 3, 16. c
6, 37, c. 17, 6.
1 Iohn 4, 9, 10.
2 Tim. 1, 9, c. 2.
19. Mat. 25, 34
Rom. 8, 28, 29
33, c. 9, 13, 15,
is 16, 18, 23.
Ephes. 1, 9, 10,

1. 2 Thes. 1, 13. 1 Pet. 1, 2, 5. c Iohn 3, 16. Rom. 8, 19, 30, 33, 33. Ephes. 1, 3, 4, 5, 6, 7. c.
2, 1, 6, 7, 13. 2 Tim. 1, 9. 1 Pet. 1, 20. 1 Iohn 4, 9, 10. d Prædestinatorum ita cer-
tus est numerus, ut nec addatur eis quissquam, nec minuat ex eis. August. De Corrept.
& Gratia. cap. 13. Prædestinatorum numero nec addi quenquam potest, nec minui. Pri-
masius in Apocal. lib. 1. fol. 17. Ex omni numero hominum per secula cuncta natorum,
certus apud Deum definitusque est numerus Prædestinati in vitam æternam populi, & secun-
dum propositum Dei vocantis electi: Quod quidem tam impium est negare, quam ipsi gra-
tie contraire. Prosper. Aquit. Epist. De Libero Arbit. ad Rufinum. fol.
125. See De Vocatione Gentium. lib. 2. cap. 10. Notandum vero est quia
dum alijs cadentibus ad standum alijs solidari perhibentur, electorum numerus certus
& definitus ostenditur. Greg. Magnus. Moral. lib. 25. cap. 10. See Bede in Rom. 8, 30.
and in 2 Tim. 2, 19. Articles of Lambeth. Art. 3. of Ireland. Art. 12. 14. & Rom.
8, 33. 10 the end Iohn 10, 27, 28. 1 Pet. 1, 5. Math. 16, 18. Isay 45, 17. 2 Tim.
2, 19. August. De Corrept. & Gratia. cap. 7, 9. Anselm & Bede in Rom. 8. & in 2
Tim. 2, 19.

is neither an vnjust, or partiall Iudge in electing, in conuerting some; whome he might haue Re-
probated, and justly damned had he pleased: in
rejecting, harding, or condemning others: whome he might haue graciously elected, and
saued had he willed it. Nor yet a subdalous E-
quinocator, Impostor, or Deluder, (as some
would seeme to make him;) in tendring Grace
promiscuously, conditionally in his reuealed Will,
to such whom he hath not eternally decreed, not
seriously purposed, to conuert and call home to him,
in his secret Will, which no thing, no power, no
policie can euacuate.

FINIS.

Augustinus de Litera & Spiritu. cap. 34.

*Cui Responsio ista displicet, querat Doctiores; sed caueat
ne inueniat presumptiores.*

Errata.

| | | | | |
|---------------|---|------------------|---|----------------------|
| pa. 5. l. 18. | { | probalitie | { | probabilitie. |
| p. 19. l. 14. | | for there, neere | | reade their, neerer. |
| p. 27. l. 29. | | mulpe | | Lumpe. |

